

The
Church of England Pulpit,



AND
ECCLESIASTICAL REVIEW.

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THE
Church of England Pulpit,

AND
ECCLESIASTICAL REVIEW.

JULY TO DECEMBER, 1888.

VOL. XXVI.

LONDON:
"CHURCH OF ENGLAND PULPIT" OFFICE, 160 FLEET STREET, E.C.

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The Church of England Pulpit

AND

ECCLESIASTICAL REVIEW.

Vol. XXVI.—No. 654.

SATURDAY, JULY 7, 1888.

PRICE ONE PENNY.



The Church of England Pulpit.

A MODERN LESSON OF TRINITY SUNDAY.

BY THE REV. J. M. WILSON, HEAD MASTER OF
CLIFTON COLLEGE.

SERMON PREACHED BEFORE THE UNIVERSITY OF
OXFORD, ON TRINITY SUNDAY, MAY 27TH, 1888.

“Hold fast the form of sound words.”—1 TIMOTHY i. 13.

TRINITY Sunday is the day on which we are invited to meditate on the threefold revelation of God, in nature, in Jesus Christ, and in conscience: or, as it is expressed in the Apostles' Creed, that form of sound words which has come down to us, the revelation of God the Father, the Son, and the Holy Ghost.

This day, therefore, differs from all other anniversaries in our calendar. Christmas Day, Good Friday, Easter Day, Whit-Sunday, are anniversaries of historical events. Trinity Sunday is the commemoration of a doctrine. Half the year, from Advent to Whit-Sunday, is set apart for the study of the life of our Lord, and of the historical origin of the Church of Christ. Half the year, from the first Sunday after Trinity to the last, is set apart for the study of Christian life and practice. Trinity Sunday is the link between the two. It sums up all that goes before of doctrine; it looks forward to all that follows of duty.

It is unique also in another respect. The particular expression of the doctrine of the Trinity, which the Church has adopted, is not primitive. It does not belong to the Apostolic or the sub-Apostolic age. No one could find the Nicene, still less the Athanasian, Creed in the New Testament, or in the earliest Christian writings. Hence the recurrence of this day is a perpetual reminder to us of the growth and development of Christian doctrine. The Creeds we use are, indeed, themselves a witness of the development of primitive Christianity into theology, and of

theology into metaphysics; but Trinity Sunday is pre-eminently a witness to us that revelation is not stationary, not dead, a thing of the past, but progressive, alive, a thing of the present; that the Holy Spirit is still leading men into truth according to Christ's promise. It suggests to us that the theological student must study the nineteenth century as well as the first four and the sixteenth, and must look into it also for God's message of revelation to the world.

Few, perhaps, would be found to deny this, and yet it does not often meet with a cordial and fearless recognition among Churchmen. Few would assert that the revelation of Divine truth, at sundry times and in divers manners, ceased at Jerusalem in the first, or at Nicea in the fourth, or in the Church of England in the sixteenth century; but it is difficult to realise as joyfully and hopefully as we ought that God's revelation is continuous and unceasing; and that our own age is witnessing a marvellous revelation to the human reason as to the work of God and the nature of man.

So great a revelation it has been, that our thoughts have not yet had time to adjust themselves to the new light. We have been perplexed with seeming incompatibilities of the old and new phraseologies, baffled in tracing a continuity; more ready to see, perhaps more anxious to see, contradiction than growth. But all this, we may be sure, is but a passing phase, and we are perhaps now beginning to see that all revelation and knowledge comes, as Christ Himself came, as part of a continuous process, not to destroy but to fulfil—to build up the great edifice of man's knowledge of himself, and his Creator, and his destiny.

The point seems to me of high importance to us all. If we realize that revelation on these profound subjects is progressive, we shall in the first place honestly and genuinely welcome the chief cause of change, and that is the keen scientific and historical spirit that has taken firm root among us. It is learning that advances knowledge and discovery, and discovery is at least one of the ways in which fresh truth is revealed to man. And, in the next place, we shall feel so certain that the theology that is to be will be something better, fuller, truer than what has been, though we may not see it ourselves, that if for a generation or two, the effect of new knowledge makes the

thought of God seem meaner and poorer, we shall know that this effect will not last. Theology will always absorb knowledge, and not be killed by it.

But it seems to be an invariable rule, that the wrong inference from new knowledge is drawn at first; and that truth is only won by the slow exhaustion of errors. Geocentric theories precede heliocentric; phlogiston precedes oxygen; emission theories precede undulatory; and as in science so, perhaps, in theology. We may, therefore, take courage. If the new outburst of knowledge has for the present created a distrust of theology, if, for any one here, it has lowered the conception of God, and dissolved into mists and mythology, the thought of the Trinity, I bid him be sure that this is but a temporary result. Let him lift up his eyes even now, and he will see the promise of coming light.

Can I venture in speaking before such an audience, to touch on so vast a theme as the way in which scientific thought is affecting the Christian interpretation of the doctrine of the Holy Trinity? I can but humbly offer a few reflections, but they are full of hope, and it is for you to make your own whatever in them is opportune and true, and find in them, I trust, a fresh impulse to duty.

Our whole attitude towards theology has been profoundly altered by the conviction that we have attained, though, perhaps, scarcely formulated, the unity of nature. It is seen in many ways. The remotest ages of the past are now linked with ours in one continuous physical and biological history, and the most distant stars reveal a kinship to our own sun and earth. Our theology has therefore of necessity to be not a theology of this planet alone, or of this age alone, but a theology of the universe and of all time. The earth cannot be for us any longer the one stage on which the divine drama is played. It is this thought more than anything else which has unconsciously, but irresistibly, antiquated for us so much of theological speculation.

The most marked and direct effect on theology of this conception of the unity of nature has, of course, come from the alteration it has made in the position of man. Man was formerly regarded as unique, as separate from nature. The earth was a platform on which Adam and his posterity were working out their eternal destiny in the sight of all creation. But man is now seen to be a part of nature instead of separate from it. The unity of nature has embraced even ourselves. And the effect of this tremendous reversal of ideas must be felt in our theology.

One effect has been already strongly felt. But, as I said before, the first effect is not likely to be the permanent one.

The first effect, of which we are all conscious, has unquestionably been to degrade man to a humbler position in his own eyes. It has been

to materialise man's spirit, to destroy the supernatural, to lower our conception of man's origin, his status, his surroundings, and his destiny. There have been murmurs against this result, but the apparent logic and the confident voice of science have silenced the murmurs; and we prepare to face the fact, if fact it is. But the gloom paralyses action, and checks aspiration. Poets and prophets are silent.

But now an after-thought is dawning on us. There is a gleam of light in the gloom. These great revelations of human thought work in long cycles. The revival of learning does not in one generation make a reformation; the age of science does not in one generation transform a theology. It will not be surprising then if our sons shall view the great reversal that I spoke of very differently from ourselves; and if they shall say that the result is not, as we thought, to materialise man, but to spiritualise and glorify nature; not to degrade mind to mechanism, but to see in mechanism the operation of mind; not to say "I see no God; only the brute forces of nature acting by mindless law;" but to see the forces of nature, mechanical, vital, spiritual, as one continuous operation of a universal mind, a divine sense of which we are conscious in ourselves. Who can as yet outline the effect of such a thought as this on philosophy, and science, and poetry? I believe in God the Father Almighty. With what new fulness of meaning may we not hope that these words will one day be said by all the world.

But we must remember that though this revelation through reason as to the continuity of man with nature, and the spiritualisation of nature, the tracing mind and God in all natural law may satisfy the feeling of a poet and the reason of the philosopher, and is indeed essential for the coherence and integrity of his thought, yet it is too abstract a thought for our daily life. Man's soul is still athirst for God, yea, even for the living God, and any attempt to substitute a philosophical conception of God for the Father whom we have learnt through Christ to know is sure to end in a recoil towards superstition. Men are no more fit to receive such abstractions as a practical guide to life than are sailors to find their longitude by the Lunar theory.

It satisfies our intellectual needs, on a day like this to trace the identity of the God whom reason is revealing more and more clearly in nature and law with the Father whom Christ has taught us to worship; but for our daily needs, for support under flagging energies, and in the face of the slow progress we make, for light and for hope, we need the nearer presence of a Father. And Him we can scarcely see in this age of the world, except with the eyes of Jesus Christ. The religious consciousness of Christ, His thought of God, fulfilling the thought of prophet and Psalmist, this is the great revelation to the world. Christ is the prac-

tical demonstration that man can fully realise the presence of the Father. Christ's manhood that links Him to ourselves, and his perfect oneness of nature with God, revealed in his words and life, this is the chain that reaches from nature to God, the spiritual continuity which our nature requires. Thus the Theism of science is seen to lead to Christianity as an inevitable consequence. To say in full consciousness of its meaning, "I believe in God the Father," is to lead up to what follows, "I believe in Jesus Christ, His only Son, our Lord."

We have seen that the first result of the identification of man with nature was to materialise man: it has been an afterthought to see that it really spiritualises nature. In the same way the first effect of the same identification has been to make Christ more human and the later effect will surely be to make him more truly and more intelligibly divine. In him we see an entire oneness with the spiritual power of the universe which pervades and controls it. We look at Jesus Christ and we see the only embodiment that God has given us of the Divine Spirit: we see as much of the infinite as the finite can see.

Our age is suffering from a sort of dilettantism in its thought of Christ. It wishes to understand without believing, and to profit by enthusiasm without illusions; it wishes, as Amiel said, to combine freethinking with the delicate epicureanism of religious emotion. But the revelation of Jesus Christ is not to be apprehended by literary exquisites, who would retain the sensibilities, but discharge none of the duties that spring from the faith. And I think the cure for this dilettantism is to be found in the thought that is now formulating itself in the minds of many, that the religion which Jesus Christ professed and taught must be disentangled from the aftergrowth of a religion which has made Jesus Christ its object. We are learning the religion of Christ—to see the Father with His eyes; Christianity is beginning to be seen as primarily the acceptance of the religion which Jesus Christ expressed and exhibited in His life and words.

The central doctrine about Christ, which is the truth that this day commemorates, is that in Him is perfectly realised, and partially revealed, the presence of the Divine element which exists in ourselves and in all humanity, and, in its degree, in all nature. Christ is seen as the head of all creation. The effect of Christ's teaching and revelation is thus to place the world in the same direct communion with the Father that He Himself enjoyed, and thus to be the Saviour and Redeemer of the world; and if we make God the object of our faith and allegiance, as Christ made Him, and if we make Christ's life and love our pattern, and the inspiring force of our lives, then are we truly believers in Jesus Christ. This is not dilettantism, for such a recognition of leader-

ship and of an ideal involves ceaseless effort. He is not the worse Christian who uncritically accepts the mythology and metaphysics, the unhistorical history, and the unworthy superstitions which have been in the past, and still are in some minds, and long will be associated with the Christian faith; but neither is he the better. They lie apart, outside the essence of faith in Christ. The power of faith in the true historic Christ is beginning to be seen, and I for one, cannot doubt that the disillusioning that has been going on, the clearing Christianity from some of the ruins and the rubbish that have buried it, will give an intensity and reality and eagerness to man's following of Christ and worship of Him, that the world has not known for many an age. We are beginning to say, our poets and prophets are beginning to say, in the simplicity of daily intercourse men are beginning to say, I wish to make my religion that which seems to me to have been the religion of Christ. I wish to pray to my Father as He prayed, to work as He did for the coming of our Father's kingdom on earth, and to live the life He lived, of simplicity and mutual service, and love, and purity, as the way to bring in the kingdom of God. All else I will count secondary, and useful only, as it helps forward this one aim of living in the presence and service of God as my Master lived.

Surely here is hope. What freedom to our fettered thoughts; what freedom for varied action, what reality to our image of Christ, what new life to the teaching of this day. How will it restore the use of reason, God's vehicle of revelation to mankind, what opening for unity in religious life, impossible now when men separate themselves according to unverifiable development of dogmas, or unessential points of Church organization! What hopes of recalling into the ranks of faithful and honoured Christians those two classes, so profoundly influential, the classes of scholars and artisans, who now drift away into indifference, alienated rather by the theory than the practice of Christianity. No Church can be strong without these classes, and here in this worship of the Father in the Spirit of Jesus Christ, and in the worship of Christ as visibly manifesting to us His oneness with the Father, and revealing Him to our eyes, in accepting the excellency of that ideal life, and making it their own ideal—here is to be found what may yet unite all men.

This is the splendid hope that this age of learning is opening before your eyes. This is the Promised Land that the young may enter.

Many of you will be professedly teachers; some will be clergy; all will be in your various ways, indeed you already are, centres of religious influence on all who surround you. Will you not try to keep this larger Christianity—this religion of Christ Himself—ever before you as the plan and scheme of your life? Do not treat with irreverent or unsympathetic hand those systems and those

phrases in which the religion of Christ has been transmitted through the ages. Do not separate yourselves from your brethren, who may find for themselves and others a needful support in what may seem to you inadequate, or even false. But do not, on the other hand, feel bound to distort the truth which God teaches you, or think that the dim light of antiquity is of necessity holier than God's sunshine of to-day. And believe me that you may find in the study of Christ the realization of our own ideal relation with God the Father, and by trying to live as He did in that sacred and universal Presence, you may find a new power in Christianity as the one certain link to God that you need for yourself, for your own spiritual needs, and the one certain regenerating influence on the world; and thus with a new depth and fervour you may say, I believe in Jesus Christ, His only Son, our Lord.

I cannot, and I need not, point out at equal length, how the same thought of unity and continuity in nature, helps us to give intenseness and reality to the belief in the Holy Spirit of God. That same Divine Spirit which is the Creator and Mind of the universe, and by which we are linked in indefinable sympathy with one another, and with all nature; that Spirit which is perfectly and for ever revealed in human form in the person of Jesus Christ, is in its measure revealed in each of us, in our aspirations, our love, our intellect, our conscience. The God whom we see everywhere, and in Christ, is also seen within. The universe is His temple, Christ is His manifestation; but He is also the Indwelling God.

So surely as science is pointing to a large and inspiring theism, and as this theism leads of necessity to a Christianity, simple and great as was Christ Himself; so in that Christianity will be truly felt the power and personal sway of the Holy Spirit of God, as its abiding verification, and constant motive. It rests on the rock of personal experience.

Here is, indeed, a theme worthy of the poet or the prophet. Here, too, is an inspiration to a more ideal life, springing out of this age of science and calm investigation, and it is you who are young who are the inheritors of this inspiration, and destined to be the workers of the new Reformation, in the saner and still more vigorous Christianity that is to be; inheritors of the only trustworthy inspiration to holiness and philanthropy, and mutual service—that which comes from faith in God the Father, the Son, and the Holy Ghost.

Such seems to me to be the lesson of Trinity Sunday, and with such thoughts and such hopes let us once more repeat the ancient formula, and hold fast the form of sound words, the earliest Creed, old but ever new—I believe in God the Father, in His Son Christ, and in the Holy Spirit. Amen.

THE INSTITUTION OF THE EUCHARIST.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.—ST. LUKE xxii. 19;
ST. PAUL I COR. xi. 24.

A PAPER BY THE REV. F. TILNEY BASSETT,
M.A., PREBENDARY OF WELLS AND VICAR OF
DULVERTON.

(Continued from page 311.)

WE may fairly argue that the meaning of the phrase must be the same in the first announcement of the law of the Passover in Exodus, as it is in the repetition of that law in Deuteronomy. In the latter case the verb certainly comprehends the whole ordinance, and does not particularise the act of immolation as specially pertaining to itself. This is clearly seen from vv. 10 and 13, where it is associated with the two other feasts in their entirety, and it would not be possible to say, "Thou shalt sacrifice the feast of weeks," or "the feast of tabernacles." It will therefore be a legitimate inference thus far that the phrase as found in Ex. xii. 47, is comprehensive of the entire ordinance with all its appointments, and does not particularise any one portion of it in preference to another; but when we say this we must not forget that the sacrifice of the lamb was the central and most important factor in the ordinance, and that all the other observances were incidental and secondary in importance to it. The verb applies to all, and embraces all the component features of the festival, and of necessity the sacrifice that was the very soul and substance of the institution. The constant employment of the verb, especially in the writings of Moses, in various sacrificial rites, corroborates this conclusion.

Moreover, when we turn to the New Testament, and find our Lord using this technical phrase in his message to the householder, "where I shall keep the Passover," ποιεῖν τὸ πάσχα, we must surely admit that He employed the expression in the sense that was familiar and well-known among the Jews, and no one will question that it did include amongst other preparations the most important of them all, the sacrifice of the Passover lamb for the company. If, then, the phrase had the force of a sacrificial term from the date of the institution of the Passover, and maintained it throughout the history of the nation, and was employed by our Lord in the sense in which it had been always understood, what can we conclude about the same word when it next falls from His lips at the very time when He substituted His own Supper in the place of the Passover supper, "This do," but that it must bear the same meaning that belonged to it at the first. The verb in the original passage, "All the congregation of Israel shall *do* it," and in the quotation, "*Do* this," must in all honesty and fairness claim the same interpretation so far as is possible.

But admitting the force of this chain of evidence, another consideration arises. Granting the sacrificial character of the verb, what was the sacrifice intended? The only reply can be, The Passover lamb. But the Passover lamb was not made the basis of the Eucharist, but the bread, and immolation was impossible here; there can be no mactation of a loaf of bread, it has no animal life to surrender. The true Passover lamb that was sacrificed was the Lamb of God. "Christ, our Passover, was sacrificed (ἐρίθη) for us" (1 Cor. v. 7). Still the technical word, ποιεῖν, was pronounced over the bread and over the cup,

which were respectively not only compared with, but called by the name of His body and His blood, component parts of His humanity, which were about to be sacrificed upon the Cross; and the formula consistently with its pedigree, we have seen, must retain its special meaning, otherwise in such a solemn and important connection it would surely have given place to some other form of expression that involved no obscurity. The only conclusion that can be arrived at to meet all the exigencies of the problem is that the term is sacrificial so far as the circumstances of the case permit. The Old Testament type of the Passover lamb that cast its shadow forward was fulfilled in the antitype, the one "all-sufficient sacrifice, oblation and satisfaction for the sins of the whole world" upon the cross; but the Eucharist receives the shadow projected from the same cross and so is the continued representation of that sacrifice, and though it is not a repetition of the sufferings endured, it is nevertheless a repetition of the effects and blessings consequent upon them. There is but one great and true central sacrifice in the course of the ages, and all ordinances are sacrificial only as they are united with it, and are quickened with virtue and power from that fountain-head of grace. The ordinances that preceded and prefigured the crisis, approached the centre by a succession of sacramental deaths that testified of and anticipated the one representative death that was to be died, and the ordinance that follows the crisis comes forth from that death charged with the life that springs therefrom, conveyed and conferred by a succession of sacramental sacrifices—not literal sacrifices, but sacrifices in a parable, mystery, or figure, that show forth the Lord's death, till He come to give us the fulness of the life eternal. The former were sacrifices of typical preparation, the latter the sacrifice of mystical commemoration. Hence we conclude that though עֲשֵׂה and ποιέω do not in the abstract mean to *slay* or *sacrifice*, yet inasmuch as they are quasi-sacrificial or ceremonial terms, and include all the features of such religious acts, we are bound to assign to ποιέω in this place, though not the sense of actual sacrifice, a deeper meaning than a mere perfunctory performance—rather a ceremonial act that perpetuates the memorial of the sacrifice, as the passover supper perpetuated the redemption from Egypt. And here it must be remembered that the passover sacrifice was pre-levitical. It was, indeed, the parent and pattern of all the sacrifices that followed under the Law of Moses, but it was in origin distinct from them. As the priesthood of Melchizedek was distinct from that of Aaron, so was the passover from the ordinances of the Law. Thus the passover and the sacrifice on the cross stood in parallel relation to each other, and the feast that celebrated the one, corresponds with the feast that commemorates the other.

But we must proceed to the remaining portion of the sentence, "in remembrance of Me," εἰς τὴν ἐμὴν ἀνάμνησιν. The preposition εἰς is of the most frequent occurrence in the LXX. and New Testament, and is the usual translation of the Hebrew ל, and as it means *to, belonging to, towards, becoming to be*, may well stand as in our version represented by "for," if we do not confuse it with the idea of *in the place of, or in behalf of*. In many cases, however, the sense would be better expressed in our language, if it were rendered idiomatically, though not literally, by a different part of speech "as," or it might even be omitted altogether

as it is sometimes. The meaning of the sentence is manifest; *Do this for My remembrance*, or *Do this as My remembrance*.

The important word ἀνάμνησις now claims our attention. This is the active noun cognate with the verb ἀναμνήσκω. The verb signifies primarily to put a person in mind of a thing, and is so used in 1 Cor. iv. 17; the noun will express the act contained in the verb, a *re-memoration*. It is familiar to classical scholars in the works of Plato and Aristotle; the latter has defined it in his Περὶ μνήμης καὶ ἀναμνήσεως, to which the reader may be referred. But what concerns our investigation more than this, is the use of the word in Holy Scripture. The LXX. translators have employed the word only four times. It will be well to compare these passages, and see what the original Hebrew is that is represented, and what equivalents are found in the Syriac version, where Hebrew tradition and vernacular usage may be expected to have left a trace of the meaning intended. The first of these four places is in Lev. xxiv. 7, where Moses details the divine injunctions he had received concerning the ordering of the shew-bread: "Thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial (אֶזְכָּרָה) even an offering made by fire unto the Lord"; and the next example is found in Numbers x. 10: "Ye shall blow with your trumpets over your burnt-offerings and over the sacrifices of your peace-offerings, that they may be to you for a memorial (זִכָּרוֹן) before your God." In these two places ἀνάμνησις in the LXX. represents both these nouns. In the two other instances which are found in the titles of Psalms xxxviii. and lxx. (Heb.), it is the rendering of the cognate verb להזכיר, *to put in remembrance*, where, as the psalms are addressed to God, we may infer that the reference is the same. Thus Ewald connects it with a prayer offered with incense to *remind God* of men. In the Syriac version we have in the two passages in the Pentateuch the word ܙܟܝܢܐ. The titles to the psalms are quite different in this version. With reference to the word found in the first quotation, אֶזְכָּרָה is formed from the hiphil of זכר, and according to Fürst is "an expression in the language of sacrifice, which means according to the rendering of the versions (LXX. μνημόσυνον, Vulg. *memoriale*) either what brings the persons sacrificing to the remembrance of God, or what brings God gratefully to the remembrance of the sacrificers." In this place the former must be intended, as the context tells us, it was "an offering made by fire unto the Lord." In other places this word is rendered by the LXX. μνημόσυνον. The next passage presents the word זִכָּרוֹן, which comes from the same root, and means according to the same authority *remembrance, recollection, memorial*; the LXX. render it by μνημόσυνον in other places. In this passage again the reference must be God-wards as it is added "before, that is, in the presence of, your God." The Syriac rendering is merely a dialectical variety of the last-named Hebrew word. It is explained by Castelli in his Lexicon as *memoria, recordatio, commemoratio, monumentum, memoriale*; and he gives as examples, Gen. ix. 16, where it refers to the rainbow, "I will look on it for a memorial," etc.; Exodus xxviii. 12, "Stones of memorial to the children of Israel"; and Luke xxii. 19, in the institution of the Eucharist. To these references may be added the only other place where ἀνάμνησις is found in

the New Testament, Heb. x. 3: "In those sacrifices there is a remembrance again made of sins every year," ἀνάμνησις ἁμαρτιῶν. There is a difference of opinion as to the purport of the word here; some regarding it as the Latin Vulgate *commemoratio peccatorum*, the national recognition of sins before God on the day of atonement; and others making it parallel with συνείδησις just above, the recalling to mind of his sins on the part of the worshipper. Delitzsch gives both interpretations but prefers the latter, supporting it by a quotation from Philo, in which he says, that sacrifices μὴ λήθην ἁμαρτημάτων, ἀλλ' ὑπόμνησιν αὐτῶν κατασκευάζειν.

It will be gathered from this investigation that ἀνάμνησις is the putting a person in mind, but who that person is will depend upon the context. It is remarkable that in both the quotations from the Pentateuch, the Hebrew words that it reproduces are in a context that treats of sacrifices, and the action of the words is directed God-wards. Hence, considering the fact that our Lord was substituting His supper in the place of a sacrificial ordinance, the word on His lips must have a suitable and similar direction. His ἀνάμνησις, it would appear, was intended to be a divine *reminder*. Had a mere memory of Him on the part of His disciples been intended, μνήμη would have been the word adapted to that purpose; but nevertheless it is not possible that ἀνάμνησις may have a human as well as a divine aspect? May not a putting God in remembrance and putting man in remembrance be embraced under the same word? For it must not be forgotten that it is a prominent and frequently repeated command in the Old Testament, that the people should *remember* what the Lord had done for their forefathers in bringing them out of the land of Egypt. In Deut. xvi. 3, in the midst of the directions laid down for celebrating the passover, the reason is given "that thou mayest *remember* (חָזַק the cognate verb) the day when thou camest forth out of the land of Egypt all the days of thy life;" and this remembrance was enforced upon their minds continually by the reminder, "I am the Lord thy God, that brought thee out of the land of Egypt." Hence we are constrained to admit that the word was intended to be two-sided, to have not only a reference to God but also to man. In this ἀνάμνησις His disciples in all ages were to recall to their own minds all that He had done and suffered for them, and at the same time be the "Lord's remembrancers" (Is. lxii. 6) of His mercy and covenant.

In the mediæval Church the theory of a memorial before God entirely engrossed the field both of theology and ritual, and at the Reformation the theory of the subjective remembrance of the worshipper superseded and eclipsed the former. The error in both was exclusion; whereas the origin and history of the ordinance and the terms in which it has been conveyed to us would seem to embrace both aspects of the ordinance, and to exclude neither of them; the cross of Christ is the centre where the eye of God and the eye of the believer meet and rest and are satisfied, and the Eucharist is the commemoration of that one sacrifice in the sight of God and man.

We have still to consider τὴν ἐμὴν, rather indefinitely rendered "of me." Τὴν ἐμὴν is simply but emphatically "my." Our translators, we may presume, took "my" in the objective sense of *do this for your remembrance about me*, as they did "your rejoicing" in 1 Cor. xv. 31, i.e., *my rejoicing about you*. But τὴν ἐμὴν may equally well be regarded as *my reminder, my memorial*. More-

over, the position is emphatic, and by this position there seems to be a comparison or contradistinction drawn between "my," and something else which is not expressed: "Do this for *My* memorial." To discover the reference we must again have recourse to the institution of the passover. In Exodus xii. 11, we read "It is the Lord's Passover," פסח הוא ליהוה. The τὴν ἐμὴν, I conceive, is parallel to ליהוה, *to the Lord*. We may compare the *formula* by which our Lord prefaces His teachings: "Verily I say unto you" with the formula used by the prophets in introducing their inspired messages to the people, "Thus saith the Lord." The passover was God's act, and the feast connected with it was appointed by Him and had reference to Him, and the celebration of the feast in all generations, was to be a continual commemoration before Him of what He had done for His people. The Eucharist accordingly was to be "My memorial," *My reminder*, an ordinance appointed by Myself to be observed throughout all generations until I come.

When two interpretations of any passage or expressions are possible, it is never desirable to exclude either of them, as has been already suggested; but to preserve, if possible, the inspired ambiguity, and so to secure the comprehensiveness of which the text is capable. Thus, although the latter seems to be the most obvious meaning, still from the point of view of our translators we may repeat what has been advanced above, that as the passover in its yearly observance was appointed to be an arousing of remembrance in the hearts of all Israel of the redemption from Egypt, so the Eucharist, whenever celebrated, was to stir up and keep alive the memory of "that His precious death until His coming again" in the hearts of all true believers. The *formula* throughout is capable of both interpretations, and both are to be accepted. The lesson is comprehensive in both the Passover and the Eucharist, that God should be reminded and that we should remember.

The combination of the Passover and the Eucharist, or rather, the continuation of the former in the latter, the type being the germ of the antitype, suggests also another feature in the ordinances. In the feast of the passover there was memory made of the historical transaction, and a figure and shadowy outline portrayed of "good things to come." It witnessed to a lamb that had been slain, and a redemption that had been effected, and it foretold a greater sacrifice and a greater redemption to come. So the Eucharist looks back to that greater sacrifice offered, and that redemption potentially accomplished but not yet completely and actually applied. "The redemption of our body," Rom. viii. 23, is still future, the full fruition of the atonement is still "in hope," the anchor is moored in "the resurrection of the just." This is expressed and emphasised in the words, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death *till He come*." You announce and publicly confess this as the ground of your present faith and future hope until the consummation, as the president of the feast detailed the purport of the Passover, in reply to the query of the youngest member present at the feast. The type of the Passover was twofold, and only one half of it has been fulfilled, the second awaits the second advent. Let us examine this. There were two distinct types contained in the Passover, as there were in some others of the ancient ordinances. There was a lamb slain, and its blood was sprinkled on the doors of the Israelites; here was a type of the Lamb

of God sacrificed for us, and our acceptance by faith of that atonement, and our confession of it before God and man. What was the effect of this? The protection of Israel from the plague, their perfect deliverance from Egypt, and the total destruction of their foes. What is the effect of the cross and our confession of it? The atonement for our sins, the securing of the favour of God, and our assurance of our acceptance of Him; but the full and final deliverance from the "last enemy, death," and the perfection of our redemption, will not be experienced till the Lord returns in His glory. The blood of the Pass-over lamb brought down the protecting wing of Jehovah over the consecrated tents of Israel, and the stroke of the destroying angel was averted. This is the true interpretation of the act contained in the verb *חָפַס*, both in the Egyptian word from which it was adopted and in its biblical use, see Ex. xii. 23 and Is. xxxi. 5, and for illustrative passages Ps. xci. 1-10 and Matt. xxiii. 37. So in the last day, all that shall be found among the quick or risen dead that have been washed in the blood of Jesus will find shelter from the judgments that shall consume the wicked, and be made partakers of the complete and eternal redemption which the Lord has promised to His people.

Reviewing, therefore, the full purport of the Pass-over, and reading the ordinance of the Eucharist in the light thus shed upon it, we see how fitly this word *ἀνάμνησις* has been selected. It is a memorial ordained by the Lord Jesus of His passion past, and a nucleus of promises which still concern the future, a witness to a "sure and certain hope" based upon His sacrifice, that He will rescue us from the power of the grave, and preserve us "body and soul unto everlasting life." *Ἀνάμνησις* thus interpreted is not only an appeal to the past, "By Thy cross and passion, good Lord, deliver us," but also an ejaculation of expectancy, "Even so, come, Lord Jesus."

THE Derbyshire Archidiaconal Choral Association held its annual festival this year at Southwell for the first time.

THE Rev. Eben Molloy, lately Curate to the Dean of Ferns, Gorey, Ireland, has been nominated by the Vicar to the Curacy of S. Nicholas, Whitehaven. Mr. Molloy is a Graduate, and holds the Divinity Testimonium of Trinity College, Dublin.

ARRANGEMENTS are being made for receiving such of the Bishops attending the Lambeth Conference as may wish to visit Cambridge on the 18th inst. It is intended to confer honorary degrees on some representative men, and to take the Bishops to see the principal places and objects of interest connected with the University and colleges. There will be a dinner in the evening at St. John's College, and so far as possible the visitors will be accommodated for the night in private houses.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

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The Ecclesiastical Review.

SATURDAY, JULY 7, 1888.

THE PRESENT CONDITION OF THE CHURCH OF ENGLAND.

THE occurrence of three anomalous exhibitions, all within a recent period, cannot fail to suggest food for sad and instructive reflections upon the condition of the Church of England. These exhibitions are, first, the veto exercised by the Lord Bishop of London, who is charged deliberately with "denying to nine thousand of his fellow-Churchmen the right of testing the legality of a scandalous and wanton innovation," as the St. Paul's reredos, taken as whole, is complained of being. The second is, that a prosecution impends over a mitred head, the Lord Bishop of Lincoln being made amenable as personally practising several notoriously illegal Ritualistic acts. And thirdly, there is an attempt, now successful, to pass a Clergy Discipline Bill, seriously affecting the clergy in their legal rights, whether as clergy or subjects of the Queen. This, as *The Times* warned, involves a great constitutional change, and His Grace of York brands it as "essentially a surprise." Now, all this cannot be regarded as so turning up in the ways of mere casual ebullition of individual eccentricity, or as the outcome of any sudden general caprice, or an absurd epidemic of taking novelties. All these, pointing in one direction, and manifested in such widespread overt acts, indicate unity, concert, and long ripening results of principles extensively at work, and at last openly aiming at full recognition and final mastery. And it may be further inquired whether the great *desideratum* actually sought may not be to compass a retrograde movement first in the ways of illegality, and then to legalize the

movement by insidiously established methods of legalising it. At such a crisis an examination of the "foundations," if now to be "cast down," is no impertinence. The problem to be faced is, whether or not, the Church of England has survived the principles on which it was founded. This trial being the common lot of all churches and all Christians may be analysed without panic ensuing or anger disturbing. And this Church having not alone survived, but been strengthened by the trials for centuries coming from without, may well be regarded as able, by the same vital energies, to overcome the trials now coming from within, when "of your own selves men arise speaking perverse things" in the way of doctrine, and practising untoward and rejected methods in their public services. The spirit of their fathers will suffice, if English Churchmen are not degenerate and unworthy sons of noble sires. Nor will the help of her God be wanting. He has promised this "always unto the end of the world." Now, out of many considerations, let one suffice as a guiding principle to start with. Particular attention is called to the fact that, within the last fifty years, three Reform Acts have progressed in the State. And that, without subverting the Constitution, these have promoted vast and much-needed improvements of the legislature, of the judicature and of the administration of public affairs in this great nation. And all this, under God's providence, has directly tended to save England from the stagnation and from the pitiful unrest exhibited elsewhere. This being so, one may fairly ask at the present crisis, has the Church of England been subjected to any reforms corresponding with these in magnitude and in consequent benefits? The reply, alas, is in the negative. No such needed reforms, no such full adaptations to altered conditions, no such far-reaching measures of amelioration or defence, have been passed for the Church. Of course some rather useful measures were passed in the usual patchwork way. But the Church has little else to put on her beyond the rusty and clumsy armour of olden times in order to go out and meet all hostile comers. This was the weak point fifty years ago. Here she was hit and here she is hit again. And even out of the little done towards improving the Ecclesiastical Status by legislation in one case at least—namely, that of the Public Worship Regulation Act, whatever its design, the result has proved more than nugatory. The experiment of entrusting the bishops with the power of "veto" has had an effect obviously unconstitutional. What the highest power in the land may not do with an English subject a Bishop may do with an English Churchman. The Queen cannot delay or deny justice in the King's Courts. The Anglican Bishop does this in his Ecclesiastical Courts; anything to the contrary in Magna Charta notwithstanding him. And this

has been done to shield Ritualistic innovators, and to further mediæval illegalities "privily brought in."

Besides all this—of coincident progression in the State and retrogression in the Church—we call attention to another recognised principle that is now contravened, namely,—taxation implies representation, and contracts an honest fulfilment. Of course no one can maintain that tithes are a tax, but every one must allow that their application, and the use made of them, involve a contract, first between the Church and State, and then between the bishops, the clergy, and the laity. The book of Common Prayer, and articles of religion, is an Act of Parliament, and the signing of assent and consent thereto binds morally and legally, as much at least as there is such a binding in the case of endorsing an acceptance. And yet it has come to pass that while the master of a workhouse, who may defraud the inmates of the rations provided for them, and fatten a flock of geese therewith, is dismissed by the Board, or else the Board gets proceeded against in the Superior Courts by "the aggrieved ratepayers"; a parson—nay, a little stipendiary curate—may starve the souls of the people of a parish, or sicken them with utter rubbish, while he is preparing all the geese he can gather to send forward to grace a Roman show, and yet such an one can hold his cure, draw his pay, and defy his deeply "aggrieved parishioners," because he relies upon the shelter of the friendly *veto*. But now, when education is advancing, and law better understood and observed generally, and justice runs pure, and the judges are respected because impartial and independent, and the House of Commons is uncommonly jealous of the invaded rights of authority, abused to the detriment of the subject; above all, when the heart of the English nation is turning back to the Church—alas, alas! that an English bishop is presented in the awful plight of a wilful law-breaker arraigned. This is the saddest sight witnessed for a long time. Now to have English bishops armed with a right of veto—which English judges are not armed with—and to see one of these bishops exercising this right as in the Reredos case and others besides, while another of their lordships acts personally as the Bishop of Lincoln, is charged with acting, and in such wise, moreover (of course only presumptively yet so), as inevitably to become *particeps criminis*, with any or all Ritualistic transgressors—we must ask "*quo usque tandem?*" we must fear that all this is enough to impose an intolerable tension upon the patience of Job, and to excite an unmitigated hostility to the Church on the part of all tithe payers and churchgoers, who are not yet steeped in indifference, or so Romanised or Anglicised as to endure without wincing a glaring breach of contract in a matter of money and of religion, and of national compact. And yet, after all, it is by no means to be assumed that the Ridsdale case is

overlooked. There is law enough still, such as it is, to meet these cases, if there is spirit enough to resort to its aid, and pluck enough left to back up those who are painfully grappling with monstrous illegalities and evasive sophistries. Of course, if these "impugnants" were only so many hair-splitters and contentious spirits fighting for fighting sake, or to limit the rightful liberties of a church and reduce it to the dimensions of a sect, or if they as often fail in court as not with trumpery haphazard cases, or had expressed themselves usually in terms of offence and virulence towards "spiritual rulers," then indeed none could approve of them or advocate their action. But when the facts go all the other way, their successes being almost uniform, their demeanour dignified, their contention but self-defence, and their financial self-denial manifest, we must conclude that they are maligned, because manly and English, and that to malign or even not sustain them is unmanly and un-English.

But further, while this new Act proposes to deal with the criminal or negligent clerks, it omits to deal with the amount of glaring clerical immorality long rife in breaches of contract in respect of doctrine and ritual—an amount, indeed, which in any assumed analogous secular cases would make the offenders taste worthily the flavour of a verdict of twelve honest men, and suffer moral dissection under the scalpel of some able English judge. But it is not alone for what this Bill pretermits, but for what it seeks to compass, seeks to pave the way towards accomplishing, that it deserves close scrutiny and exemplary treatment "elsewhere." It is unanimously pronounced by the intelligent clergy of York to be "a Bill materially affecting the rights and liberties of the clergy in creating a new court and jurisdiction, from which, even in matters of fact and evidence there is no appeal." This is a very definite count of indictment as to its effects and working. And the Archbishop of York denounces the manner of its introduction, and therewith a virtual breach of faith, because "essentially a surprise" and violation of "the recommendations agreed upon."

Are there not surprises enough experienced already, without, and through, perhaps, the most subtle and far-reaching of them all, to cap the climax of excess of confidence and culpable indifference, and have there not, through these, been inflicted "unconstitutional" aggressions quite enough to shake a system even on strongest foundations laid? And whither may all this method of working in "unconstitutional" directions and by "surprises" tend is no secret in itself, is no harsh surmise to identify. Read in the light of many sayings and doings, and of the decisions of the Houses of Convocation of Canterbury, and the openly avowed opinions of Prelatical authorities, alike from thrones as from pulpits and the press—all these surprise-proceedings are designed obviously to pave the

way for piling up authority and powers absolute in the hands of Anglican Prelates which shall enable them first virtually to legalise what is now unlawful and then to dispose of whatever disagreeable clerical obstructors may be got at, under diverse commendable pretexts, such as "negligence," say for example, in not having "weekly communion or matins in Church," and so forth. As for "the House of Laymen being unanimous against appeal in matters of fact," this of itself points to how very inadequate this "House" is, by its very institution, in representing the mind of the Church Laity. How would these worthy Lay friends like this sort of thing settled by others for themselves? or how would their lordships like it if their own lawn sleeves were smudged unfairly? Indeed, a stronger argument could hardly be given to demonstrate *that the representation of the Laity, as well as of the great body of the clergy, too, needs extensive reforms.* These integral parts or "orders" of the Church are but in the initial stage of representation. Virtually, misrepresented, or at least unrepresented. Could the like occur in almost any colonial Anglican Church? No; it is only on a par with the onesidedness of the Old Sarum, etc., members ever at the beck of ministers with their votes. The "veto," then, to revert to the main argument, backed up by the "clergy discipline," will complete the episcopal capacity of offence and of defence alike. And then, with a Pan-Anglican Patriarchate established, and with the Reformation fences levelled, the heads of this vast spiritual organisation may be free to confederate and hold full communion with other long corrupted Patriarchates in the east and west of Europe, in pursuance of the phantom of an organic union of Christendom. And is not the Pan-Anglican Episcopal assembly just gathering, such a nice opportunity to lay the foundations of the design with effectual deliberation and blind assent. But even supposing this latter project, only seen by dreamers as realisable in the dim distance, is there not a need (though one that will be scoffed at) for some very serious consideration of what all this may threaten to the state, and to the rights of Englishmen at home or in the colonies. What a curious "repeating itself" will history here exhibit in appeals from the decisions of High Vetoist and Absolutist Bishops sending clergy across the globe to Canterbury as a of old to Rome, for justice denied them. Nor is this, as things stand in far off regions even at present, mere fanciful supposition, although it looks so like offering appeals to the man of the moon. Anyhow, all this is but mere clericalism, and a poor retrograde policy in the face of modern political development. And if the Infallibility Decree has stripped the Roman Bishops to arm the Pope with an absolute authority. How this illgotten power has thriven with "His Holiness" may point the moral which France, Italy, and Ireland exhibit. And if Anglican

Bishops are to be constituted virtual Diocesan Popes, and the official head of the Anglican community is to swell out in to a Patriarch; while, nay, in order that Englishmen's rights may be invaded, and their Reformed Church endowments misused, how long will all this last, and in what manner end? No where has the Episcopal order been more honoured than in England; no where more awfully outraged, and the latter was mainly due to their own conflicts with the authority of the Crown to their own usurpations in detriment of the people's rights, and, above all, to their audacious tampering with the faith of a great nation, which was persuaded and convinced supremely, that to this faith and its purity were mainly due the greatness and honour into which the God of their country "had exalted it." Bishop Montague's acquittal by Laud's Committee of Bishops is declared, truly enough, by Rev. F. Oakely, to have proved "one of the earlier stages of the movement which issued in the great Rebellion." *Verb. sap. sat.* And why again, with the illegalities and assumptions of the Irish Roman Catholic Bishops so recent and rife, force unsavoury comparisons with perverse Anglican Episcopal pretensions? The law must be changed on constitutional lines, and the Reformation fences stand, and the flock feed still on the rich sweet pastures, upon which so graciously the Almighty has shed the dews of His blessing.

NEMO.

OUR CHRISTIAN YEAR.

SIXTH SUNDAY AFTER TRINITY.

THIS collect, also from Gregory's "Sacramentary," is divided into two parts.

I. In the invocation we call upon God as upon a Father who looks after our interests, and as One who we believe to have in store for us pleasures of which we have but the faintest conception. David must have felt this when he wrote "At thy right hand are pleasures for evermore." (Ps. xvi. 11.) We can see, too, why he could so trust in the care of God for the joy of those that love Him, when we read in Ps. cxlvii. 11: "The Lord taketh pleasure in them that fear Him." We well know that there are pleasures in store for every Christian. "In my father's house are many mansions," says our Lord, and then "I go to prepare a place for you." (St. John xiv. 2.) This invocation is one which especially presents God to us, as one who takes a delight in our happiness. A truly kind Father, a position which at once claims the love which is essential to enjoy those pleasures; and also at the same time acknowledges the finiteness of man's understanding and willingly avows our own utter inferiority, accepting the fatherly providence of God, placing ourselves in the position of little children, a position which we remember is essential to those who would be saved: "Except ye become as little children," says our Lord, "ye shall not enter into the kingdom of heaven." (Matt. xviii. 3.)

II. The supplication proceeds to ask for greater love: "Pour into our hearts such love toward Thee, that we loving Thee above all things may obtain Thy promises which exceed all that we can desire through Jesus Christ our Lord." The nature of the love we pray for is such, that it may cause us to love God more than everything else, so as to obtain the glorious reward of that love in our hearts. "What shall it profit a man if he shall gain the whole world and lose his own soul." (Matt. xvi. 26.) The devil tries by placing before our eyes the vanities of this wicked world, to distract first our attention, and then our love, from God. It is necessary for us to pray for this love, for as our 9th article tells us: "The condition of man is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith, etc." Love must come from God for God is Love. We notice that the obtaining of the promises of so glorious a nature, that we cannot even understand all their delights depends upon our love to God, "that we loving Thee above all things may obtain, etc."; so, too, in Exodus xx. 6: "Showing mercy unto thousands of them that love Me, etc." Thus we gather that the joys which come as a consequence of our love to Christ are the greatest. We cannot love Christ by our own power; therefore we offer the prayer of faith to an all-loving Father to fulfil His promise (which cannot be broken), and give us that which is essential to the proper enjoyment of those pleasures which God has ready for us, and which are of so superlative a nature as to "pass man's understanding." He who has said "Ask and ye shall receive" (John xvi. 29), will not be slow to fulfil His promise.

Reviews and Notices.

"THE CHRISTIAN." Price 2d.

THE issue for Friday, June 22nd, contains a well-executed portrait, accompanied by a Biographical Sketch, of the Rev. J. Hudson Taylor, Founder and Director of the China Inland Mission; also Extensive Reports of The Great Missionary Conference; Notes on Current Events; News of Evangelistic Efforts in all parts of the World; one of a series of articles on "Abraham: God's friend," by Rev. F. B. Meyer, etc. It is decidedly the best report we have seen of the Missionary conference.

"THE EXPOSITOR." July, 1888. London: Hodder & Stoughton.

PROFESSOR GODET'S "General View of St. Paul's Epistles" is rather thin, and Archdeacon Farrar's reply to Dr. Salmon (which comes rather late) is decidedly angry; but with these two exceptions, the papers in the *Expositor* are very good. Dr. Milligan writes admirably on The Idea of Priesthood, showing how insufficient popular ideas on the subject are. He shows how the idea of mediation was no part of the original conception, even of the Levitical priesthood. "We nowhere read that Israel was to mediate with God on behalf of the Gentile nations, by which it was surrounded. Its life was to be a lesson to them." And again—"It will be remembered that in the ritual of the Old Testament, the priest did not slay the victim; that was done by the offerer himself, and the work of the priest began with receiving the blood and

sprinkling it upon the altar. Further, this blood was not the blood of death, an expression which would have been incomprehensible to the Hebrew mind." (Lev. xvii. 11.) And we may quote one sentence worth preserving for its own sake: "It has been the misery of faction in all ages, that it extinguishes the love of great questions."

We are glad to have some more Notes on the Acts of the Apostles from Mr. Rendall. On xiii. 48 he says: "Our versions use the term *ordained to eternal life*, as if they were translating *προωρισμένοι* or *προκεχειρισμένοι*: but *τεταγμένοι* is a military term which denotes assignment to a definite post, or to specific duties; and cannot therefore describe a purpose of God. The word is suggested by the position which the rival partisans had taken up, they had marshalled themselves like two opposing armies, one for and the other against the apostles; it is used like *ἐτάξαν ἑαυτοὺς* in 1 Cor. xvi. 15, *as many as had set themselves unto eternal life*. Why not *ranked* themselves?"

Professor Bennett, on Ancient and Modern Prophets, writes as one who has felt the warmth of the prophetic fire himself. It is an admirable paper, and would make an excellent basis for a week-day sermon or popular lecture.

Pity that Archdeacon Farrar, who has really at times done some excellent popular writing, cannot keep calm. Dr. Salmon is "gratuitously insulting," "I have been accustomed for half a century to the impertinence of tenth rate religious journalism," etc.; —would it not have been better to have left such remarks as these to eleventh rate religious journalism?

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE CHURCH OF ENGLAND.

SIR,—In your last issue is a short paragraph headed "History of the Church," and tailed "*Barrett's Questions*," to which it seems to me worth while to ask attention, because it gives renewed currency to the often-exploded yet seemingly ineradicable blunder which traces back the Anglican Church to the origin of British Christianity, and denies the foundation of it to Augustine, its first primate, who was sent by Gregory I. to convert the Anglo-Saxons.

What history teaches is that before the occupation of Britain by the Saxon invaders, there existed a British people and a British Church, but neither an England nor an English people nor an English Church; that the result of the occupation was to create a heathen England, the remnant of the British, with their Church, being driven into Wales; that in this heathen England Augustine founded the English Church, which in its gradual growth absorbed what remained of the old British Christianity, and also the new Christianity produced in the northern districts by the Irish and Scotch evangelists, and thus became *de facto* the Church of England. Out of these plain historical facts to evolve the statement that the Church of England is simply the ancient British Church continued, is equivalent to asserting that, instead of the English Church absorbing the remnant of British Christianity, the British Church absorbed the Church

founded by Augustine, and took possession of the throne of Canterbury for its own line of Bishops!

Another form of the blunder of which I am speaking is the laughable assertion that *English* bishops sat in the Council of Arles, A.D. 314, long before there were any English in existence. It is only going a step further in the path of absurdity to argue that English bishops sat probably in the Council of Nice eleven years later, *since Nice is so little further off than Arles!* Akin to it, again, is taking the famous *Non Angli sed angeli*, out of Gregory's mouth, and making the Roman Emperor Claudius say it of the *British* Caractacus and his children.

In fact, the two Augustines and the two Gregories have been a fruitful source of confusion, as well as the change of name from Britain to England. It is said that a zealous advocate of missions to the negroes once urged them on the ground that England owed her conversion to Africa! How? one asks in amazement. Why, she owed it to Augustine, and Augustine was Bishop of Hippo, and Hippo was in Africa, and of course its Bishop was a native, *i.e.*, a negro.

No doubt the blunder about the origin of the Church of England is indebted for its vitality to a controversial *animus*—the desire to dissociate from Rome the founding of our national Church, and thus prove her right to be independent. But to falsify history for this purpose is as needless as it is foolish and dangerous. The Rome of those days was nothing like the mediæval or modern Rome. The sender of Augustine repudiated and denounced the title of "universal bishop." There is no ground for holding that a daughter-Church in a distant land is bound to remain subject to the mother Church, still less to follow the mother Church into heresy and superstition. The visible Church is a federation, not a monarchy. It matters not from where, in the ordering of Providence, the founders of our Church received their mission. The Church once founded stands on its own basis, and like the long line of monarchs whose supremacy it was may take for its motto, "*Dieu et mon droit.*" PRESBYTER.

THE IRISH SITUATION.

SIR,—No good can be done by inaccuracy and exaggeration, and I think Canon Dwyer's article in the PULPIT of the 16th on the present situation in Ireland is misleading.

The agrarian rebellion in Ireland is not socialist in any true sense. It is playing into the hands of the enemy to dignify with the name of socialism what is mere robbery. Socialism is an ideal, an impossible and misleading one, but not base; on the contrary, some forms of socialism are by over-rating the spontaneous goodness of mankind—a dangerous error perhaps, but not ignoble. The "nationalisation of the land" is not the aim of Irish agitators. They may talk about it, but their real aim is to transfer the interest of the landlords to the present tenants; and if this were to succeed, there would be no stronger opponents of any "nationalisation" than these new owners would be.

In this, perhaps, I am only making a verbal correction. But it is different with Canon Dwyer's language about the recent action of the Pope. He is evidently one of those Protestants, very numerous in both Ireland and England, who think it impossible that anything coming from the Church of Rome can be right. He believes, and says, and will be believed

when he says, that when a Christian Bishop rebukes an extremely odious kind of fraud and crime among his flock, the rebuke is insincere, and is not meant to be taken as sincere by those who are in the secret of his policy. This is, at least, not plausible. If I understand Canon Dwyer, the only argument he uses is to this effect: "If the Pope means what he says, why did he not say it long ago?" This is not hard to understand if we make allowance for the difficulty of obtaining information, trustworthy enough for guidance, respecting countries that differ much from one's own. How many of us really understood the merits and the conditions of the American Civil War? We must allow also for the strong reasons that always exist against a Government acting on information which is any degree short of complete; and in the difficulty, almost unintelligibly great, which Governments often find in controlling their own subordinate administrations. The attitude of the Roman Catholic Church in Ireland towards agrarian crime must have been always felt as a scandal; and so are the inefficiency and jobbery of our War Office and Admiralty, but we do not blame the Queen or the Prime Minister personally for these, nor was the Pope necessarily personally to blame for the abuses of his Church in Ireland.

The alliance of a part of the Roman Catholic Church in Ireland with the Red Republicanism of Irish Nationalists and the Jacobinism of Land Leaguers is altogether exceptional; over the entire continent of Europe "the Church" and "the Revolution" are deadly enemies, without a thought of any possible alliance; and it needs no extraordinary virtue in a conservative statesman, like the present Pope, to see that such an alliance is a disgrace, and no extraordinary wisdom to see that it is a danger.

I am not trying to defend the Pope, but to understand him. In conclusion let me say, that though I believe the Pope's recent action to be honest in intention and beneficial in effect, I believe also that it would be one of the most dangerous of all mistakes for British Governments to rely on the Court of Rome for help in governing Ireland.

JOSEPH JOHN MURPHY.

Belfast, June 22, 1888.

WHAT VOWS MAY BE TAKEN?

SIR,—It is now put forward in sermons in Dublin that vows of perpetual obedience and celibacy may be taken in convents, and of the latter by clergymen. In support of this it is said that they are as innocent as the equally perpetual vows of marriage and ordination. Something like this is to be found in the Rheimish Notes on 1 Cor. vii. 9. This verse gives us a liberty, out of which, we cannot "covenant ourselves," as has been said in the matter of leases. To compare the bondage of perpetual vows of celibacy with that of marriage, or ordination, is perfectly monstrous. The Almighty allows us a liberty in case of weakness. Rome takes it from us, or entraps young men scarcely of age into renouncing it. As she cannot *naturam expellere furca* for *usque recurret*, she allows *propeeta*, as a remedy preferable to that appointed by the Almighty. Some, who do not go so far as Rome, yet object to second marriages of clerics, losing sight of the fact that the apostle's reason applies as much to second marriages as to first.

"THEY BRING YOU INTO BONDS."

PREFERMENTS AND APPOINTMENTS.

- Alcock, Rev. Henry J., Vicar of St. Mary's, West Kensington; Vicar of Wellington, and Rector of Eytton, Salop.
 Baugh, Rev. Henry, M.A., Vicar of Kempston, Beds.
 Bent, Rev. Robert Paul, M.A., late Rector of Jacobstowe, Devon; Rector of Hedgerley, Bucks.
 Burrows, Rev. Francis H., Assistant Diocesan Inspector of Schools; Chaplain to the Prestwich Union at Crumpsall.
 Chancellor, Rev. Robert Blair Maconochie, M.A., Curate-in-Charge of St. Martin's, Stamford Baron, and Domestic Chaplain to the Marquis of Exeter; Vicar of Otley, Leeds.
 Compton, Rev. James Spencer, M.A.; Vicar of South Creak, Norfolk.
 Davies, Rev. Evan, Rector of Llechylched, Anglesey; Rector of Llanllechid, Bangor.
 Fowle, Rev. W. H.; Vicar of Langford Budville, Somersetshire.
 Heywood, Rev. Henry Robinson, M.A., Vicar of Swinton; Honorary Canon of Manchester Cathedral.
 Knight, Rev. John Lister, M.A.; Rector of Burnham Thorpe, Norfolk.
 Monk, Rev. Joseph, M.A.; Rector of Trimley St. Martin, Suffolk.
 Morris, Rev. G. E. C., Curate of Blisland; Vicar of Poundstock, near Stratton.
 Penny, Rev. James A., Curate of East Bridgford; Vicar of Stixwold, Lincolnshire.
 Roe, Rev. R. Gordon, Curate of Teddington; Vicar of Bradwell Ash, Bury St. Edmunds.
 Sanders, Rev. W. S., Rector of St. Nicholas's, Guildford; Rural Dean of Guildford.
 Sandford, Rev. Prebendary, Vicar of Cornwood; Archdeacon of Exeter and Residential Canon of Exeter Cathedral.
 Singleton, Rev. Canon, Rector of Brimington, Chesterfield, and Rural Dean; Vicar of Melbourne, Derbyshire.
 Skinner, Rev. James Henry, M.A.; Rector of Luton, Chatham.
 Tommis, Rev. John; Vicar of West Dereham, Norfolk.
 White, Rev. Lewis Meadows, M.A.; Vicar of Horning, Norfolk.
 Whitmarsh, Rev. A.; Incumbent of St. Mary Magdalen's, Liverpool.

CLERICAL OBITUARY.

- Balfour, Rev. Willoughby William Townley, at Fairy-hill, Ros-trevor, Ireland, on the 29th ult., aged 86.
 Clark, Rev. Samuel, some time Head Master of the Grammar-school, Shifnal, and lately Vicar of St. Cuthbert's, Thetford, at the Elms, Brandon, Suffolk, the residence of his son-in-law, on the 26th ult.
 Cooke, Rev. Ambrose, for twenty years Vicar of Clane, at Clane Vicarage, Naas, Ireland, on the 25th ult., aged 60.
 Harbord, Rev. Charles H., B.A., R.N., Chaplain of H.M. Dockyard, at the Parsonage, Ireland Island, Bermuda, on the 12th ult., aged 49.
 Hume, Rev. Abraham, Rector of Wortham, Suffolk, on the 1st. inst., aged 69.
 Jeurwine, Rev. William, M.A., formerly Vicar of Chicheley, Bucks, and of the Clive, Shropshire, at Apsley Guise, Bedfordshire, on the 27th ult.
 Liddell, Hon. and Rev. Robert, late Vicar of St. Paul's, Knightsbridge, at 12, New Cavendish-street, Portland-place, on the 29th ult., aged 79.
 Penrose, Rev. John, of Craddock, Uffeulme, at Osen, Norway, on the 20th ult., aged 73.
 Prescott, Rev. G. E., M.A., for forty-nine years rector of the parish, at Digswell Rectory, on the 25th ult., aged 83.
 Sanders, Venerable Henry, M.A., Archdeacon of Exeter and late Student of Christ Church, formerly Master of Blundell's School at Tiverton, and some time Rector of Sowton, near Exeter, at the house of his sister-in-law, Mrs. R. Hussey, Crick-road, Oxford, after a short and sudden illness, on the 24th ult., aged 82.
 Sneyd, Rev. Walter, of Kecal Hall, Staffordshire, at 55, Portland-place, on the 2nd inst.
 Watkins, Rev. Bernard Edward, Rector of Treeton, Yorks, eldest son of the Rev. B. E. Watkins, of Lawkland Hall, Ingleboro', on the 28th ult., aged 40.



The Church of England Pulpit.

ORDINATION SERMON.

BY THE VENERABLE FRANCIS KING, D.D., ARCH-DEACON OF DROMORE, EXAMINING CHAPLAIN TO THE LORD BISHOP OF DOWN, CONNOR, AND DROMORE, EX-SCHOLAR TRINITY COLLEGE, DUBLIN.

SERMON PREACHED IN THE CATHEDRAL CHURCH OF ST. SAVIOUR'S, LISBURN, ON TRINITY SUNDAY, MAY 27TH, 1888.

"My covenant was with him of life and peace; and I gave them to him for the fear, wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn away many from iniquity." —MALACHI ii. 5, etc.

THE prophet Malachi, who lived some 400 years before Christ, seals up the vision and prophecy. In his time the temple had been rebuilt and worship re-established. The ten tribes had gone away into captivity, and he is commissioned to deliver his message, "the burden of the word of the Lord," to the two remaining tribes. And in the chapter from which my text is taken, he says: "And now, O ye Priests, this commandment is for you."

Notwithstanding God's peculiar favours to them, and their professed relation to Him, they had been guilty of marked irreverence and grasping-covetousness in their mode of conducting the ordinances of religion. "A son honoureth his father and a servant his master. If then I be a Father where is mine honour, and if I be a Master where is My fear, saith the Lord of Hosts, unto you, O Priests, that despise My name. And ye say Wherein have we despised Thy name?" They are charged with offering polluted bread upon God's altar: with saying "The table of the Lord is contemptible:" with offering the blind and the lame and the sick, which they dare not offer to any earthly governor. "Who is there among you that would shut the doors for nought. Neither do ye kindle fires on mine altar for nought."

Such was the terrible indictment charged against the priests of that day, and such the abuses and scandals which were brought upon religion under their ministry.

A painful contrast with the manner in which God's services should be conducted, and with the spirit and the motives by which His Priests should be influenced. "Let thy priests be clothed with righteousness, and let thy saints shout for joy."

Vol. XXVI.—No. 655.

A time there was in their history when it was not so — during the succession of the ancient priests, Aaron, Eliezer, Phinehas, and others. To them were applicable the words of our text. And alluding to such a succession, as a single individual, the Lord is introduced by the prophet as saying: "My covenant was with him, of life and peace."

When abuses and irreverence find their way into the Church — when carelessness, worldliness, inconsistency, covetousness, and lukewarmness characterise the priesthood and the ministry; When the services of the sanctuary are conducted in such an irreverent and careless manner, as to render "the table of the Lord contemptible;" when reformation is needed in the Church or in its Ministry, it is well to revert to ancient models, to the purest and best and most primitive times of the Church and its Ministry.

And so in the text what a graphic picture of a true minister. It is "like apples of gold in pictures of silver." A standard, whereby in all ages the Minister of God may measure himself and his attainments.

The picture hung up against the wall in the house of the Interpreter, is not a bad copy of the original. "This was the fashion of it. It had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back. It stood as if it pleaded with men, and a crown of gold did hang over its head." The allegory goes on to explain: "The man whose picture this is, is one of a thousand: And whereas thou seest him, with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show that his work is to unfold dark things to sinners, even as also thou seest him to stand, as if he pleaded with men; and whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward."

And such, my young brethren, whether about to be called to the office of a priest or that of a deacon, is the solemn position which you this day, of your own free and deliberate choice, are about to assume.

Those who *have* been ordained to the office of deacon, have already answered, those now about to be admitted to that office will be asked to give the same answer to the solemn question put by the Bishop: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promotion of His glory and the edifying of his people?" This is, indeed, a searching question, in the presence of a heartsearching God. And "who is sufficient for these things?" "For yourselves and

for others," says a late eminent Bishop,* "it is of the greatest moment that you answer not this question, carelessly or wrongly: for others—for who can fix the limits or ends to the disastrous issue to souls for which Christ died, and to the whole Church, of the commencement of a faithless, indolent, unfruitful ministry; for yourselves—for the error is, by all human means, one which cannot be repaired. Your words cannot be unsaid. Your vows cannot be read backwards. Your ministerial character is indelible; the only reparation of which the case admits, is that you hereafter rise up to the requirements of the office, which, while unfit to bear it, you have so unhappily assumed. And though the might of God's grace *has* wrought such marvels, as this would be, yet who may venture to speculate upon being the subject of so much mercy? Who will stake knowingly on such a hazard, his own or his brethren's salvation. And after all, such a case is not the rule, but the exception. As the rule, the ministry continues in its leading character as it commences. Instead of the man being made better, as the tempter whispers to him, he will be, he is made worse by his careless rushing into Holy orders."

These are weighty words, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we speak thus: Yet shall we do well to lay to heart the words of him whom I have just quoted." "With Holy Orders, the Bishop goes on to say, come new temptations and new requirements; new risks, that is, on both sides: and he has grace for neither; and so he falls, and falls lower than other men; falls, as perhaps he never would have fallen, as a layman—falls certainly into deeper gulfs of sin and woe, than he could otherwise have reached. God's word, with which he must have some familiarity, like daily-handled fire, hardens utterly his soul; God's message spoken, but not listened to, makes deaf his ear: the visions of judgment and of peace on which he has gazed unfeelingly, have turned his sense of sight into blindness. And even if he reach not this depth of woe, there are many lesser woes for him, who has entered with thoughtlessness on this great charge."

Thoughtful and solemnised we all feel to-day. What heart so callous as not to be serious under circumstances so solemn? But solemn feelings, good impressions will not be permanent, without watchfulness and prayer. Our great enemy is ever on the alert, while men are sleeping ever sowing tares, ever "going about as a roaring lion, and seeking whom he may devour." And so the question is put to us "Will you be diligent in prayer and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh"? And the answer required of us is: "I will en-

deavour myself so to do, the Lord being my helper."

If we neglect this, the bounden duty not only of the priest, but also of the deacon, and indeed more or less of all Christians, we shall have to upbraid ourselves with the bitter regret: "They have made me a keeper of vineyards, but mine own vineyard have I not kept."

On this keeping of your own vineyard, "keeping your heart with all diligence," will depend the issues of life, and under God the success of your ministry.

Nor will any ministry be successful which aims not at "Beholding as in a glass the glory of the Lord, and being changed into the same image from glory to glory even as by the spirit of the Lord," any ministry which rests satisfied without "receiving of His fulness and grace for grace."

And how can we arrive at this, but by diligent, fervent, believing prayer, and by communion "and fellowship with the Father and with His Son Jesus Christ." If God's covenant is to be with us of life and peace, we can expect it only in proportion as we "fear Him, and are afraid before His name." Only in proportion as "the law of truth is in our mouth, and iniquity is not found in our lips." And only in proportion as this is made our chief aim, can we hope to "walk with God in peace and to turn away many from their iniquity." "The spirit of the pastor's own soul must breathe through his flock," and he cannot expect to see them aiming at a higher standard than that which they see their minister placing before himself, and endeavouring to attain to. "Every one that is perfect will be as his master."

It is a view of the ministry taken by some of our laity and even by some of our clergy, nowadays, that since whatever it is right for a layman to do it is also right for a clergyman; and therefore the pastor may be as idle, as worldly, as gay, as frivolous, as fashionable as any of the flock over whom he is placed. This view of the ministry is not that taken by St. Paul. "Be thou an example of believers, in word, in conversation, in charity, in spirit, in truth, in purity." Nor by the framers of our ordinal; nor is it consistent with the answer required of you to the question: "Will you be diligent to frame and fashion your own selves and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns of the flock of Christ." To which answer is made, "I will apply myself thereto, the Lord being my helper."

There are many things which are lawful, which are not expedient for the minister: "All things are lawful, but all things edify not." Some one has said in reference to the sacrifice which a young minister must be prepared to make as he enters on the ministry: "I see all sorts of

* The Bishop of Oxford.

things cast upon that altar ; I see his old laymen's clothes with all their finery—his cups of good cheer with their mirthful associations. Tobacco pipes, and riding whips, tennis balls and play bills. Yes, whatever in his soul's confessional, he thought could possibly lead eye or hand into sin. And more (I bid you mark this), might lead others, the weak ones of the flock, the little ones of Christ, into sin—aye and more, whatever might shock His people—things innocent in themselves, but liable to be misunderstood and to give offence. All these things are day by day placed upon the altar of that sacrifice, that the man of God may neither offend nor give offence."

If we are to walk with God in peace and equity ; if the great aim of our every day life is, as it should be, to "turn away many from iniquity," then must "simplicity and godly sincerity," be the invariable characteristics of our ministry ; and our perpetual aim and prayer must be that "that mind may be in us, which was also in Christ Jesus our Lord," that "As He was, so may we also be in the world," "sincere and without offence," "giving no offence in any thing, that the ministry be not blamed."

If we would aim at success in our ministry, we must be sincere. "The law of truth in our mouths" avoiding all shiftiness, all undue means of attaining popularity, whether in the pulpit or in the parish.

Henceforth your position becomes conspicuous. And in proportion as it is so, you must seek to "abstain from the very appearance of evil." And this you will best attain to, by "walking with God in peace and equity." Acting as in His sight, and as His ambassador, your paramount aim will be to have His "covenant with you of life and peace." Then "The law of truth will be in your mouth, and iniquity will not be found in your lips. Then will you offer on His altar "the unleavened bread of sincerity and truth." And whatever judgment men may form of you, they will be forced to take knowledge of you, that you "have been with Jesus." They will be forced to admit, that your ministry is honest and transparent ; that its character is such, that like an object placed in a sun-beam it will bear the most critical and minute examination. And though there may be a want of human eloquence in your sermons, and a consciousness of felt weakness in your ministry, yet your consistent, modest, and humble walk among your people, will be more telling than all the eloquence of men and of angels would be without it. And your daily life will be a daily sermon, on the text : "For our rejoicing is this, the testimony of our conscience that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world and more abundantly to you-ward."*

Others may, by compromise of the principles of our holy religion and of our Church, aim at standing well with all parties, becoming "popular and so getting on" in their profession ; and if such be the goal which they set before themselves, they may succeed and "verily they have their reward." But it is a poor equivalent for God's "covenant of life and peace,"—for the testimony which Enoch had, who, "before His translation, had this testimony that He pleased God," and for the Saviour's encomium at the last : "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many, enter thou into the joy of thy Lord."

It is when "the Lord restores unto us the joy of His salvation, and upholds us with His free spirit," that in His strength we can go forth and say : "Then shall I teach Thy ways unto the wicked, and sinners shall be converted unto Thee."* It is when "We walk with Him on peace and equity," that we may expect the blessing on our ministry of "turning away many from iniquity. For the priest's lips should keep knowledge, and they should seek the law at His mouth, for he is the Messenger of the Lord of Hosts." How careful, then, should we be ; how instant in season and out of season, "as ambassadors for Christ," to bear in mind the charge of the Apostles to Titus, "In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he that is of a contrary part may be ashamed, having no evil thing to say of you."

There may be "a time of trouble" in God's providence, before His Church in Ireland ; it may be His purpose to "leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."† Should it be so, let us be found at our post, "fair as the moon, clear as the sun, terrible as an army with banners," "holding the mystery of the faith in a pure conscience," "poor yet making many rich." In the midst of "the golden candlesticks," may "One like unto the Son of man" be heard, saying : "I know thy works and tribulation and poverty (but thou art rich), I know the blasphemy of them, which say they are Jews, and are not, but are the synagogue of Satan. Fear none of these things that come upon thee ; be thou faithful unto death, and I will give thee a crown of life." If an earthly monarch could animate and arouse the desponding courage of his sailors in the storm, by saying, "Fear not, ye carry Cæsar and the wealth of Cæsar," shall not the Christian mariner as he enters the storm and encounters "the waves of this troublesome world," hear a voice amid the billows saying : "It is I, be not afraid." And when "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and

* 2 Cor. i. 12.

* Ps. li.

† Zephaniah iii. 12.

some to shame and everlasting contempt; they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

May such be the aim and fruit of our ministry. "The perfecting of the saints, the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."* God grant to each of us, as our portion here, His "covenant of life and peace," and that we may have grace to make it our highest ambition to "walk with Him in peace," and looking upon "The flock that is given us, our beautiful flock," to be able to say from our inmost hearts: "What is our hope or joy or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at His coming? For ye are our glory and our joy."†

THE DUTY OF RESISTING EVIL.

BY REV. J. P. SANDLANDS, M.A.

SERMON PREACHED IN BRIGSTOCK CHURCH, ON
SUNDAY, JANUARY 23RD, 1881.

"Be not overcome of evil, but overcome evil with good."
—ROM. xii. 21.

THE text, whatever we may think, contains very practical and profitable advice for all. There is no man, however good, however far removed from evil influences, and occupying a position never so high, that does not need it. Whatever exhortation men may think they do not require, this is always applicable. There is no state, no condition, no time of life, in which the admonition of our text may be disregarded. If ever there was a man that could afford to give no heed to it, that man was the writer of it—the apostle St. Paul. Yet he was furthest from entertaining any such a thought. That the conflict was always going on with him, we may gather from the seventh chapter of this self-same epistle, where, amongst other things, he says: "O wretched man that I am, who shall deliver me from the body of this death?" And if we will be convinced that it continued to the end of his life, we have only to read what he says to the Philippians: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things that are behind and reaching to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In whatever light we regard the advice given in our text, there is abundant room for its exercise. We are living in a wicked world. St. John says, "The whole world liveth in wickedness." We are

too prone to deceive ourselves. "The heart is deceitful above all things, who can know it?"

Life is a stern reality. It is no dream. "Life is real, life is earnest, and the grave is not its goal. Dust thou art, to dust returnest, was not spoken of the soul." And if there is one thing more than other which makes it real, it is this contention with evil enjoined by our text. No, the battle of life is no myth. It has its foundation in fact. And the Apostle's injunction to Timothy stands for ever good—"Fight the good fight of faith."

We may assure ourselves further that in this battle we are either overcome ourselves, or, otherwise, we *do* overcome. It never can be a drawn game. It cannot either be transferred to another arena. It must be fought and fought out here. That is, to my mind, misleading teaching, which gives a man to understand that it is of little consequence whether he contend with evil in this life or not, as it can be done in the next. In God's book it is written: "There is no work nor device in the grave, whither we are all hastening."

Decision lies mainly with us. These questions then are full of point and lawful—Shall we fight? or shall we not fight? In other words, Shall we overcome? or shall we be overcome? Put them seriously to yourselves, then decide. But do not trust in an arm of flesh. "In the Lord Jehovah is your strength."

To do this effectively, let us see what our text means. "Be not overcome of evil, but overcome evil with good." It consists, as you see, of two parts. We will consider each separately and briefly. May God bless our meditation for His Son's sake!

"Be not overcome of evil." There is great danger of this from three sources.

The first source is self. It is on this account that Chilo's maxim, *γνώθι σεαυτόν* (know thyself) has been rendered sacred. Time and Holy Scripture have in this both lent their aid. We can best overcome an enemy when we have fully estimated his strength. We can best overcome the evil arising from self, when we know fully and well what we are. This knowledge is very difficult to attain. We are too indulgent to self. We are blind to our faults, and we are too apt to praise our imaginary virtues. "Comparing ourselves with ourselves, we are not wise;" God only can show us our real nature. This He does by teaching us to compare ourselves with the Saviour, and to estimate our actions under the light of His laws. He enables us to get clear and accurate notions of things in nature by the light of His sun; and so here in the spiritual world He gives us a clear outline of things by the light of His Spirit. It is God who alone can teach us to know really what we are. Hence the necessity for us to pray, Lord teach me to know what I am. If in any other way we seek to know what we are, our reformation will at best be only half done. We

* Ephesians iv. 13.

† 1 Thes. ii. 19, 20.

shall leave off some bad habit, as that of lying or drinking, while we shall leave the seat of all evil—the heart—untouched. Have you sought to know what you are as God knows you? And then have you through His power, tried to subdue the evil that is in you? Be not overcome of evil.

The world again is a great source of evil. We cannot exaggerate the potency of its evil influences. It entices, allures, ensnares, devours in divers ways and manners. It offers so much, in the shape of honour, fame, wealth, place, power, position, pleasure, ease and luxury, and at such a little cost—a cost which involves only the sacrifice of a little principle. The fact of the sacrifice need not be known. It is easy to imagine how in this way excuses are suggested for dishonest dealing, lying words and crooked ways. To listen is to yield. The first step made in the downward course soon renders it impetuous. The conditions never alter. The Christian needs to be ever watching. "Watch and pray that ye enter not into temptation." Remember that the world will ever seek to draw you away from the right, the true, and the holy. Many there are who tell us that the world of the nineteenth century is better than that of the first. There may be certain aspects of it in which it is true; but it is not true in the sense in which we use it here, and in the sense in which Scripture uses it. The world still lieth in wickedness. Have you resisted all its temptations? Has it no power over you? Have you overcome the evil of the world?

We are taking the sources of evil recognised and laid down for us in the catechism. It remains, therefore, for us to notice another—the devil. The devil is as busy to-day as when he first began his soul-destroying work. Time has not made him less skilful. He understands his business and is ever occupied. Listen. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith." He is rightly called *subtle* and his policies well described *wiles*. See how he quotes scripture to justify the carrying out of his suggestions. The apostle tells us, too, that to carry on his fell work, he assumes "the form of an angel of light." How much need then is there for remembering the apostle's command: "Resist the devil and he will flee from you." Have you resisted? Have you overcome the evil that he has tempted you to?

We come now to the second part of our text. Overcome evil with good. There can be no doubt, I think, that this means—Overcome the evil done by others to you, by doing in return good to them. In other words, Return good for evil, and thus hope to win over the evil-doers to better ways. This is made quite clear and plain by the context. "Bless them which curse you, bless and curse not." These are the Saviour's words and will be familiar, occurring as they do, in the Sermon on the Mount. Then we have, "Dearly

beloved, avenge not yourselves, but rather give place unto wrath. . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink."

We confess that this duty is by no means easy. It is at times, indeed, very very difficult. The difficulty is intensified by causes which may be classed under two heads. The first is that men do not always seek to know the motives whence actions spring, but will judge wrong judgment. The second is the tendency in human nature to resist wrong. We need not run along these two lines of thought. It is easy to imagine what a difficult task lies before the true Christian here. We must not, however, seek to modify or tone it down. It is implicit and explicit. It admits of no modification. The Saviour was careful to establish this. "It was said by them of old time, an eye for an eye. . . ; but I say unto you resist not evil."

"Overcome evil with good." We shall be misunderstood. Men will say we are weak and have no strength of character; we are fools and do not know when we suffer wrong. Never mind. We do not stand at man's judgment seat. To God we stand or fall. Let men revile, if they will, and reproach us as weak and foolish; we are forming a character not for this world where men make mistakes, but for the other "where we shall know even as we are known."

We must not overlook the fact that it is not possible to do either the first or the second part of our text in our own strength. Thank God it is not required of us. "God asks not according to what we have not, but according to what we have." The apostle has been describing in this epistle the principle of the Christian life. This principle is possible to all and is faith. The object of this faith is the blood of the everlasting covenant. We get the key-note of this grand exposition in chap. i. 16: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

But let our apprehension of things that differ be quite clear. Faith is not life. It is the principle of life. It is the bond of union with Christ. It is that thing which makes the Christian one with Christ. Without it he is powerless for good. "Without Me ye can do nothing." There is no connection with Christ, and so no communion of life and strength where there is no faith.

If you will have life, develop the Christian character, fulfilling the command of our text, "Be not overcome of evil, but overcome evil with good," first of all, "have faith in Christ." "Believe on the Lord Jesus Christ and you shall be saved." This doctrine is old-fashioned, but it is better than the new. God's truth does not change, neither does it go on, as some say, to perfection. It was perfect from the first. "With Him there is no variableness or shadow of turning." "Christ the same yesterday, to-day, and for ever."

It was not for nothing that Christ died, the

apostles were martyred and the Church was established. It was that we, "through faith, may obtain the promises." The promises are large, for God gives with no niggardly hand, neither does any man who serves God lose his reward. This, however, is an unworthy motive, though quite true, with which to serve God. We should love Him and serve Him and worship Him, because He is God and Love, and worthy of all honour. Sin has no reward to offer, even in this world, but misery. The reward of contending faith is eternal life. "To him that overcometh will I grant to sit on My throne, even as I overcame and am set on My Father's throne." The truth and faithfulness of this promise has often been realised. The number which John saw who had realised it, was such as no man could number. It is worth your while then contending with sin and learning to do well. "Be not overcome of evil, but overcome evil with good." And for further encouragement let us take the testimony of the apostle who wrote these words—and the testimony is his dying testimony and his last legacy, so to speak, to all who should lead godly lives: "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me and not to me only, but to all them also that love His appearing." May his experience and his reward be ours, for our dear Redeemer's sake! Amen.

ERRATUM. — The proofs of the sermon by Rev. J. M. Wilson, in our last number, did not arrive before we went to press. Beyond some corrections of minor importance, we observe that the writer would have preferred the title to have been simply "Trinity Sunday," and that to the paragraph, near the end, which closes with the words "may yet unite all men," he adds the note: "Some passages from this and the preceding paragraph are believed by the writer to be a recollection of Martineau, but he is unable to verify them, or to mark them as quotations."

CORPORAL PUNISHMENT IN SCHOOLS.—Middlesex Appeal, July 7, 1888.—Mr. Tate, Head Master of the Beethoven Street Board School, appealed against a judgment delivered by Mr. Paget, the magistrate of Hammersmith Police-court. In this case the master was sentenced to a fine of £10 and costs, with the alternative of a month's imprisonment, for punishing one of his pupils for fighting and subsequent insubordination. After a full rehearing of the case, Mr. Edlin, Q.C., Assistant Judge, delivered the following judgment:—"The Bench are of opinion that the conduct of the child merited not only punishment, but severe punishment. They are also unanimously of opinion that the punishment inflicted was not excessive. The conviction is therefore quashed. They consider it would be impossible for a master to properly conduct a school if he were to be subject to such interference in the control of discipline. They are also of opinion that Mr. Tate has done nothing whatever in this case of which he has any need to be ashamed. The conviction is quashed."

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 14, 1888.

BRAHMINISM.

WE are told there are three reasons why Brahminism still lives and is propagated in India faster than any other religion.

(1.) That it is indigenous, the produce of the soil, and of an environment that still exists.

(2.) That it is a social system and a very elastic one; while the people in India as a body still need a religion which, like Brahminism, provides them with social rules, with laws of custom as well as of conduct.

(3.) That it encourages and is nourished by a constant miraculous agency working at full pressure, and by relays of divine embodiments; while in the present intellectual state of the population in India no religion will be widely embraced without miraculous credentials.

With such characteristics as these can we wonder at the prospect of Brahminism being kept alive for several generations to come. This religion, too, is becoming gradually purged and refined. The more cruel and indecent rites of Brahminism owe their reformation to the action of the English police, who have suppressed suicide, self-mutilation and other unsightly or immodest spectacles. But because Brahminism has been purged by human statute, it by no means follows, as many have sought to demonstrate, that it is dying, for no religion ever possessed greater elements of elasticity, or capacity for alteration. The worship and the religious comprehension of the Hindu triad have undergone an endless variety of changes, and considering that Vishnu and Siva are only different refractions of the idea of divinity, seen through the prism of popular

imagination, there seems no reason why they should not go on changing towards a higher evolution as the people emerge out of an abject idolatrous terror of their Gods. There are few religions which do not go through this process, or which maintain without revision the uncompromising commands or mystic utterances of their founders. Is it fair to say that Brahminism, which supplies rites and beliefs to 150,000,000 of our fellow creatures is dead, whilst we grant Judaism and Parseeism to be alive? Neither can it be said to be dead or dying under the rule that "when a religion has ceased to produce prophets, champions, and martyrs, it is virtually dead." Judged by this infallible criterion, Brahminism is not dead; it has at the present moment many prophets and champions, and were it not for the firm policy of the English Government, it would have many martyrs. As it is, our police drag people from underneath Jagannâth's car, and make suicide or mutilation a misdemeanour. If Christianity be compared with this religion of ignorance, where will it be; to the ordinary observer surely inferior in every detail. Provided, however, that the view of Professor Max Müller be the correct one, will Christianity take the place of Brahminism? We venture to doubt whether as things now are, it would, unless it could fulfil in greater degree the necessary conditions which we have mentioned, as forming the bulwarks of Brahminism in India. Among the most essential features which must characterise any religion which shall take possession of the Hindoo mind, there must be a certain amount of the miraculous, and it will be impossible in India to make voluntary conversion of a perceptible number in so vast a population, without that enthusiastic devotion and asceticism by means of which Francis Xavier (the one successful modern missionary of multitudinous Christian conversion in India), achieved such wonderful successes; devotion and asceticism impress the Hindoo, not so much as ethical examples, but as connoting influence with heaven. Let the missionary to Brahmin India take care that he first obtains an influence over the minds of his hearers by that strong certitude in his cause, attested to simple folk by vigorous self-devotion and incredible labour for no visible reward, by which alone the work of evangelisation could be attempted.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper."

THE PRIMARY MEANING OF IS. VII. 14.

READ AT MEETING OF PRESTON CLERICAL ASSOCIATION BY REV. GEORGE BLADON, PEN-WORTHAM, PRESTON.

IT is not intended to discuss the perfect and complete fulfilment of Isaiah's prophecy by the birth of our Lord and Saviour, Jesus Christ; we shall assume the correctness of St. Matthew's words, *ταῦτα δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὴ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου*, and only ask, Had the words any primary, immediate significance? If so, what? The primary significance, if any, is so difficult, that some commentators are inclined to cut the knot by denying that there is any at all, and limiting the meaning to our Saviour; but this solution (so far as it can be called a solution), creates a greater difficulty than it solves. If there was no primary significance, how did Isaiah answer King Ahaz? how could the birth of Christ some eight centuries after be any sign to Ahaz? * Yet if a sign was given to the king, what was it?

Now we are told in the first verse of the chapter that Rezin and Pekah made an alliance to fight against Ahaz, and the news thereof made the court and people tremble "as the trees of the wood are moved with the wind." It was a renewed alliance, for the same two kings had conspired against Jotham, Ahaz's predecessor; and they had renewed it, probably because they thought they had a weaker man to deal with. Ahaz in his fear asks Tiglath-pileser for help, sending the silver and gold of the Temple and the treasures of the king's house as a present, and even promises to do homage. This the book of Kings tells us, but simply in the annalist's style; the tone of deep indignation at that practical unbelief which trusted in the king of Assyria and distrusted Jehovah, is reserved for the book of Isaiah. By the command of Jehovah Isaiah goes, taking with him Shear-jashub his son, to meet Ahaz by the aqueduct of the upper pool on the road leading to the fuller's field. To the king Isaiah gives Jehovah's message: "See that you keep yourself calm, † do not let yourself be afraid for the smoke of a flame already burnt out. The alliance against you cannot succeed when the destruction of its heads is already decreed. But if you do not hold fast to Me, your land shall be no fasthold for you. ‡ And that you may have confidence, ask a sign of My presence, seek it either on earth or in heaven." But Ahaz did not believe in spiritual power, he believed in "blood and iron"; just as if he were a nineteenth century Christian; but, also like a nineteenth century Christian, he was far too respectable to say so. "It would be irreverent to make such a request," he answers. In deep indignation at what he knows to be mere hypocrisy, the prophet turns from the king to the bystanders. "Hear ye, O house of David.

* The word *אֵינֶנּוּ* is no doubt used to signify the present sign of something yet future: Ex. iii. 12, 1 Sam. ii. 34 and elsewhere. But its meaning is not by any means limited to this. It is used in Gen. i. 14, of the heavenly bodies. In Num. ii. 2 it means an ensign, and is synonymous with *דָּגֵל*. In Ex. xiii. 9, 16, the unleavened bread is to be to the Israelites an *אֵינֶנּוּ* of the past deliverance from Egypt.

† Henderson translates *וְהִשְׁמַרְתָּ לְךָ* take heed to keep thyself so as to be quiet. For the meaning of the verb *שָׁמַר* in the Hiphil, see Is. xxx. 15, xxxii. 17.

‡ The LXX. has preserved the Hebrew paronomasia, *ἐὰν μὴ πιστεύσητε, οὐδ' οὐ μὴ πιστεύσετε*.

Your faithlessness tries the patience even of weak man, will ye try God's too. Therefore the Lord Himself shall give to you a sign, Behold the Virgin shall conceive and bear a son, and shall call his name Immanuel. Curdled milk and honey shall his food be when the time comes that he is old enough to distinguish and choose between good and evil, but before even that time, the land whose two kings thou abhorrest shall be unpeopled.*

Who is "the Virgin"? Besides the difficulty already mentioned, viz., that the birth of Christ in the far future would be no sign to Ahaz now, there is the further difficulty that the depopulation of Syria and Samaria is made to be contemporaneous with the growth⁸ of the child. Verses 15 and 16 almost necessitate some primary reference. And if so, there must also be some primary reference to "the virgin" also. It is not a virgin, not *any* virgin that is, but *the* virgin (הַעַלְמָה). And it is the *virgin*, not merely a young woman, either married or unmarried, as the rationalists insist, most absurdly; for even if עַלְמָה may sometimes be used ambiguously, like our English word bride, and may sometimes mean a young woman betrothed or newly married (see Prov. xxx. 19), at any rate it cannot be used ambiguously here, for a prophecy "Behold a young bride shall have a child" would be more likely to move to mirth than to awe and reverence; it would be like prophesying, Behold snow next winter and thunderstorms the following July.

And for the same reasons any primary reference to Hezekiah's mother, or Isaiah's wife is excluded, as well as for the further reasons that Hezekiah was eight years old when Ahaz came to the throne, and that of Isaiah's sons we know nothing whatever. Yet if we exclude both Isaiah's wife and Hezekiah's mother for "the virgin," then we must (a) either deny any primary meaning, or (β) assume that Isaiah pointed to (or at any rate referred to) some unknown and unnamed virgin, on whom a miracle was performed, never recorded, and never again referred to, which to me is utterly incredible, or (γ) find a third sense for the word הַעַלְמָה. I think that such third sense is not very far to seek if only we follow that excellent canon, *Non nisi ex scripturâ scripturam potes interpretari*. Now if we consult either Concordance or Lexicon, we shall soon see that no figure is more common in Hebrew poetry than that by which all the inhabitants of a city are presented under the figure of a woman, and that country (or city) which is the land of their birth called the virgin. For instance, Is. xxiii. 12, "Thou shalt no more rejoice, O thou oppressed virgin daughter of Zidon." Is. xlvi. 1, "Come down, sit in the dust, O virgin daughter of Babylon." Is. xvi. 1, "The mount of the daughter of Zion." Is. xxxvii. 22, "The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee." So the Psalmist speaks of the "daughter of Tyre," meaning the Tyrians; Jeremiah (xli. 11) speaks of the "virgin daughter of Egypt," as well as (xiv. 17) "the virgin daughter of my people." In fact, although we should never think of speaking of our prosaic, practical selves by the title of "daughter of London," nor of

our metropolis as "virgin daughter" of anything; to a Jew no expression could possibly be more natural. We look upon London from many points of view; social, ecclesiastical, commercial, seldom from the sentimental, never with the reverence which a Jew felt for Jerusalem. No doubt the cxxii. Psalm is later than Isaiah's day, far later than David's, but both David and Isaiah would have endorsed every letter of it: "Jerusalem is built as a city that is compact together: thither the tribes go up, the tribes of the Lord. There are set thrones of judgment, thrones of the house of David. Pray for the peace of Jerusalem, they shall prosper that love thee." So again the lxxvii. Psalm: "Glorious things are spoken of thee, O city of God. Of Zion it shall be said, This and that man was born in her, and the Most Highest shall establish her." Aristotle, in the third book of the Politics, discusses whether the perfect man and the perfect citizen are synonymous terms; a discussion which seems ridiculous to us who think it no sin to cheat the tax-gatherer, and who laugh at the "conscience money" for which the Chancellor of the Exchequer at rare intervals acknowledges the receipt in the *Times*; but David would have thought the discussion perfectly reasonable. Therefore, when Isaiah turned from faithless King Ahaz to the bystanders, and said "The Lord Himself shall give you a sign. Behold the Virgin shall conceive and bear a son," it would be natural to them (however unnatural to us) to understand that to mean: Behold, Jerusalem, the virgin daughter of Zion shall travail, and bring forth a child, even a people unto the Lord. And not only would it have been quite natural for them so to understand his words, but also it would have been quite natural for him so to have expressed himself. The healing efficacy of a righteous remnant, and that remnant one that should come forth out of Zion, is an idea of which the early part of the book of Isaiah is full. "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Is. i. 8, 9). "It shall come to pass in that day, that the remnant of Israel, and such as are escaped of the House of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea yet a remnant of them shall return: the consumption decreed shall overflow with righteousness for the Lord Jehovah of hosts shall make a consumption, even determined, in the midst of all the land" (x. 20-23). That Jerusalem, the Virgin daughter of Zion, should itself be destroyed, but that therein a remnant should be saved, was the burden of Isaiah's teaching; it was, in fact, the very message he was charged to deliver: "Go and tell this people, Hear ye indeed but understand not; and see ye indeed but perceive not. Make the heart of this people dull, and their ears heavy, and their eyes dim, lest they should see with their eyes and hear with their ears and understand with their heart and turn and be healed." That was the *first* part of the message Isaiah had to deliver, viz., that unfaithfulness had taken such hold upon the inward life of the nation that nothing but amputation could save; the disease was too deep seated for ordinary means to avail; no hope remained unless

* In verse 14 the generic term בֶּן is used; in verse 16 we have יֶלֶד הַבְּעֵר. Now, though יֶלֶד does occasionally mean a new-born child, it generally means a young man; sometimes it means a servant.

the diseased part (and that diseased part was the vast majority of the nation) be cut away. This Isaiah understood, and against the decree of God's righteous judgment upon persistent iniquity, he did not demur, but he inquired of the length of process. "Until cities be wasted without any inhabitant, and the houses without man, and the land be utterly desolate, and the Lord hath removed men far away, and there be a great forsaking in the midst of the land." An awful cloud of woe hanging over his country; then came the one ray of light beyond. "And after judgment there is a tenth part left, that tenth part shall again be destroyed; so that like a terebinth or an oak felled, the root only shall be left: the holy seed is the root."

How long before the interview with King Ahaz, recorded in the seventh chapter, this vision from the Almighty came to Isaiah seems to me of very little importance as regards our present purpose; so momentous a message could never be absent from the recollection of any man, least of all from Isaiah's. It was present to his mind when he stood close to Ahaz at the end of the conduit of the upper pool in the highway of the fuller's field; and in righteous indignation he speaks, but not plainly, in parables. He does not say, "Faithless as you are, yet there is a faithful remnant already taking root in the land, and they shall remain unto the Lord, though hard pressed to live in a land which will be a desolation soon after the country of your present adversaries is made desolate"; but he uses the figure we have seen to be so well known, and calls the land, the virgin, and the remnant, who alone can truly be called Zion's sons, her child; and says, Behold the Virgin shall conceive and bear a son, and shall call his name Immanuel.

Why did he not speak it plainly? But why did not our Saviour speak more plainly? Why did He also use parables? In each case for the same reason: St. Matthew gives it; Isaiah was expressly told it. No doubt Ahaz did not understand that the faithful few, already "conceived and born" in faithless Jerusalem, the city named the virgin daughter of Zion, were a sign to him to trust, even at the eleventh hour, before it should be too late, in Jehovah and not in Tiglath Pileser. No doubt the Scribes and Pharisees did not understand that the faith of Christ's "little flock" was a sign to them to believe in Him; but in each case the fault lay not with the message but with the heavy hearts, the dull ears, and the blinded eyes of those who refused to turn and be healed. Ahaz had a last opportunity to learn the lesson taught by a faithful few, but he would not learn, and the fate of the nation was sealed; Jerusalem refused to listen to the voice of Him who would have gathered her children together; her fate also was sealed; her house was left unto her desolate. The cases seem exactly parallel; and if so, the primary reference of Isaiah's prophecy seems satisfactorily established.

THE Archbishop of Canterbury and Mrs. Benson gave their first garden party at Lambeth Palace on the 7th inst.

ON the 5th inst., at a meeting of the committee, it was stated that during the past fortnight, half the money needed for the pastoral staff which it is proposed to give to the Bishop of Manchester had been raised, and it is hoped that the presentation will be made before the opening of the Church Congress.

OUR CHRISTIAN YEAR.

SEVENTH SUNDAY AFTER TRINITY.

THIS collect is derived from the same source as the preceding one; we call upon God in His capacity as the bountiful giver, and thus in the *invocation* distinguish God from the spirit of evil who is the author and giver of all bad things. It is our glory to think of God's power and to feel that we are relying on so strong a friend, we feel with the Psalmist "I am poor and needy, yet the Lord thinketh upon me; thou art my help, and my deliverer" (Psalm xl. 17). It would be of no avail to call upon God if he had not the power to help us, but the Lord of all power and might having told us to come to Him for all, we take courage and do so, but again, if God were only the Lord of all power we might approach Him in vain, but we know more of Him as our collect shows He is too the Author and *Giver* of all good things. In other words He has not only the power to bless us, but the will to do so. "The eyes of the Lord are upon the righteous, and His ears are open unto their cry" (Psalm xxxiv. 15); and again v. 17, the righteous cry and the Lord heareth and delivereth them out of all their troubles. Having considered the *invocation*, we find the rest of this Collect divided into four requests, and all of them agricultural similes. We pray that God will—(1) Graft in our hearts a love of His name; (2) increase in us true religion; (3) nourish us with all goodness; and, (4) keep us in the same.

(1) Each man and woman has within them a capacity for loving, but great issues depend upon whether that stem bring forth good or bad fruit, we pray, therefore that God will graft a love of what is good (as expressed in "His name") into the stem of love in our hearts. Our own natural hearts will not bring forth anything but the works of the devil unless the Good Gardener grafts into them the beginning of all good, a love of God. How thoroughly does St. Paul bear out this thought in his Epistle to the Romans? (xi. 17-24.) (2.) After grafting the first thing we might expect would be a sprouting of the grafted branch. While the earthly gardener cannot bring this about we know well that the heavenly gardener can and will do so. As He made the dry rod of Aaron bud, so will He make our hearts to shoot forth into a new and vigorous life through the ingrafting of the Holy Spirit. (3.) No plant lives without nourishment, and so our souls need to be tended carefully and fed. Any food will not do; we know from our Lord's lips what is the spiritual nourishment for our souls, "by every word which proceedeth out of the mouth of the Lord doth man live" (Matt. iv. 4), and we too must, like the Samaritan woman, listen to our Lord directing us to drink of the "living waters." (4.) We notice the completeness of the figure, for whilst all the above conditions are essential to the proper growth and fructification of the plant, all gardeners naturally dread most of all a dearth of water, the element by which the nourishment is conveyed to the plant; and so, too, we must have a perpetual supply of spiritual food; this comes alone from God. We know that God keeps his people. We want to hear the Lord saying to us, I am with thee to keep thee (Genesis xxviii. 15) or again, I will give my angels charge to keep thee in all thy ways (Psalm xci. 11).

The Collect concludes by appealing to God for this fourfold blessing, not by our own merits, but through Jesus Christ our Lord.

Hebrew Guild of Intercession.

THE FIRST ANNIVERSARY.

THE Hebrew Guild of Intercession celebrated its first anniversary on Saturday, the 23rd ult., at St. Paul's, Haggerston. The day was inaugurated by the celebration of the Holy Eucharist in Hebrew, the Rev. M. Rosenthal, Warden of the Guild, and its founder, officiating, and about seventy communicants, Jewish converts, partaking of the sacrament.

A visitor not initiated into the proceedings, who on that day happened to enter this church, would have been struck by hearing the service of the Holy Communion being celebrated in the language of the blessed Apostles and prophets, and although he might not understand it, yet he must have felt deeply impressed with the earnestness and devotion depicted on the faces of the worshippers.

After the service, the visitors assembled in the adjoining schoolrooms, where breakfast was provided for them. The hon. secretary, Mr. Joseph Larzen, hereupon read a paper containing an extract from the report about to be published. From the remarks of the secretary we gathered that, in spite of the very many troubles and afflictions which the Warden had suffered during the past year, the Guild had enrolled 360 members and associates, who, though spread over many parts of the world, are in constant communication with the Warden. Several touching instances of the usefulness of the brotherhood were recorded. Mr. Larzen said that, although financially the Society was not in a very flourishing condition, yet there was every prospect of a bright and prosperous future. He finished his remarks by offering to the Warden, at the request of the members of the Guild, their heartfelt sympathy for the great bereavement which he had suffered not very long ago. The Rev. S. J. Stone, Vicar of St. Paul's, then kindly led the company to the church, and in an interesting address explained to them the beautiful window placed over the west gallery in memory of the much lamented wife of the Warden.

The special service of the Guild was held at noon, and was opened with a procession round the interior of the church. During the service eighteen new members and associates were admitted into the brotherhood, and received the Manual and medal. An anthem in Hebrew having been sung, the service was concluded with an address from the pulpit by the Rev. M. Rosenthal, taking for his text the 2nd verse of the 6th chapter of the Galatians: "Bear ye one another's burdens, and so fulfil the law of Christ." He pointed out that the blessed Apostle spoke of the moral rather than the material weight of our burdens, and he showed how important it is for Christian brotherhoods generally, and for the brotherhood of the Guild especially, to bear in mind the injunction of the text, and to work up to it. He chiefly dwelt on the various faults and failings with which all are beset, and demonstrated that some of those which the world winks at are as sinful in the sight of our most Holy God as those which are so severely condemned by the world, and since not one of us is perfect, we ought the more to bear with the infirmities of others. Besides this is the very marrow of Christianity, for in doing so we fulfil the law of Christ, which is a law of love. It is the new commandment which He has given us; it is His express commandment that we should love each other, and He has shown us how to carry it out.

Reviews and Notices.

"ODES OF HORACE." By Sir Stephen E. de Vere (Canterbury Poets). Published by Walter Scott, Warwick Lane.

A BOOK which, both from its appearance and from the style of its contents, should occupy a place in every good library. Each of the odes translated is preceded by a practical explanation, and this, together with the critical notes at the end of the book, make it at once serviceable to the student as well as to the lover of poetry.

"HOLD FAST BY YOUR SUNDAYS." By the Author of "Deepdale Vicarage," "Margaret's Choice," etc., with introductory note by the Rev. Charles Bullock, formerly Rector of St. Nicholas', Worcester. Editor of *Home Words*, etc. Published at *Home Words* Office, 7, Paternoster Square, E.C. Pp. 123.

THE gifted author of this has passed away, but his influence will long be felt through this valuable little work which is eminently adapted as a gift book to young men and women entering upon life. It is calculated to impress upon the minds of those who read it, the immense importance of keeping the Sabbath day. "Hold fast by your Sundays" is handsomely bound in best cloth, gilt, its price 2s. 6d.; but it is earnestly hoped that the editor of *Home Words* will be able to carry out his desire to publish the tale at 2d., and thus place it within the reach of thousands of our working classes. We think that those who read this little volume carefully, will value more than they have hitherto done, the blessed day of rest which gives them the opportunity of attending a place of worship, of reading God's Holy Word, and meditating on the precious gift of salvation through Jesus Christ.

"CHRISTIANITY, ISLAM, AND THE NEGRO RACE." By Edward W. Blyden, LL.D., late Minister Plenipotentiary of the Republic of Liberia at the Court of St. James. W. B. Whittingham & Co. Pp. 423.

SO much has been said and written on the subject of Mohammedanism, that it is extremely interesting to read what the author has to say on the subject, and we presume that we must give some credit to his opinions. A cultured man, and one who has studied the problems of African life more deeply than many others, being himself a man of colour.

The first article deals with Mohammedanism and the Negro Race, and in it we find certain statements which seem to bear out Canon Taylor's remarks at the Wolverhampton Church Congress. The author says:—"Mohammedanism in Africa counts in its ranks the most energetic and enterprising tribes. It claims as adherents the only people who have any form of civil polity or bond of social organisation. It has built and occupies the largest cities in the heart of the continent. Its laws regulate the most powerful kingdoms. It produces and controls the most valuable commerce between Africa and foreign countries; it is daily gaining converts from the ranks of paganism, and it commands respect among all Africans wherever it is known, even where the people have not submitted to the sway of the Koran." On the other

side, with regard to Christianity, the author says:—"Christianity came to the negro as a slave, or at least as a subject race in a foreign land. Along with the Christian teaching, he and his children received lessons of their utter and permanent inferiority and subordination to their instructors, to whom they stood in the relation of chattels." At the same time we are told of the spiritual advantages which they had, but adds that—"Owing to the physical, mental, and social pressure under which the Africans received these influences of Christianity, their development was necessarily partial and one-sided, cramped and abnormal. All tendencies to independent individuality were repressed and destroyed. All avenues to intellectual improvement were closed against them, and they were doomed to perpetual ignorance."

We are also told that the distinguished William Penn, Rev. George Whitefield, of world-wide celebrity, and President Edwards, author of several standard works in theology, were *slave-holders*, and it seems that several religious men in America upheld slavery, and that from these men the negro got a distorted view of religion and the power of Christianity.

The subject of Christian Missions in West Africa is discussed at great length, and the reason why mission work has made such slow progress is stated to be owing, in a great measure, to climatic influences, that there is a belt of malarious lands—the hotbeds of fever—which extend along the West Coast of Africa, running from forty to fifty miles back from the sea-coast, and we are told the cattle, sheep, goats, and hogs drag on an indifferent existence; therefore if any good is to be done, it must be by the raising up a native ministry, men born in the country, and who can stand the climate, and resist the fevers which so completely prostrate the Englishman. Another reason is, the demoralisation of the coast tribes by the introduction of ardent spirits by traders.

The article on "Philip and the Eunuch" is deeply interesting, the author drawing out with much clearness and perspicuity the way in which Africa is to be evangelised. We also note the following remarks, which are certainly, to say the least, original:—"When the Saviour of mankind, born in lowly circumstances, was the persecuted babe of Bethlehem, Africa furnished the refuge for His threatened and helpless infancy, African hands ministered to the comfort of Mary and Joseph while they sojourned as homeless and hunted strangers in that land. In the final hours of the Man of Sorrows, when His disciples had forsaken Him and fled, and only the tears of sympathising women, following in the distance, showed that His sorrows touched any human heart; when Asia, in the person of the Jew, clamoured for His Blood, and Europe, in the Roman soldier, was dragging Him to execution, and afterwards nailed those sinless hands to the Cross, and pierced that sacred side—what was the part that Africa took then? She furnished the man to share the burden of the Cross with the suffering Redeemer. Simon, the Cyrenian, bore the Cross after Jesus."

In the chapter entitled, "The Mohammedans of Nigritia," the author refers to the fact that in Central Africa Islam is an aggressive, conquering force.

There are interesting chapters on "African Colonisation," "The Life of Lord Lawrence," and "Africa and the Africans," all of which furnish much food for thought. The author is very strong in his denunciation of those who condemn the negroes, and look upon them as being a lower type of humanity.

We heartily like the volume, and it should be studied most carefully by those who are interested in the missionary work of the Church. Only the other day we noticed that the Bishop of Carlisle called attention to the work, and we trust that the pages may be well pondered over. There is no slurring over questions, the author works out the problems which he has in hand with a thoroughness which is very noteworthy.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE POPE AND THE IRISH SITUATION.

SIR,—The hostility against revolutionism which Mr. Murphy attributes to the heads of the Roman Church appears to me not at all so universal as he supposes. Ireland is certainly the only exception that there is at present in Europe, but there is no such enmity between the two forces, ecclesiastical and revolutionary, in South America, nor is there in Canada. Besides this, it is only during the last forty years that the Roman Church has unmistakably become conservative all over the Continent. The separation of Belgium from Holland was its work; and the late Pope began his administration as at least a pronounced reformer. To go further back, the Papacy was democratical in its alliances during the eleventh, twelfth and thirteenth centuries, partially in Germany, in one noted instance in England, and altogether in Italy. And the strength of the Catholic League under the Duke of Guise, lay chiefly in the most ferocious democracy in the world, that of Paris. To sum up, the existing conservatism of the Roman Court and Church is accidental, and is based neither on tradition nor on principle.

It is quite true that there is no symptom yet that has attracted notice, of that conservatism being about to be dropped. But it may expire at any time. The most pressing enemy of the Papacy at this moment is the Italian Government, and it may be a matter of necessary policy before very long, to the Papacy, to court the democracy nearest to it. There is a Jesuit preacher in Florence who has already begun what seems something very like this.

Respecting the bearing of all this on the politics of the United Kingdom, including of course Ireland, I am disposed to think that far more importance is attached to the Pope's recent action than should be. The higher clergy of Ireland will obey, and the lower will simulate obedience. What is far more interesting is, has there been a bargain between our Government and Rome? In the absence of evidence, the probability is that there has. But are we entirely without evidence?

About a month before the issue of the recent rescript, or admonition, a project, which had been held back for an unconscionably long time, was put forward respecting Irish intermediate education. It now comes with official authority under the provisions of an Act of Parliament passed five years ago. The plan is, in effect, to hand over three-fifths of the property of the Irish Royal Schools, foundations of the seventeenth century, to united clerical and lay Roman Catholic committees, for educational purposes, with practically no check or supervision.

In any case, I am of opinion that England has very little to thank the Pope for. He has shilly-

shallied over Irish anarchy for six years—the exact length of time that Pope Clement spent over Henry VIII.'s divorce, and at last has pronounced in favour of liberty and property when all appearances show that the back of anarchy is about to be broken.

July 9, 1888.

B.

"PHYSICIAN, HEAL THYSELF!"

SIR,—Your correspondent, "Edmund Lawrence," has come to the conclusion that certain statements in the pamphlet, "Ritualistic Prospects," are "unsusceptible of defence according to truth;" but what does he say himself? With regard to the "few foolish young men" in Trinity College who have "taken up the notions of the extreme Ritualistic school," he says: "whether they associate themselves together in a guild I do not know"; and then in the very next line he says: "I know that there is no society of the nature described." He "does *not* know" whether there is a guild, and yet he "*does* know" that there is no guild! What does he mean? Surely people ought to express what they do mean. Edmund Lawrence asserts that the guild in Trinity College "does not exist." I beg to state most positively that "the Guild of the Holy Trinity" does exist, that I have seen its rules and seen and spoken to members of the guild; and more than that I can state positively (and I give my authority to you, Mr. Editor, but do not give it to Edmund Lawrence), that the members of the guild offered up prayers for the repose of the soul of the late Provost, the revered and lamented John H. Jellett! So much for this guild which Edmund Lawrence says "does not exist." I live in Dublin, and he, I believe, writes from Armagh. I can only account for his ignorance upon this "charitable hypothesis."

Your correspondent gives you a name as "an authority" to the effect that there is "no advance" of Ritualism or its "practices" in Trinity College, Dublin. I just give one fact (your readers can judge of its value). At the election last week of an auditor or president of the Trinity College Theological Society, Mr. Richard Eubank, the Ritualistic candidate (and prominent member of the guild) polled twenty-eight votes; while Mr. Ernest Wright, the Low Church candidate, only got twenty votes. This speaks for itself. Of course, there will be always "Rip Van Winkles" who are in a somniferous state, and ostriches who hide their heads in the sand!

A DUBLIN READER.

June 22nd, 1888.

BURIAL REFORM.—The Rev. the Hon. E. Carr-Glyn presided last week at a meeting of the Chapter of the Kensington Rural Deanery, when after the reading of a paper by the Hon. Secretary of the Burial Reform Association, it was unanimously resolved: "That the prevalent practice of retaining in the neighbourhood of great populations vast accumulations of human remains in every stage of decomposition is repulsive, utterly indefensible, and seriously and increasingly dangerous to the public health, and that the Home Secretary be memorialised to inquire into the condition of cemeteries and the mode of burial adopted, with a view to legislation." Similar resolutions have been passed at meetings recently held under the presidency of the Rev. the Hon. Canon Leigh, the Rev. G. T. Palmer, Rector of Newington, and the Bishop-designate of Bedford.

PREFERMENTS AND APPOINTMENTS.

- Bamford, Rev. Edwin, M.A., Minor Canon of Gloucester Cathedral; Vicar of Kingston, near Taunton.
 Benison, Rev. Ernest D., B.A., late Curate of Christchurch Priory, Hants; to the Charge of St. Aidan's Mission Church, Crew's Hole, Bristol.
 Bonus, Rev. Edward, M.A., LL.M., Vicar of Buckland, Bucks.
 Brutzer, Rev. H. W., Vicar of Great Bowden, Leicestershire.
 Cardonnell, Rev. F. R., Vicar of Kingston, near Taunton; Vicar of Fairfield, Gloucestershire.
 Du Boulay, Rev. James, H., Chaplain of Trinity Hospital, Greenwich.
 Harrison, Rev. Frederick Thomas, M.A., Head Master of the Grammar-school, Blandford; Public Preacher in the Diocese of Salisbury.
 Jervis, Rev. W. H. E. R., Rector of Cranford, Middlesex; Vicar of Bures, St. Mary.
 Jones, Rev. G., Vicar of Great Strickland, Westmoreland.
 Jones, Rev. Orton Arundel, formerly Curate-in-Charge of All Saints', Rainford; Curate of Whippingham, Isle of Wight.
 Jones, Rev. Richard Thomas, B.A., Vicar of Nevin, Carnarvon.
 Lawson, Rev. W. L., M.A., Chaplain of the Hospital for Epilepsy and Paralysis, Portland-terrace.
 Longridge, Rev. George, M.A., Vicar of Grove, Berks.
 Lowder, Rev. W. H., Rector of Tellisford, near Bath.
 Macpherson, Rev. Henry Christopher Ricketts, B.A., of Hatfield Hall, Durham, Priest-in-Charge of St. John's Buenos Ayres; Vicar of Ingham, Lincolnshire.
 Marshall, Rev. R. T., Minor Canon of Winchester Cathedral, and Curate of St. John's, Winchester; Rector of Littleton, Hants.
 Mensor, Rev. Dr., Vicar of Stoke Mandeville, Aylesbury.
 Norman, Rev. Edward James, Vicar of Ocker Hill, Staffordshire.
 Quilter, Rev. Frederick William, D.D., formerly Rector of North Piddle; Rector of Martin Hussington, Worcester.
 Ramsay, Rev. Clifford Dalhousie, Vicar of Broughton, Staffordshire.
 Rapson, Rev. Edward, Perpetual Curate of West-Bradley-with-Cottisham, Somersetshire.
 Roe, Rev. Samuel Henry Farwell, Curate of Perranzabuloe; Vicar of Zennor, Cornwall.
 Selwyn, Rev. Reginald Townshend, B.A., Rector of Turnworth, Dorset.
 Smith, Rev. James Julian, Chaplain and Naval Instructor to H.M.S. *Curacao*.
 Stanford, Rev. C. W., B.A., Curate of St. Michael's, Louth, Lincolnshire.
 Stephenson, Rev. J. P., Rector of Nately Scures; Vicar of Prior's Lee, Shifnal, Salop.
 Vivian, Rev. Charles Henry Gerald, Rector of Grade and Ruan Minor; Rector of Creed, Cornwall.
 Watkins, Rev. Herbert S., Rector of Treeton, near Rotherham.
 Whitley, Rev. Daniel Gath, Assistant-Curate of Creed; Vicar of Baldhu, Cornwall.
 Wilkinson, Rev. Leonard, Vicar of Westbury-on-Severn.

CLERICAL OBITUARY.

- Damer, Rev. Lionel Dawson, for fifteen years Vicar of Canford, at Parkstone, on the 3rd inst., aged 55.
 Gleig, Rev. George Robert, M.A. (late Chaplain-General to the Forces), at Bylands, Stratfield Turgis, near Winchfield, on the 9th inst., aged 92.
 Godby, Rev. C. H., D.C.L., formerly Head Master of the Grammar-school, Henley-on-Thames, at Alsager, on the 2nd inst., aged 70.
 Molony, Rev. Charles Walker, of Charlton Cottage, Tiverton, sometime Rector of West Worlington, at Seaton, on the 2nd inst., aged 66.
 Phillpotts, Rev. William John, Archdeacon of Cornwall, at St. Gluvius Vicarage, on the 10th inst., aged 81.
 Rhind, Rev. Charles, late Chaplain of the Royal Association for the Deaf and Dumb, St. Saviour's, Oxford Road, W., at Bromley, Kent, on the 7th inst.
 Talbot, Hon. and Rev. W. C., Rector of Bishop's Hatfield, Herts, at Hatfield, on the 3rd inst., aged 74.
 Turnour, Rev. Adolphus Augustus (fourth son of the Hon. and Rev. A. A. Turnour), for twenty-seven years Vicar of Ellenhall, at Ellenhall Vicarage, on the 7th inst., aged 65.



The Church of England Pulpit.

COVENANTED AND UNCOVENANTED
MERCIES.

BY THE REV. JOHN NAPLETON, RECTOR OF
WYMINGTON.

SERMON PREACHED (IN SUBSTANCE) AT PODDINGTON
CHURCH, BEDS., ON SUNDAY, JUNE 17TH,
1888, IN BEHALF OF THE CHURCH MISSIONARY
SOCIETY.

"Necessity is laid upon me; yea, woe is unto me if I
preach not the Gospel."—I CORINTHIANS, ix. 16.

THERE is a thought which must suggest itself to many who are present at, or read about the public ceremonies in which our Queen takes part from time to time. How very few among the teeming crowds can even see her as she passes by, while all who attend upon her officially have their properly-apportioned and duly appointed communication to receive and to make in the royal presence. They see her often, wait upon her in their several capacities, and in the higher ranks hold familiar, withal respectful, converse at her side, being privileged to afford wise counsel, devoted sympathy, and pleasurable society for their Sovereign as occasion requires. But, on the other hand, vast multitudes of Britons never expect to receive the slightest individual recognition of any kind, though they are as much her subjects, and we may believe for the most part as loyal and patriotic as their superiors in station. The question then arises, Why should this be so? One answer at least is obvious, namely, that for her Majesty to have a personal knowledge, however slight, of all her subjects, would involve her time being quite absorbed, and would require a super-human memory to retain but the merest outline of each one's history and condition. Knowing this we are content to hear of, or read about, our Ruler, and it may be once or twice in a lifetime catch a glimpse of her face. We feel more drawn towards her as the years roll on, prouder of being in duty bound "to honour and obey the Queen, and all that are put in authority under her." We are at least subjects, if we are not friends. And this our earthly relationship is typical of a far wider one in the present and in the future life, which is very often extended unduly by the optimism of our day, hankering after a "better than best;" while, on the other hand, it is too narrowly limited, and its effects circumscribed through the dread of dishonouring God in His nature and attributes.

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I mean the kingdom of God and of His Christ, and the qualifications for becoming both subjects and friends of its Ruler. Now it is to extend this kingdom by preaching the Gospel as far as possible to every creature, and then to bring them into covenant-relationship with Christ—it is with this aim that all foreign missions must be undertaken. Then shepherds must be provided to feed the young flock, and the tender watchfulness of a Pastor's eye to teach and cherish the newly converted souls that need grounding in the faith. Then religious ministrations for the colonists and our own countrymen residing abroad, in lands not under the British flag, must be secured. Every colonist is a missionary, as well as an emigrant, and on him is laid the necessity, and woe unto him if he do not preach the Gospel. Wherever the natives mingle with the settlers their example should commend itself, and raise the Christian religion in the respect of the sons of the soil. But, alas! the devotion of the heathen to his false gods, of the Arab in his mosque, is too often a silent reproof to the professors of the true faith. We have to-day to ask your alms in behalf of one of the two great foreign Missionary Societies connected with the Church of England, and we shall therefore endeavour to show you explicitly what is the scope and extent of its work, enforcing true zealotry for souls, as springing from the privileges and obligations laid upon all to whom the Gospel of the Grace of God is proclaimed.

What, then, is the mission field? It is nothing short of all the world. But, if so, how can the servants of God cope with it now? They could not in the past, though they did wonderful works, and sent out preachers to every known quarter of the globe. Great as their success, and that of their followers has been and shall be, still how many have died in every generation—have died without hearing the joyful news of a Saviour from death eternal, and a Fountain opened for all sin and uncleanness? What, too, of those whose forefathers fell away from God in the early days of mankind's history, and who dwell in lands more or less remote from where the chosen people had their abode? The heathen that knew not the name of Him who created all nations upon the earth? Are all these unenlightened ones to have no part, lot, or share, in the redemption wrought by Christ? How much vain contention and wrangling has this one question alone excited among Christians? No doubt this is in great part due to its being so closely interwoven with another upon which hangs all else that is of faith. I mean what has been called the Paramount Question: "Are the condemned to burn in material and spiritual flames for evermore?" I have said that our relationship to Christ, our claim upon Him as our Redeemer, is both under and over-rated by men. The limits of His kingdom are indefinitely extended by some, who boldly assert that even the

most hardened sinner must ultimately be reconciled to God, in spite of his own resistance to the call of grace. Others go so far as to condemn all unbaptised persons to an eternity of unspeakable misery, "Where the worm dieth not, and the fire is not quenched." Brethren, what does our blessed Lord tell us should be our normal state of spiritual health and vigour in this life present? "Work while it is called to-day; for the night cometh when no man can work." "Watch and pray lest ye enter into temptation." But what is to be gained by our doing these things; if we are sure of salvation at last, irrespective of our actions in this life? Why should we do aught else but try to please ourselves or please others for the gratification of either natural affection or passing impulse? For no reason whatever, if God will treat us the same, whether we try to please Him or not. "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; he that is holy, let him be holy still;" let each one, in short, follow the bent of his own inclinations, be they good or evil, it matters nothing in the end. Let us follow out the working of this dangerous and damnable doctrine to its logical conclusion in practice as well in theory. If I am taught that grace must abound in me, whether I continue in sin or not, I cease to care for or seek religious guidance and consolation. At this time, probably, all is prosperous with me, and I do not look forward to an evil day in which I shall have no pleasure. I read the Bible with decreasing interest, despise its precepts, and scoff at its warnings. Then there comes to me a man who says boldly—what as yet I have scarcely dared to think—"There is no God." Next I give a gentle hint, afterwards declaring openly that I do not profess any religion at all. Surely we need go no further in the downward course! One noticeable result is very perceptible in the social world. The religion of Jesus Christ is placed on an equality, not only with all false religions, but ancient and modern philosophies and sciences, being regarded as a merely human invention. Imitative talent, passing from its natural home in the now worshipped histrionic art, has entered on a new sphere. Men of education, with neither the love of God nor the power of godliness to recommend them, use this talent without scruple for their own private and unworthy ends. They will seek to ingratiate themselves into the favour of earnest-minded people by pretending to be of the same mind with them in religion, though it matters not to them what the particular views may be with which they have to assimilate themselves. They will talk, expound the Scriptures—aye, pray in that particular strain which is best adapted to their hearer for the time being. They can seem to be Churchman, Dissenter, Romanist, as may best suit their object. They prey upon men's feelings and sympathies, and are ever lying in wait to

deceive with the cunning craftiness they use so unblushingly. Others again will, for money, write to-day in favour of one religious creed and sect, and to-morrow in favour of another holding views of a totally opposite character, perverting Scripture in one, if not in both instances, distorting the traditions, and preying upon the weaknesses of men as their occasion may require. What is Divine is treated as if it were but human, and the law of God is placed on a level with the law of man.

These things spring from confounding God's justice and mercy together. He is a jealous God, of purer eyes than to behold iniquity, and will certainly visit for these things; for "the soul that sinneth it shall die, and the wickedness of the wicked shall be upon him; for his sacrifice is an abomination unto the Lord." Let us then most clearly understand that the kingdom of God can never embrace those who "do always resist the Holy Ghost," and so die in their iniquity.

But what of those that set the narrowest possible limits to this kingdom? who tell us that there is no salvation but for the inhabitants of a certain charmed circle; who neither know nor wish to discover the uncovenanted mercies of God? Awful and blasphemous is the teaching; that the God of love creates millions upon millions of living souls whose destiny must be to dwell with everlasting burnings, because they have not believed on Him of whom they have not had a chance to hear! The history of this doctrine proves it to be a hideous deformation of the primitive creed of Christ's Holy Catholic Church, an amalgamation of a heathen superstition with what is faithful and true. Nevertheless, the bottomless pit, the fire that never shall be quenched, and the worm that dieth not, have a real, not an imaginary significance, and doubtless refer to the soul as well as the body, though it be necessary to use material language to convey to us spiritual teaching. Some of you, my brethren, may have known what it is to be fast in the grip of a cruel, torturing pain which, while it excruciates the body, acts also upon the mind through the nervous system, and makes you feel helpless to escape from a power that distorts your very nature, making you hate what you would otherwise love, and causing the agony to appear endless. It seems a very Gehenna, in whose thralldom you are bound so unrelentingly. If this be what we suffer in our bodies during a few seconds only; if this seem to us woe unendurable and unending, what, oh! what think you must that punishment reserved for the wicked be? The blackness of darkness for ever! Tell me not it will have an end. I care not whether it last for a second of time or for an æon. It is all the same if it seem to be endless. But even if it actually come to an end, what are we told? "The wicked shall be punished with everlasting destruction from the presence of the Lord." They shall not know Him, for they cannot.

All their sighs and tears shall avail them nothing when the day of grace is past and gone—never to return. You read in God's word of the servants who did not know nor do God's will being beaten with few stripes; of those who feel after Him in darkness if haply they may find Him; of all nations and kingdoms of the earth bowing down before him; but you never once read of the impenitent and unbelieving being saved at the last. Why, then, is the sphere appointed for missionary labour co-extensive with the world itself? We answer boldly: because the atonement made on Calvary was for the sins of the whole world. God would have all men to be saved. Nevertheless, in this life they cannot all come to the knowledge of the truth as it is in Jesus, for how shall they hear without a preacher, and how shall they believe on Him of whom they have not heard? Brethren, knowing what the will of the Lord is in this matter, we cannot give anything short of their fullest, widest meaning to those words of His: "He that cometh to Me I will in nowise cast out." We must believe that the subjects of the King of kings will include not only the *conscious* comers, that is, they who have the written revelation, as well as the spirit of truth to guide them; but also all souls who, not having so much as heard "whether there be any Holy Ghost," but having instinctively followed His leadings, have come as near to Him as they could in charity, hope, and longing for the things that belong unto their peace. Not one of those whom His Father hath given Him shall be lost. Neither shall all who hear of Christ be saved. Said God by the mouth of Ezekiel: "Thou art not sent to people of a strange speech and hard language. Had I sent thee to them, they would have hearkened unto me; but the house of Israel will not hearken; for they are impudent and hard-hearted." Said Christ Himself: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day."

But, Christian brethren, while we have ample proof that God desires the salvation of all men, and that His mercies are countless as the stars, those acts of grace which are not intended to apply to us are purposely left indefinite, as we on whom the light of the gospel has shined have nothing to do with them beyond rendering for them, as for all His mercies, our humble and hearty thanks to the Author and Giver. Our responsibility is to preach and to evangelise the world. For this purpose we are called upon to give our prayers and our alms. Do you ask why? What need is there for us to send out the gospel into all lands, if all but they who resist the Holy Ghost, and so have never forgiveness, neither in this world nor in that which is to come, are sure of salvation? Notice this: Not

only do we read of the "King's Daughter all glorious within," of "The Bride, the Lamb's Wife," but also of the "Virgins that bear her company." Even as here on earth we cannot all be personally known to our Queen, but only the favoured few can approach her throne, so is it in the kingdom which is not of this world. Only to His elect—not all who have heard; but only those who have obeyed as well as heard. To these, the covenant keepers alone, can a place be assigned in His heavenly court, and a robe in which to follow close to His royal person. Others will follow in that train, all of whom He hath redeemed from the earth; His faithful soldiers and servants shall follow, as well as his friends—the true Israel of God—and they shall worship Him for ever in spirit and in truth.

Oh, brethren, does not this thought make us long to extend the covenant mercies of the gospel to "each remotest nation," that all may come near to Him and see Him in the light of that glorious revelation in the present life? Has He not commanded us to carry the glad tidings of great joy to every creature? Is not this command sufficient even if it be mysterious to us? "Therefore a necessity is laid upon us; yea, woe is unto us" if we disobey His command. It has been said: "If certain that all would be saved it would make no difference; the command is too explicit to be evaded, and I would freight the ship with Bibles and preachers for the missionary voyage if certain they would all be lost." Let us look back on the history of our own country. This 20th of June reminds us through our Church's calendar of St. Alban, the first martyr on British soil for the cause of Christ. In the year of our Lord 303, he refused to do sacrifice to the Pagan deities then worshipped in this country, and was cruelly tortured and put to death at Verulam, in Hertfordshire, which is now called St. Alban's, after him. *Now* we are sending to the heathen British Bishops with their lives in their hands. To Africa went first Bishop Hannington, that bold confessor of Christ, to be treacherously murdered by crafty men, whom he had striven to bring to the knowledge of a nobler, higher life. But a few months since, his successor was consecrated, and started for what was only to be a brief period of labour. His great aim was to impress upon the fellow-workers he found there the power and value of true prayer; and whilst thus engaged, Henry Perrott Parker succumbed to fever and ague without a murmur, and with a prayer for those he left behind him engaged in the work begun by the Church Missionary Society.

In conclusion, let me say a word or two about Missionary Work among Lay people of the Church. If it be true that a clergyman can help to fill his church by giving every one something to do, and keeping them employed, it is much more certainly true that God has a work for every one at home

and abroad, to employ them constantly in the mission field. Do we seek to find that task, or finding it, do we neglect or shirk it? Our duty here to-night is manifestly to pray for, and to give towards the expenses of that society which sent out Bishops Hannington and Parker. Let us fulfil this duty with that zealotness which is born of the sense of those unspeakable blessings which are covenanted to us, and the longing to make others participate in them. The true missionary spirit will be zealous for the souls of all mankind. If charity does not end at home, it certainly begins there. Of Home Missions I do not speak now; but I have pointed out that the Society's work is not confined to the heathen, it is also extended to the colonists and residents in foreign countries. I will give you an instance of this zealous Christian charity. Last November an English layman was exiled to Africa for his health's sake. Whilst there he heard that a fellow-countryman was dying in a destitute condition in one of the lowest and most unhealthy parts of Algiers. He had some difficulty in finding him; but at length he succeeded. Faint and ill himself, yet ardent in his Christian love, he ministered kindly to the outcast, helped him as far as he could himself, and gathered money for him from other English residents; for he was not content until he had done all he could. When he returned to England last month, he left that man better in body and happier in mind than he found him—in fact, a changed man. You, dear friends, did not know this Christian layman; but the choir of this church often joined in singing music composed by him, and inserted by me in our festival-book last year, to the hymn commencing, "Holy offerings, rich and rare." He returned home but to die, after bearing his protracted exile with unfailing patience and cheerfulness. "Although," as he wrote to me from that far off land, "what that exile means, leaving a home like mine, so many little ones, profession, friends, &c., very few people know. I was born to live amongst children and those I love. Still I have more to be thankful for than despondent about." On Tuesday last hundreds of persons, high and low, rich and poor, joined one with another in paying their tribute of affectionate esteem to the memory of Frank Spinney, the talented organist of Leamington Parish Church, for in him they had lost a sympathising friend and a kind-hearted benefactor. Let us all try and be patient, doing each our own work, for Christ's sake and the Gospel's. Let us offer unto Him ourselves, our souls and bodies to do His will, who hath deigned to call us His friends! "Lowly acts of adoration to the God of our Salvation." And thus when making that last offering of all—the life which He hath given—He will remember all our offerings as "On His altar laid we left them," with the fervent prayer in swelling strain: "Christ present them;" followed by that solemn utterance in subdued and reverent

tones: "God receive them!" He will accept our sacrifice, and take us to Himself.

THE PLEDGE.—THE TEMPERANCE MOVEMENT.

SERMON PREACHED IN ALKBOROUGH CHURCH BY
THE LATE REV. FRANCIS EXTON, M.A.,
VICAR.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."—JOHN ii. 11.

IT is surely a most striking fact that the very first miracle our blessed Lord wrought was to turn water into wine; that the very first time He who came into the world to save from sin put forth His Divine power, it was to turn a perfectly harmless drink into a drink that has been in every age the parent of sins innumerable. This fact alone ought surely to keep us from crying out against wine or any other intoxicating drink, as if they were evil in themselves, and it were wrong to drink them.

In sight of the monster evil of drunkenness and all its attendant miseries, it is no doubt hard to keep one's head and to reason coolly. When the wretched homes, the street brawls, the brutal acts of cruelty, the foul crimes that come of drunkenness, rise up before us, sober people may well be pardoned if they lose their heads and join in the cry against that "accursed drink." See the drunkard staggering through the streets, degraded for the time lower than the beasts that perish, pitied by some, jeered at by others; follow him to his home; see there, those who would love and honour him if they could, hurrying him out of sight as if ashamed of him; and, mark, as you learn what takes place in that home, how drink has hardened his heart against the wife of his bosom, and made him cruel to the little ones who look to him for bread: and at the sickening sight of the shame and misery and want he has brought upon those innocent ones, you may well feel tempted to cry out against that "accursed drink." And yet the drink is not accursed. And if we would do anything to stem the tide of drunkenness, and save the drunkard from his sin, we must take a truer view of the evil. We must trace it to its source, and deal with it at its very spring.

Holy Scripture warns us, not against the use of wine, but against the abuse of it. The apostle does not say, "Do not drink wine," but, "Be not drunk with wine wherein is excess." Did not our blessed Lord Himself drink wine? Does not He Himself tell us that He came, not as St. John the Baptist came, who lived on such scanty fare as the wilderness supplied, and was not found at the tables of men, but that he came eating and drinking, so that men said of Him, "Behold a man gluttonous and a wine-bibber?" Does not this

prove, not, indeed, the truth of His enemies' charge, but that He refused not wine when it was set before Him? Yea, did He not on the eve of His passion consecrate wine to be used for ever in the worship of His Church below; consecrate it to be the sacred memorial of His precious blood till He come again? Surely with these three facts before us, knowing that our blessed Lord turned water into wine, that He has Himself told us that He was in the habit of drinking wine, that He has commanded us all to drink of it in our most solemn act of worship, we cannot, we dare not, say that wine is evil in itself, or that it is wrong to drink it. Nor dare we say with some that it ought only to be used as medicine; for did not our Lord drink it at the tables of those who invited Him to dine with them? And what did He turn those six waterpots of water into wine for, but to prevent the mirth of a marriage feast from dying down before its time?

And has not our blessed Lord, both by turning water into wine, and by commanding wine to be used in His most Holy Sacrament, stamped the making of wine with His approval? Do we not know now, if we did not know it before, that wine that maketh glad the heart of man is the gift of God; and, like all other creatures of God, is good, and not to be refused if it be received with thanksgiving, sanctified from abuse by the word of God and by prayer?

But you will say, what is to be done to turn back the tide of drunkenness that is sweeping onwards through the land, bearing misery and want and shame into thousands and thousands of homes, that but for it might be contented happy homes? Is not the temperance movement a right movement? If a man finds that he cannot break off his drinking habits, and become a sober man any other way, is it not right and wise of him to take the pledge—to promise once and for ever not to touch wine or strong drink any more? No doubt, if it be so with a man, he acts wisely and well in taking the pledge; and, no doubt, it would be a happy thing if all that have become slaves of drink would take the pledge, if only—but a great deal depends on this “if only”—if only they would take it with right knowledge and in a right spirit. Never let us forget that there is a wrong way as well as a right way of taking the vow of total abstinence. If a man takes it as an humble penitent, in self-distrust, and in the fear of God, knowing that the evil lies not in the drink, but in himself; in his having given way to his appetite again and again, till at last it has become his master, and he cannot drink without drinking to excess; he takes it as it ought to be taken. Such a one, by the help of that vow, made with prayer, and carried out with prayer, and the use of God's means of grace, may hope to break off his sin and to recover his strength. The pledge will be a great protection to him, for no right-minded person who knows that he has taken it will ask him to drink, and so he will be

spared many a temptation. It will also often stir him up to secret prayer; and the grace that is given to him in answer to his prayers will bring him safe through the temptations with which God allows him to be tried.

But what if he takes the pledge in quite a different spirit: not in humility, not as feeling that he has by his sinful self-indulgence made himself unworthy of partaking of one of God's good gifts, but as if the evil were in the drink and not in himself; as if the drink were a creature of the devil rather than of God, and all that he had to do was to take the pledge and have done with it for ever: Oh, who that knows what human nature is, but would tremble for such a man? Though he stand to his vow for a time, what will he do when the keen sense of his vow has died away with its freshness, and the old craving for drink comes back upon him sharp and strong; and maybe, old companions in sin tempt him as only they know how to do? What will he do then? With no consciousness of his own weakness to make him look up to heaven for help, with full confidence in his own power to keep the pledge, what can happen but that which, alas! does so often happen? “The dog turns to his vomit again; and the sow that was washed to her wallowing in the mire.”

If, then, a man take the pledge, let him see to it that he takes it in the right way. The vow of total abstinence is no doubt a lawful weapon against the abounding sin of drunkenness; but we must take care to use it lawfully. Let not a man take it boldly in self-confidence, as if it were an infallible remedy; nor in pride, as if he were doing some great thing that would set him above those who had not taken it: for the pledge, let us bear in mind, is like a crutch, a token, not of strength, but of weakness. But let him take it in penitence and prayer and humility, and he may hope that God will bless it to his soul's good, and to the recovery of his rightful place in the family of God.

And if any out of sympathy for the fallen, though not fallen themselves, are willing to become as the fallen, to deny themselves what they have never abused, in order to encourage the drunkard to try what seems his last chance and his only hope; all honour to them for their self-denial. God be with them in it, and bless them. Only let them, too, act in humility, and not as condemning those who still make use of the gift of God without abusing it. But while we labour to reclaim the drunkard, and are willing, God helping us, to do anything we can to snatch him as a brand from the burning, shall we not study to practise temperance ourselves, and to train up the rising generation in habits of temperance. Prevention is always better than cure; in this case surely infinitely better. And how shall we better do this than by endeavouring to bear in mind that the Church of Christ is a directly-appointed temperance society?

Every one that is admitted into it is by the very act of admission made holy, body as well as soul, to the Lord. Yes, let every baptised person remember how great things God has done for him. Let him never forget that he is the temple of God, and that the spirit of God dwelleth in him. Yea, let all baptised persons remember that their very bodies are members of Christ. Surely if we did bear this in mind we should be more careful about our eating and drinking: we should do our utmost to keep our bodies in temperance, soberness, and chastity.

Is it not to be feared that Christians too often act as if eating and drinking had nothing to do with their religion; as if they might eat and drink without stint? But what saith the Scripture: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Men seldom plunge into drunkenness all at once. The way is paved for it by habits of self-indulgence, by eating and drinking more than is good for them at their own table, and at the tables of others, especially on festive occasions. Is it not to be feared that very many, who would shrink with horror from the thought of getting drunk, have got into the way of drinking more than is good for them, and by their example are encouraging others to do the same? Let every one judge himself in this matter. It would, perhaps, be a great help to us if our asking of a blessing before we sit down to a meal were a more real thing than it sometimes seems to be; if it were asked more solemnly and distinctly by the head of the household, and all the members strove always to say the "Amen" with a real uplifting of the soul to the giver of our daily bread. It is a good thing sometimes to ask ourselves how we ask a blessing, for it is very easy (is it not?) to get into a slovenly, thoughtless way of saying it. Yes, let us really ask God to bless our food, the meat and drink, to our use, then we may hope that He will keep us from abusing it.

Again, it is certain that drunkenness could never have become the widespread sin it is if church-people had kept the fasts of the Church. The object of fasting is (as it is so clearly stated in the collect for the first Sunday in Lent), to use such abstinence that our flesh may be subdued to the spirit; and where fasting is so observed, not for mere fasting's sake, or as if there were some merit in it, but because we are afraid of our flesh, and, God helping us, would use every means we know of for keeping it under, then we may hope that fasting will prove a great help to temperance.

And what have we gained by taking no notice of the fast-days of the Church—by even sometimes making the weekly memorial-day of our blessed Lord's crucifixion a day of dinner-parties and pleasure-taking? What, I ask, have we gained by it? O, let us bear in mind that in disregarding fasting it is not the Church we are disregarding, but our blessed Lord. Not to fast, we have to neglect

not only the instructions of the Church, but the words and example of our blessed Lord also, on which those instructions are founded; we have to pass over all those parts of the New Testament that speak of fasting, as if they did not, and were not intended to apply to us. Let us think over this matter. Surely if we did fast, we should not only be better members of the Church, but also more faithful followers of our Lord. The Church does not tell us how to fast; she does not say, "You are not to eat this or that: you are not to drink this or that." The mode of fasting she leaves to our own discretion. But it is plain that we cannot fast without practising some real self-denial of our appetite in meat and drink. Did we every Friday practise some real self-denial, however little, as a slight token of our gratitude to the Lord Jesus for having borne the cross for our sins, would not God, think you, bless that self-denial to our good, and enable us by it to keep the body under? Who shall say how much such an observance of Friday might do towards cutting off the stream of drunkenness, and stopping in the next generation that which is now so great a curse to England? Might we not hope that the young, raised up in such a school of temperance, with the best of all teaching, the teaching of example, would be temperate without the pledge, and continue free to use and enjoy God's good gifts because they had never abused them? And might we not also hope that they would show a strength and manliness and steadiness in their religion that can never be attained without self-discipline and self-denial.

"WHO CAN SEPARATE US FROM THE
LOVE OF CHRIST?"

BY THE REV. J. LIGHTFOOT, D.Sc., M.A.,
VICAR OF ST. PAUL'S, CROSS STONE.

SERMON PREACHED AT ST. PAUL'S, CROSS STONE,
TODMORDEN, ON SUNDAY, JULY 1ST, 1888.

"Who shall separate us from the love of Christ?"—
ROMANS viii. 35.

THE many things which you will find mentioned in the words which follow my text imply that, even for the true servant of God, life will be a time of continuous peril, and beset with many a distress. But the Apostle finds in the love of Christ, and the aid and peace which Christ bestows, a certain refuge and a comfort amid all these things.

However much the world in its outer circumstances changes again and again, yet the inner life of man is to-day much as it was with the Great Apostle. We all of us need God's peace and God's comfort; and nowhere but in the love of Christ can this be found.

It is one of the commonest experiences of men, that our little lives are beset with disappointments,

—that all the way along our path we are subject to many illusions. It does not require that we should live to three-score and ten years to find the meaning of Solomon's words, "All is vanity"; or Jacob's lament, "Few and evil have been the days of the years of my pilgrimage"; or the words of our own novelist, "Life is the saddest dream that ever yet was dreamed." We do learn that these are not mere common-places, but sad realities. I hardly know which is the worse experience of the two, or which brings the bitterest disappointment. When a man sets his heart upon the things of this world, and finds himself utterly unable to attain them; or the case of the man who does attain the desire of his heart, and finds that it yields him no happiness at all. Men have laboured hard and long for wealth, and found that they were happier in poverty; they have sought for fame and found less peace than when obscure. "Scarcely one man in a hundred gets in life what he desires, or getting it, is happy therewith." And why is this? For if you do not see its meaning you may be led to doubt the love of Christ in thus dealing with you. It is God's way of teaching men that earth is not home; that here we have no abiding city. It is His way of reminding us that we are immortal souls, and that as such we cannot be satisfied with the husks of earthly things. Thus it is that God shatters one after one our most cherished idols; but it is that we may be led to Him who is the only satisfying portion for our "never-dying souls." If you would be guarded against a dreary pessimism—"living without hope in the world"—then you must have the love of Christ in your heart. If it be there, then you are resting upon a solid rock which no calamity can shake. You have a hope which no disappointment can chill.

Dear brethren, seek the Lord Jesus Christ in your heart as a personal possession, and then you will be able to say, "Who can separate me from the love of God which is in Christ Jesus our Lord."

Besides what we call disappointments of life, there are to all of us many dark insoluble mysteries. There are scores of things which seem to us of infinite importance that we should know, and yet of which we can know nothing. We know not whence or what we are; we know not whither we are going. We ask for deeper knowledge. We yearn for surer guidance. We turn to those who are well qualified to speak in the name of science and learning, and they cannot break the silence for us; they cannot disperse the gloom. But thanks be to God, there is a voice that we may hear; there is a light—not of earth indeed, but of heaven—which will light up the darkest night. We see not, nevertheless we believe, and there is a belief which is deeper than knowledge—a conviction more absolute than sight. Mystery ceases to perplex when we realize that, after all, we know all that it is of real importance for us to know. Then we can sing our familiar hymn;—

"Lead, kindly light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,—
Lead Thou me on.
Keep Thou my feet, I do not ask to see
The distant scene; one step enough for me."

The faith which comes from the consciousness of the love of Christ is ever satisfied with the "one step," and that Christ abundantly shows to his children. As to the rest, amid nature's mysteries, amid the apparently blind forces and inexorable laws by which we are surrounded, we fear no ill; we tread surely on, for we are persuaded that nothing can separate us from the love of Christ our Lord.

This conviction of the love of Christ is the only comfort and support for man at certain crises of life. For life has, besides its disappointments, besides its mysteries—it has its hours of acute pain, of heavy loss, of bitter bereavement. Men, by the chance of a single hour, are reduced from competence to ruin, they are disfigured or crippled by accident, diseases come to blight our usefulness, to extinguish our hopes—death too thrusts itself into our circle, the conditions of life are changed, and we have to face new difficulties, to seek new homes, and continue the struggle of life upon far harder terms. How vain at such moments is the voice of sympathy, how helpless the hand of the dearest friend to bring relief. Dear brethren, at such times One, and One only, can bring relief. You may show much manly fortitude; but holy submission, perfect resignation, peace amid sorrow—these can only be the portion of the man who is persuaded that neither life nor death can separate him from the love of God which is in Christ Jesus our Lord.

But most of all, dear brethren, do we need help against sin, against our own evil selves. We need deliverance from the guilt of the past, the weakness of the present, the dread of the future. If you tell the truth you will say that in your heart it is sin which is the most crushing burden. And in your sober thinking moments you know what a hideous picture the devil can raise up, and how he holds it before your eyes and tells you that this is what you have been and what you are. A man may possibly drown his care and his grief, he may throw away ambition, but the burden and weight of sin he cannot thus get rid of. For the mind diseased, for the soul overwhelmed with shame, no earthly relief can be found. But, thank God, there is balm in Gilead, there is the Good Physician there. What all else could not do, the love of Christ can abundantly perform. The hand-writing of ordinances that was against us has been taken away and nailed to the Cross. Christ died that sin might not have the dominion over us.

Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away a stain.

But Christ the Heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name,
Of richer worth than they.

What shall separate us from the love of Christ? When very soon you and I are laid upon our bed of death, when the hour has come that we must enter into the nearer presence of the great God, when every mask and covering, conscious or unconscious, shall be torn away—when we are sinking, as you and you, rich and poor, will sink, naked, possessionless into the grave, when you feel the mist in your eye, and the fog in your throat, when the voices of friends no longer reach you, or if they do you have no strength left to sigh back and answer, or return the pressure of the hand—then to what is it you will look for succour and for comfort? Friends, cannot go with us into the dark valley. It is always touching to see how the dying wish those whom they have loved to be near them to the end, but their presence cannot remain. Alone we must go. Dear brethren, let me tell you how utterly small and insignificant will seem all else then compared with the one thing needful. Oh, the mocking of a balance-sheet, of a bank-book, of little deeds then.

When I draw this fleeting breath,
When my eyelids close in death,

when the solid earth seems crumbling away, when we are helpless in the hand of the last enemy, then there is only one thing which can give peace, only one thing which can rob Death of its sting and spoil the grave of its victory, and that is the sure conviction that nothing can separate us from the love of God which is in Christ Jesus our Lord? Who shall separate us from the love of Christ? If He is for us, who can be against us? The mysteries of life cannot perplex us, the disappointments of life cannot embitter us, its bereavements cannot overwhelm us, for having Him we have all things. But if you have Him not, you may have this and that, but all you have is as nothing at all.

In the hour of death, in the day of Judgment would you have this sure conviction? Would you then have the face of Jesus to welcome you, would you have His blessed hand to fling open for you the gate of everlasting life. And, indeed, not only then but now, would you have Christ as your personal possession, to sweeten your life, to cheer your path, to sanctify your success, to hallow your homes, to comfort your sorrowful moments. If so, pray—pray that sin and selfishness may be cast from your heart, that pardon and peace from God may dwell there; then when trials, and sorrows, and vexations come, as come they oftentimes will, you will be all unmoved, for your hope is built upon Him who cannot change, who is the same to-day, yesterday, and for ever. You will have for your abiding comfort the sure conviction that neither trouble, nor distress, nor life, nor death, shall be able to separate you from the love of God which is in Christ Jesus your Lord.

CORPULENCE

All persons suffering from this burdensome and dangerous state of the body, and even those developing tendencies thereto, should **CALL TO-DAY, IF POSSIBLE**, or write at once for a treatise on the subject just issued by

Mr. C. B. HARNESS, Consulting Medical Electrician.

The book contains **ADVICE HOW**, in a simple, rational, and effective manner, without resorting either to drastic medicines, quick prescriptions, poisonous preparations, or starvation dietary. **OBESITY IS CURED**, and will be sent, gratis and post free, on application to the **Medical Battery Company, Limited,**

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 21, 1888.

IMMORAL STREET TRADING.

THE Local Government Bill is making rapid progress through the House of Commons, so that there is every prospect of its becoming the law of the land within a few weeks. We have grave doubts whether the revolution that it will effect in Local Government, will conduce to the moral welfare of the nation. It is generally admitted that the county government in the future will be very much more expensive than it has been in the past. Will it be as efficient? Hitherto it has been conducted by the magistrates with great economy and undeniable efficiency. The magistrates are selected by the Crown from amongst the notables of the county, and are removable by the same power from the commission; so that they are in authority under, and directly responsible to, the Queen. Consequently we believe that their responsibility for good government, is greater and more direct than if they were elected for three years by a direct vote of the ratepayers. The die, however, is cast: and local affairs are to be henceforth managed by elective councils. It is most important, therefore, that the county councils should have full power to regulate all local matters pertaining to the health, morals, and convenience of the people. It is the duty of the Church to see that these local councils are armed with, and wield sufficient powers to carry out these important designs. The Jewish Church ever had and enforced its admirable sanitary code; but it is only within recent times that the Christian Church—thanks to Charles Kingsley—has considered it to be any part of its duty and work to prevent diseases, and to promote the strength and vigour of the human

body. It is by improving the health that the Church will most speedily and lastingly improve the morals of the people. As a general rule, the foundation and *sine quâ non* of a pure and sound mind, is a healthy body. Health and morals are mutually interdependent, they act and react on each other. An immoral man becomes diseased, and a diseased man is more or less an immoral man. Here of course we attach the widest sense to the word immorality, and construe it to mean a breach of any or all of the Ten Commandments. Of the various habits that affect our morals and health, we desire to direct attention to the growing habit in our large towns, of vending all articles of merchandise from stalls and barrows in the public streets. The extent to which this kind of trading is carried on in London is enormous; every article of merchandise, except intoxicating liquors, is now sold in the streets. William Rogers, speaking of his parish forty years ago, says: "We were all ragamuffins. Costermongery was the 'industry' of the place; the district was *costermongria*." We know that parish well, and should paint the ignorance and demoralisation of its inhabitants in much darker tints than he does. All the worst tenemental houses of that and the adjoining district of Holborn are occupied by street traders, such as costermongers, flower-sellers, newspaper boys, match and fusee sellers, street singers, thieves, beggars, and prostitutes. When any of these traders take up their residence in a house it is soon converted into what is termed a "rookery," *i.e.*, a large house originally designed for one family, is converted into dwellings for six or more families, who use and abuse the street door, passages, staircases, washhouse, water-closet, dust-bin, and other sanitary appliances in *common*. When several of these "rookeries" are situated in close, blind, narrow courts and streets, where they are withdrawn from the view of the general public they constitute a "slum." These "rookeries" and "slums" foster ignorance, immorality and practical Communism. It is in our opinion of little permanent advantage to cleanse the "rookeries" and to demolish the "slums," unless effectual and practical measures are taken to reform the "rooks." With many of them the selling of flowers, matches, pencils, etc., is a mere cloak for begging, stealing, and for leading an idle and dissolute life. Any one who is conversant with the habits and dwellings of these persons must have recognised the deleterious effect which this species of trading has on their health and morals. The genuine costermonger who hawks fish, vegetables, and other perishable articles amongst the poor has a reason for his existence, and is, perhaps, an absolute necessity for distributing the food of the people, and would, we believe, hail with satisfaction any measure for licensing and regulating his trade. Now that a Local Government Bill is before the Legislature it would promote public health and

morals if power were given to the local councils to regulate this enormous and ever increasing use of the public streets for vending every article of commerce.

OUR CHRISTIAN YEAR.

EIGHTH SUNDAY AFTER TRINITY.

THE invocation addresses God in the capacity of a Father, and thus appeals to our regard for Him and His children. Our Lord Jesus Christ whilst upon earth left us an example of prayer: "Our Father which art in Heaven." A Father has two distinct characteristics; He is one who requires our Love, and one who also must have our confidence. St. John iv. 8 and many other verses in the same chapter describe to us the real nature of this Father in Heaven in reference to this first characteristic—"God is Love." It is that love which demands our love in return. Then, again, a parent expects implicit confidence from a child, and it is this implicit confidence in God's power and willingness to overrule all events in Heaven and earth for our good that characterises the devoted Christian. The whole of Ps. xxiii. is the result of such a feeling. God's actions for our good, His over-rulings for purposes hid from us, are never-failing. "God works in a mysterious way His wonders to perform," but for all that the course which our Heavenly Father adopts is *always* the right one, it is *always* successful. In the 2nd part of the Collect we ask God to doubly bless us, (1) to keep us from all hurtful things; (2) to give us those things that are profitable to us. (1.) Our Blessed Saviour taught us to pray for protection against evil, "Lead us not into temptation, but deliver us from evil" (Lord's Prayer). We have no power of ourselves to help ourselves, and so we should fall an easy prey to the devil were it not that we can trust in the strong arm of Jesus to help us. God does help His people; yes, He who says "I will be thy defence on thy right hand" (2.) We ask with that reliance in a father's love (which we feel is honouring to Him) for good and profitable things. "Ask and ye shall have" we are told, so trusting to that promise we ask for what is good for us; not for what we like but for that which is profitable, trusting that He who is able to give far more than we can desire or deserve, will choose out for us that which will conduce most to our spiritual benefit.

MINISTERING CHILDREN'S LEAGUE.

ALL friends of the Ministering Children's League will be interested to hear that on June 23rd its first Home for Destitute Children was opened by the Countess of Lathom, at Ottershaw. The attendance was not limited to local well-wishers, but included deputations chiefly of branch hon.-secretaries, even from as far off as Bedford. The Vicar of Ottershaw, Rev. Baron Hichens, R.D., conducted the opening service, aided by the choir. Baskets of flowers were presented by two little white-attired maidens to the Countess of Lathom and to the Countess of Meath (foundress of the League and donor of the land and furnished building). Lady Lathom is well known to be one of the best lady-speakers in England, and her address in no way disapproved this. Expressing her satisfaction at being

privileged to take part in this good work in connexion with the Ministering Children's League, she made a graceful eulogistic allusion to the philanthropic career of Lady Meath, and then urged the support of the Home on its members and associates, kindly promising a donation. To have to do with children was in itself a privilege. A hospital sister told her that she was always glad to have a little child in her ward for its good, unconscious influence, in checking bad language. Children of this League must prove its good influence by applying its guiding principle of love in their daily conduct. She hoped God would grant that under the fostering care of the foundress, and above all of Him who so loved little children that He said "Inasmuch as ye have done it unto the least of these ye have done it unto Me," their League would grow and prosper. The Earl of Meath, in proposing a vote of thanks, said Lady Meath had tried to inculcate this idea of daily kindness into the minds of children, so as to form a compact body of philanthropic workers for the future by its help. The idea of the "Home" he traced to the one in Canada. Its support and the spread of the League to 375 branches of about 20,000 members and associates all over the world, proved the requirement of a central object for those who had no pressing local need to support. Their League was specially one for work and prayer, and the children were thus aided to fight the demon of Selfishness. He hoped it would spread far and wide, and lessen suffering and misery everywhere. The Vicar warmly seconded the vote of thanks, and in these good wishes was joined by Mr. C. Stephenson, Hon. Treasurer of the Homes, who reported that in a year £187 had been collected for the Home. Inspection of the beautiful building and of the four little orphans already admitted, and a tea to the inmates of the Chertsey Workhouse, closed the proceedings.

Reviews and Notices.

"HOW WE GOT OUR BIBLE." J. Patterson Smyth. Bagster & Sons.

THE title of this book sufficiently indicates its contents. A brief account of the ancient MSS. and versions, is followed by a picturesque sketch of the English pioneers of translation. Specimen pages from Wycliff, Lyndale, and other English versions make up this little volume, which will be valued by young readers. We would have liked to see an example of Uncial and Cursive writing added to the specimen page of the Peshito.

"THE CHURCH OF IRELAND PARISH MAGAZINE." Price 1d. Edited by Rev. T. A. Jennings. Published by Carson Bros., Dublin.

THE edition for July contains some interesting articles by the Bishop of Cashel, the Dean of Connor, and Canon Wynne; an able paper on "How to study the Bible," by the Rev. T. Patterson Smyth. In all 16 pages. Truth, poetry, and fiction, which must render it a favourite magazine for localising purposes. We have been particularly interested in the stirring paper from the ever-ready pen of the Rev. Ralph Harden, on behalf of the Jews' Society, "The Church of Ireland Parish Magazine," is rapidly rising in the estimation of all Irish Churchmen.

"THE EPISTLES OF ST. JOHN." By Rev. A. Plummer, D.D. (Cambridge Greek Testament for Schools and Colleges.)

LIKE its predecessors this is a careful and painstaking production on orthodox lines. The grammatical notes are very full and admirably adapted for their purpose; the translations are forcible, and the introductions excellent alike in what they supply and suppress. Especially sound are the notes on the Gnostic Sects; indeed the whole section relating to the local, moral and intellectual surroundings of St. John at Ephesus is excellent, and the analysis of the Epistle is neither too verbose to be intelligible, nor too curt to be accurate. The text adopted by the Syndics of the Cambridge University Press is based on Tischendorf and Tregelles, with appeal to Stevens, where the two critical editions are at variance. For this text Dr. Plummer is not responsible; it is somewhat puzzling, however, for the young student to read (Intro. p. lxxxvii.), "In the following instances the original text seems to have been preserved by B, and other authorities—I John ii. 14, 20," and on reference to the text to find the reading of B rejected. Again, to find a note on page 70, framed as though the reading *πιστεύσωμεν* (BKL) were adopted, while the text of the Cambridge Syndics is that of *ΝΑC*, though B is almost certainly right here; and in 1 John v. 10, where Dr. Plummer correctly prefers *ἐαὐτῷ* to *αὐτῷ* of the Cambridge text. The reading "*χριστοῦ*" of A in 1 John i. 7 is supported by GH and the Syriac and Vulgate, and this fact should have been noted. On page 16, after the article on *ζωή*, reference should be made to p. 53 for a synonym; and on page 15 *ῥηλαφᾶν* should be contrasted with *θιγγάνειν* and *ἅπτεσθαι* for the sake of young students. *Ἀληθής* and *ἀληθινός* are not clearly distinguished on page 29. In the excellent note to the epistolary aorist, *ἔγραψα*, it would have been fair to those who adopt the view that St. John laid aside the pen at verse 13 of the second chapter, and on resuming, partly repeated himself from the new point of time, saying, "I wrote," where he had previously said "I write." To have added that, from this point, the aorist is consistently employed to the close of the Epistle. It is surely a little fine drawn to define *θεᾶσθαι* as implying a pleasurable sight, against Matt. xi. 8: "*Τί ἐξήλθετε εἰς τὴν ἔρημον θεᾶσθαι; κἀλαρον ὑπὸ ἀνέμου σαλευόμενον;*" or John viii. 10, "*μηδὲνα θεασάμενος.*" The root idea of *θεορέω* is deliberate consideration with the eye or the mind, and in its classic usage the word is employed in the New Testament. This is a trifle, and we only point it out as indicative of a tendency amongst modern English commentators to force subtleties of meaning into simple passages of Scriptures, which would be regarded as fanciful in other branches of literature. Less obvious is the implication in the note to 1 John i. 7 that *περιπατῶν* can signify a progress from glory to higher glory. St. John in the passage is pointing out that the whole circle of the Christian life is lived out in the light of an illuminated conscience; the idea of growth in grace being quite foreign to the text.

Dr. Plummer's work is on the whole so sound and scholarly that we are reluctant to point out what are, after all, comparatively trifling defects. The arrangement of the volume, however, leaves much to be desired. All the alternative readings are placed together, before the notes to each chapter, rendering repetition inevitable wherever the exegesis requires reference to authorities. Had these readings been

placed with the notes upon the verse, they would have stood a much better chance of being read; nor should it be forgotten that the manuals of the theological student become the books of reference of the busy clergyman who cannot be expected to keep in mind intricacies of arrangement which are puzzling and vexatious to the reader who has the volume constantly in his hands. Supposing 1 John ii. 16-18 has to be consulted, the text must be sought on page 3 of the Arabic pagination, the alternative readings on page 31, the comment on page 51 to 54, and a further explanation on page 184. If, however, the student wish to consult portions of the introduction bearing upon the passage, he will find three difficulties in his way, — the table of contents scrappy and useless, the index imperfect, and the pagination in Roman numerals without headline to indicate the nature of the contents.

With regard to Dr. Plummer's work, however, having tested the book in many places, finding it always devout in tone, sound, sensible, full and satisfactory, we gladly bear testimony to its value alike to the student and the busy clergyman in search for materials for the composition of a sermon or the preparation of an exposition for the Bible class. The little volume will prove a valuable addition to a very useful series of manuals.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE IRISH SITUATION.

SIR,—Mr. J. J. Murphy has honoured me with a notice of a paper of mine on Ireland, printed in the PULPIT. And if he pronounces me guilty of "inaccuracy and exaggeration," I freely allow his candour in giving his reasons for this censure. He "dislikes dignifying with the name of Socialism what is mere robbery," and pronounces "Socialism an ideal impossible and misleading, but not base." This is Mr. Murphy's Socialism, and there is another kind, somewhat different, referred to in Art. 38. "On Christian men's goods not common," with something added on the Christian aspects of both the rights and duties of property. Charles Kingsley went on these lines and awoke attention to the subject in England, with some good effects and a brave spirit. But I was, though well knowing all this, dealing with the actual embodied reality called by the name of *socialism* as by the Seattle grand jury for instance, and described as such generally by American writers and Socialistic apostles like Mr. George; and the same also as Hegel had defined and Lavelaye has denounced, and as English statesmen have identified and named accordingly, and Davitt and Co. have assigned a good reason for their projected Irish land robbery. So, the Irish movement is socialistic to the core and by confession also. Mr. Murphy, I hope, will in future learn how to define correctly, before rebuking severely. As for what he says about my "being of the class of Protestants who can see nothing good coming from Rome," I might with equal sense retort that he is of the class of Protestants who can see nothing evil coming from Rome. But both of us might be wrong and vulgar too. I rather appeal to your readers

to judge, whether in the paper alluded to I have not given conclusive reasons to demonstrate, that *what has here come from Rome is Socialism*, and that this has so come because it was taken up by the Pope's head Irish agents, as was notorious and patent; and that this was also something absolutely revolting for its wickedness, and further, that the lame, loose, and absolutely ineffective manner, in which the Pope's censure against it was issued and circulated and received, so as to be absolutely ridiculed and repelled, demonstrates a state of things disgraceful all round to parties making a profession of the holy religion of the Lord Jesus Christ.

PHILIP DWYER.

"PHYSICIAN, HEAL THYSELF!"

SIR,—Your correspondent, "A Dublin Reader," criticises my letter in THE CHURCH OF ENGLAND PULPIT of June 16th, without having read it. At least I so judge, because he attributes to me that I contradict myself, and he quotes me wrongly. I say in my letter of date referred to, that "there is no society with any overt corporate existence or individuality of the nature described." That is, that the guild of ritualists spoken of in the pamphlet that was circulated among the members of the Synod of the Church of Ireland of this year, is not a real society at all. There *may* of course be a secret society for anything that I know. But I know that there is no such thing of an open nature; or, that there was not, six weeks ago, when I was prosecuting my inquiries. I gave you, Mr. Editor, the name of the distinguished gentleman of Trinity College, Dublin, to whom I owe my information. And that information was substantiated by others.

Your correspondent, "A Dublin Reader," says that he has seen the rules of the Guild of the Holy Trinity; meaning the mythical Guild of Trinity College Ritualists. He is mistaken. Somebody has shown him a paper, on which is written or printed a draft set of rules for a guild or confraternity that it may have been contemplated to establish; but which guild or confraternity has not any existence.

Your correspondent says that the members of this (?) guild offered up prayers for the repose of the soul of the late Provost of Trinity College. I dare say that some of the foolish young men to whom I alluded did so; this does not prove the existence of a guild. Your correspondent says also that a Mr. Ewbank, a Ritualist, was elected President of the Trinity College Theological Society, by a majority of twenty-eight to twenty. It is very easy to call a man a Ritualist; I have been so called myself, although I am really quite another kind of person. But, while I object to Ritualism, I object still more to misrepresentation.

EDMUND LAWRENCE.

RAHAB AND THE INSPIRED WRITERS.

SIR,—Will you allow me to defend Rahab and the inspired writers, from an attack made on them by a letter in our Irish Church Weekly? I appeal to you as its columns are closed against all who dare to object to its Ritualistic doctrines. The writer thus speaks of Rahab: "She has a shrewd perception that the Israelites' God was mighty, and accordingly she

makes a timely bargain and saves herself." "She was a traitress to her country, and a liar to her King; the difficulty which strikes me, is that such conduct could, by New Testament writers, be regarded as any justification, and that they could see any virtue in a faith which was inspired by fear, and prompted a desire for safety at the expense of honour." It seems to me that God is entirely overlooked, and the responsibility laid on the writer alone. He adds: "I am sure St. James and the writer to the Hebrews must have perceived something, which allowed them to commend her." Now, recollecting that it is God who praised her faith and conduct, it is inexcusable that any one should thus speak of her as a traitor and a liar, who made a timely bargain and saved herself. She gave the spies her reason, that the God of heaven had allotted Canaan to the Israelites. Is not this reason enough? If God thought it so, who are we that we should be wiser and better than He? The case of Jael is handled now in the same manner, but I will not enter on that at present.

C.C., V.-G.

THE Bishop of Rochester presided on Monday, the 16th inst., at a meeting of his Diocesan Society, when the following grants were made:—£250 for the Church of St. Barnabas, Gillingham; £100 towards the endowment of St. Luke's, Reigate; £200 for a parsonage for the Church of St. Stephen's, Battersea; and £1,063 for stipends of Mission clergymen, Scripture-readers, and Mission-women.

THE annual meeting of the council of the Church of England Incumbents' Sustentation Fund was held recently at Arundel House, Victoria Embankment; the Dean of Lichfield in the chair. The council received a report of a much improved state of the finances, and ordered the investment of £1,500, being the proceeds of a legacy and donations received for the purposes of forming a capital fund to secure the continuance of grants in augmentation of livings. The existing grants were continued and others made in accordance with the conditions of a legacy and of special donations.

ON Thursday, the 5th inst., a party of twenty ladies started for Melbourne, and the various other Australian and New Zealand ports, by Messrs. Milburn's steamship *Port Pirie*, under the auspices of the Girls' Friendly Society, and with special introductions from the head of its emigration department, the Hon. Mrs. Joyce, under whose directions all the arrangements for the journey were carried out. The ladies travelled under care of a chaperon who had already had great colonial experience, and who was provided by the Society for Promoting Christian Knowledge. Some of them were going to friends, and for these proper reception on first landing had been provided; others were hoping to find situations as governesses and companion-helps, and in their case letters and testimonials had been sent forward to secure them, as far as possible, speedy employment.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

THE Bishop of Newcastle's Fund has been raised by recent contributions to £64,850.

THE commissioners appointed by the Archbishop of York to inquire into the proposed resignation of the Rev. H. D. Jones, Vicar of Heeley, Sheffield, met on Monday and decided that the resignation should be accepted. A pension of nearly one-third the value of the living was recommended.

A CORRESPONDENT of the *Church Times* states that a report that Father Maturin had seceded to Rome created a profound sensation throughout the Canadian Church. A note to this piece of intelligence explains that the origin of the rumour was the fact that Father Maturin had "gone over" to Liverpool in the *City of Rome* steamship.

PREFERMENTS AND APPOINTMENTS.

- Ball, Rev. E. H., Curate of Great Malvern; Rector of Stratton, Gloucestershire.
 Beley, Rev. Charles Allen Evans, M.A., Vicar of Chrishall, Essex.
 Blyth, Rev. Alan Gwyn, M.A., Vicar of St. Philip, Heigham, Norfolk.
 Butler, Rev. G. H., Vicar of Herriard; Vicar of Wood Dalling, Norfolk.
 D'Almaine, Rev. Henry Norman, Rector of Wiveton, Norfolk.
 Despard, Rev. G., M.A., Vicar of St. Luke's, Cheltenham.
 Espin, Rev. T. H. E., Curate of Wolsingham; Vicar of Tow Law, Durham.
 Evans, Rev. William, to the District Chapelry of St. Thomas, Swansea.
 Hamilton, Rev. Robert Abercromby, M.A., Vicar of Stoke Lyne, with Caversfield and Fewcot, Oxon.
 Hawes, Rev. James, B.A., Vicar of Colston Bassett, Notts.
 Hird, Rev. Henry G., M.A., Senior Curate of Thornhill; Honorary Secretary for the Additional Curates' Society for the Deanery of Dewsbury.
 Keogh, Rev. Andrew Nasmyth Fitzgerald, Perpetual Curate of Templeton, Pembrokeshire.
 King, Rev. W. S., Diocesan Inspector of Schools for the Rural Deanery of Ipswich.
 Money, Rev. Canon, M.A., Vicar of Holy Trinity, Kilburn.
 Pearman, Rev. James Allwright, Rector of Tansley, Derbyshire; Vicar of Crich, Derbyshire.
 Potter, Rev. Sidney Pell, M.A., Rector of East Leake, Notts.
 Roderick, Rev. Griffith, B.A., Curate of Llanfihangel Gneur Glyn; Vicar of Llangynfelin, Cardiganshire.
 Thomas, Rev. Owen Jones, Vicar of Kiffig and Vicar of Marros, Carmarthenshire (by dispensation).
 Ulyat, Rev. William, B.A., Vicar of St. Mary's, Freeland, Oxon.
 Williams, Rev. L. P., M.A., Rector of Bourton-on-the-Water with Clapton and Lower Slaughter, Gloucestershire.
 Wood, Rev. Andrew, Rector of Great Ponton; Diocesan Inspector of Schools for the Deanery of South Grantham.

CLERICAL OBITUARY.

- Bourdillon, Rev. Bernard Keene, Incumbent of Trinity Church, Capetown, at Sea Point, Capetown, on the 3rd inst., aged 32.
 Darby, Rev. George W., of North Wingfield Rectory, Derbyshire, formerly Rector of Fersfield, Norfolk on the 16th inst., aged 70.
 Hilton, Rev. Henry, Rector of Milstead, and Honorary Canon of Canterbury Cathedral, at Milstead, on the 15th inst., aged 77.
 Male, Rev. Arthur Somery, Rector of More, Bishop's Castle, Shropshire, at Tenby, on the 14th inst.
 Parr, Rev. R. Henning, Vicar of St. Martin's, Scarborough, at Clifton, Bristol, on the 12th inst., aged 61.
 St. Quintin, Rev. John Whitby, M.A., late Rector of Hatley St. George, at Wilbury House, Bedford, on the 9th inst., aged 73.
 Shattock, Rev. George, at 19, Tyrwhitt Road, St. John's, on the 8th inst.



The Church of England Pulpit.

WHOSE IMAGE AND SUPERScription?

BY THE REV. R. C. NUGENT KELLY, M.A.,
ENGLISH CHAPLAIN AT GOTHENBURG.

SERMON PREACHED AT GOTHENBURG, ON SEP-
TUAGESIMA SUNDAY, 1888.

"Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."—ST. MATTHEW xxii. 20, 21.

ON Sunday last I said that we might find some explanation of the unfailing power of Christ's life and actions in the simplicity and unity of His view of life. We then saw how this made our Lord give the most unexpected turn to very various incidents; how the one thing needful in His eyes to make rough places smooth, and crooked ways straight was just the setting of the human soul firmly and steadfastly towards the face of God, and seeing the accidents of life only in the light of the relationship of the human heart to the Divine Presence. So when men speculated and philosophised over the problems of society and its mischances, Jesus, the light of men, had but one word to say; but that word shattered their elaborate dreams and crashed in upon their self-deceiving sophistries. Christ went to the root and kernel of the whole matter and manner of life with His "except ye repent."

You will find that this clear light of spiritual truth and spiritual insight dissolves most of the main difficulties of practical Christianity when faithfully and boldly applied. Would that I could dare to say all the difficulties! But it does not dissolve them all, because the lens which should catch the beams of Divine light and pour them upon our problems is so distorted and dimmed by the faults and sins of our past that it is nevermore the perfect medium it should be. In Christ this difficulty is never known because "in Him was no sin." We carry our past frailties, and the poison of them, on into our present difficulties. But none the less is it true that we too may gain something of this power of right vision if we will look at the bearings of things from the right centre. Such a flow of pure light did Christ shed upon a very difficult and subtle case of casuistry in the incident of our text. An examination of this reveals the sure firm principle which will solve many another equally intricate problem. As

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always, Christ here brings us back to "first principles," down to the very roots of life; we must go to the fountain head of moral *being* before we are fit to solve practically the least of the questions of moral *doing*.

This incident all turns upon the question: Whose is this image and superscription? For these are the tokens of authority and ownership. As the Jews themselves said in a proverb current at that time, "Where a king's money is current, there is the king's realm." Hence the pointed alteration of the verb, which is happily inserted even in the English translation, "Shall we give tribute?" they ask. Says Jesus, after the inspection of the coin, "Restore," not "give," but "restore"—"render unto Cæsar the things that are Cæsar's."

In the particular circumstances in which this matter was brought to our Lord's notice there was undoubtedly no honest intention. But it is easy to imagine that with many a pious Jew the difficulty of its solution must have been great. See then how the answer of our Lord bears upon such cases of perplexity, where well-intentioned persons find it well-nigh impossible to reconcile the claims of nature and society—the necessary life in the world, the mundane existence which is so palpable and so exacting—with the claims of God and the life they would gladly live if it were easier, or, as they call it, practicable. How, in short can they pay their dues to Cæsar like quiet, peaceable citizens without transgressing the limits of what is due to God? Or how keep God's law holy and pure without running a-tilt of the world and the law of Cæsar?

Here am I in a world manifestly made by God Himself; He has set me in it as the place He chooses for me to develop my life in; here am I with a most inevitable body of flesh, blood, and bones, which suits well enough with my surroundings, or, at any rate clearly belongs to these surroundings. In a thousand ways I am bound up with things by no means spiritual, and yet I am ever to listen to the protest of just one voice which is unceasingly and always crying out to me that the way of God is contrary to much, and apparently indifferent to more of the interests which have claimed and won me.

Who is right? The materialist and the man of pleasure who say "Eat and drink, for to-morrow we die"? Or those who say "Yes, to-morrow you die; therefore care not for to-day, but live only for that morrow?" Those who say, "The man is sufficient unto himself; the life you have here is solid, good, strong enough to content you, seek no more," or those who say the soul is so absolutely and entirely the whole of you that the rest is not worth a thought? The monk or the worldling? The epicure or the hermit? Who is right? Says Christ "Neither."

Hear His parable condensed into the two

sentences of my text. A piece of silver had been dug out of the earth, refined, cut, and stamped with the image of Tiberius Cæsar. It became thereby a legal coin of the Roman Empire, and as such is shown to the Lord that day as He stands in the midst of a group of friends and foes; but the Lord, recognising the marks and symbols of ownership upon it, claims for Cæsar Cæsar's due.

But the man who brings it, and watches the Master's face as He receives the coin, what of him? Christ, taking the coin, looks at the man before him, and sees there—what? According to the best definition and explanation of human nature yet given (that in Genesis), He sees one compounded “of the dust of the earth” like the silver ore dug out of the world's rock, but made into the coinage of the Eternal King through having His image and superscription stamped upon him by the creating hand of God. The man therefore is of the earth earthy, for the one part; but only *man*, because he is of heaven and of God for the other part.

And now as to the reconciling of the distracting claims of these two parts.

There are those who tell you (and really believe the thing possible) to make the best of both worlds, meaning thereby to live as worldly a life as you can or dare to do, just taking the precaution not to sin too deeply and irrevocably. And there are many more—especially among what are called the “better classes”—who without saying it (even to themselves) live on this maxim entirely. But is that Christ's way? No! “Seek ye first the kingdom of God”; “be not anxious about the life or the body.” “Render unto God the things that be God's,” and so, and so only, shall Cæsar have his just claims justly satisfied; and the life and the body be duly sustained and clothed, “and all that is needed be added unto you.”

What, then, are you to restore to God? Which-ever way we turn to escape from the problem we are driven back to that, thank God, at last.

It lies in a word: Restore all that is stamped with His image; all that is good and capable of good. And by that I cannot believe that less is ever to be thought of than the whole man, and every man,—“yourselves, your souls and bodies.” “Whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,” these things are the superscription of God. Yes, brethren, I have the right, as the ambassador of Christ, to stand here this day and say that the very life you live—the mere power of life—the heart, and soul, and mind, which make you men and women,—these all stamp your natures as more than earthly, and I by these claim you for God and His Christ. The image and superscription of your God upon you has been too often well nigh

defaced by sin; at times it is forgotten utterly; it can scarce be seen for the traffic of earth; the handling of the careless and the ungodly has disfigured and defiled it; but still, while there is one broken letter of the handwriting of God left—one single feature of His image remaining visible to the eye of Him who looks through all the griminess and rust of sin to the soul He first created for His glory, while one trace of the mind of God remains, is the most outcast child of man part of the Lord's treasure. Aye! and if even this piece of silver be lost, He, like the woman in the parable, will light His candle and sweep the house, and seek diligently that He may find it.

And now one further consideration will, please God, make all these thoughts leap into life and power. In a well-regulated country, when coins have been defaced by hard usage, they are *re-called, melted down, re-cast, and re-issued.*

There is our exact need; our one hope.

God made man upright, but he is fallen. God made man in His own image; we—all of us—have tried to carve out a new image—the device of our own heart's lust, defiling, spoiling, obliterating the first. When Christ spoke of repentance, conversion, restoration, new birth, He pointed to just such a re-making of our souls as turns old coin into new. Nothing less, surely, friends, can that “baptism of fire” be, which, said Christ Jesus, was the real baptism of His spiritual children.

Thus, then, we reach Christ's way of meeting the problems of life. Leaving all figures it is just this. Settle the first principles, the main question clearly and with your whole heart, and the rest falls into its place. Leave off all half-and-half measures—all patching up of the respectability and honesty, and goodness of your life, as if you could hope to carve anew the lost glory of your soul.

Give it up, dear brothers, give it up; it amounts to poor work at the best. Come as the failure you undoubtedly are; come as the perplexed and even half-hearted searcher after that which is good; leave all the minor points, which do not go to the very root of the matter, and give yourself back; restore yourself into the hands of “the Great King,” as the one only thing you can do. Let Him wash away the foul rusts of sin in the blood of Jesus Christ the sin-bearer; let Him melt your somewhat hard heart in the holy fire of His Spirit's love and zeal, and so make of you a “new man,”—“a new creation in Christ Jesus.”

Being thus brought near to the living Christ, you shall learn of Him who is both the “wisdom of God” and the Light of men how to pay Cæsar his dues with no loss to God of His own, but rather gain; for you shall learn how this great love of God and Christ in you can, by purifying and forming it, make of the very dust of the earth

"a man after God's own heart," and turn even the dross into the pure silver and gold of the Lord's treasury. For so, I think, did Christ teach men as He handled Cæsar's coinage, and proclaimed God's truths.

The main practical rule is this. Use the world (as God meant it to be used) not as your Eternal Home, but as the Vestibule of Heaven. Use life; use the body; use the earthly interests—the mere human nature—as so much rough mineral containing precious metal, to be set free and transformed into good coin by the ministry and influence of the Holy Spirit of God.

In a word, set before yourself the one great aim of life clearly. This is life—knowing the only true God, and Jesus Christ whom He has sent. Know Christ truly, faithfully, lovingly; and "be ye transformed by the renewing of your mind."

Thus, and thus only, have you the hope of successfully avoiding the pitfalls of conduct on the one hand and on the other pitfalls into which double-minded men thought that day to securely lead the Master, but from which His "single eye" saw plainly the straight, though very narrow, path of godliness and safety. And to that same path He points you. And to that path there is but one gate—Christ!

"Not out of the world" need you live. No; but yet, not "of the world" may you live; rather your life is "in the world," albeit "kept from the evil" of it. Christ-like holiness consists not in a mere pushing of all others on one side, but it does consist in so walking, nevertheless, that men may "take knowledge of you that you have been with Jesus"; let your "speech bewray you" as the disciple of the Galilæan. Safety lies not in religious exclusiveness, not in the hermit's timidity of fear as to accepting all the conditions of "the life that now is;" but none the less do you need to be a "peculiar people, zealous of good works"; a people who daily confess, in thought and plan and purpose of life, that "here have they no abiding city," but that they rather "look for a new heaven and a new earth, wherein dwelleth righteousness"; a people who are determined to try and transform this earth after the fashion of that heavenly pattern they can dimly but surely perceive.

That, friends, is the principle by which Christian people, following the lead of Christ their Master, solve the perplexing problem, ever recurring in one form or another, "Is it lawful to give tribute unto Cæsar?"

Nothing is more striking in human nature than this, which you may so often find: some neighbour, some friend, some soul of man has been long embarrassed with the difficulties and perplexities of right and wrong; all has seemed to be a mere groping in the dark after some clue whereby to thread life's mazes; confusion has been added to confusion by the many discordant voices of the many false prophets who cry, "Lo! here is the

Christ; or, lo! there is the only true good." Then in the midst of all this chaos, the voice of God sounds the creative word, "Let there be light!" and the soul so lately tossed to and fro, hopeless, purposeless, perplexed in the great market-place of life, is now lifted by the power of faith into the very presence of the Saviour, and filled with the calmness and peace of Christ. Now mark: immediately—with a completeness and sureness which in a somewhat different connection would be called genius—the new-born soul finds new order, simplicity, meaning, in what was yesterday chaos. "The things hidden from the wise and the prudent are revealed unto these babes."

Let me ask each Christian soul here, whose experience this has been, whether they do not with me this day wistfully remember that first brilliancy of the new light, which, alas! they have let get tarnished with the grime and dirt of the traffic of life?

Very often, undoubtedly, the mind of such a new-born Christ-child may be mistaken; too often, like the disciples, in his fiery enthusiasm he would call down the lightning from above; or he would take Christ "by force, and make Him a King"; or in some other manner he shows his inexperience: but the great and worthy marvel is, how principles are perceived; how the glory of God shines upon and from everything in his eyes; how the heart is sound, the affections firmly set on the things above. The things that are eternal—"the verities," as Carlyle calls them—are seen to transcend infinitely the things that are temporal. And this, friends, comes, I honestly believe, from just this one thing. Such a soul is a new creation of a worn-out coin, re-issued from the mint of God, a soul fresh from the presence-chamber of Christ. The Eternal Truth and the soul of a sinner have looked—bare and open—upon each other; and the first great rush of joy clarifies the heart of the man or the woman who, having before felt sin and feared God, now finds—looking up openly for the first time, and hiding nothing—that His face is glorious with Light and Love.

Friends, this is conversion: this is the repentance which makes the hosts of heaven rejoice; this is "the one thing needful" in so many a life: and for just such conversions, for just such repentances, for just such a re-issue of old, defaced coins, does the Master bid us His servants and ministers look as the fruit of our labours. The few, the very few, grow up from earliest infancy in the fear and love of God; the many, the most, enter the kingdom only through this lowly door.

But for them and for these others, for one and all, is needed such a "baptism with fire" as will cleanse the silver from all dross, and burn up all corruption, and purify from all defilement. For the one as for the other is the stamp of God needed, before the metal becomes coin. In the one as in the other must be sought the "seal"

of "the servants of our God in their forehead."

First must you be severed from the world unto God; then can you rightly sever that which is of God from that which is of the world. Here is freedom, life, power: "Render unto Cæsar the things that be Cæsar's, and unto God the things that be God's."

HOW GOD'S WORKS PRAISE HIM, AND ESPECIALLY THE VEGETABLE WORLD.

A FLOWER SERMON, BY THE REV. JOSEPH MASKELL, MASTER OF EMMANUEL HOSPITAL, AND ASSISTANT CURATE OF S. JAMES THE LESS, WESTMINSTER.

"Bless the Lord, all ye His works in all places of His dominion; Bless the Lord, O my soul."—PSALM ciii. 22.

NOT long since a somewhat captious objector to our Church and to our Prayer Book thought fit in my hearing to cast ridicule upon our "Order for Morning Prayer" for enjoining the alternative use of the *Benedicite*, in place of the *Te Deum*, after the first lesson. The *Benedicite* is that canticle which begins, "O all ye works of the Lord, bless ye the Lord," etc. Our objector asserted that in calling upon the lower animals and things without life, such as mountains and hills, ice and snow, trees and plants, to praise God, we were really paying worship to idols; adoring dumb animals and bowing down to only so much "dead matter." As he professed to be well acquainted with natural science, I might have demanded his right to speak of "dead matter" in connection with a world like ours, so full of order, life and beauty; but I preferred to ask him whether he was accustomed to read his Bible and especially the Psalms of David. Strange to say, he proved himself very ill-qualified to criticise the Prayer Book, for he had never heard of the 148th Psalm, of which the *Benedicite* may be considered an echo, or a paraphrase. It begins, you will remember, "O praise the Lord of Heaven, praise Him in the heights," and then calls upon sun, moon, stars, and all created things to swell this chorus of thanksgiving; to exalt "the name of the Lord." We meet with the same idea in our text: "Bless ye the Lord, all His works, in all places of His dominion; bless the Lord, O my soul." Again, we find a like sentiment in the tenth verse of the 145th Psalm: "All Thy works praise Thee, and Thy saints give thanks unto Thee."

What is this but the strictly lawful language of poetry? To attribute personal qualities to inanimate things is common in the poetical literature of all times and all languages. Scripture, which largely consists of sacred poetry, is full of instances of this, which in the language of rhetoric is called "Personification, or prosopoeia," the

investment of lifeless things with life and personality, and the lower animals with human intelligence. In calling upon the visible creation to join in our hymn of praise to the great Creator we imply that beautiful as His outward works may be, there is something nobler and more beautiful still, and that is mind. In crediting things without mind with human and mental qualities, we tacitly proclaim the superiority of mind to matter. This is the essence of "personification." We see that a mysterious intelligence appears to preside over and pervade all created things; we see everywhere the tokens of a living activity; the regularity, constancy, and punctuality of nature indicate the presence, somehow, of thought, reason, and control, while nature seems to speak to us in the beauty, variety, utility, and fitness of the whole visible world. Thus, although "there is neither speech nor language, their voices are heard." We look below the beautiful surface; we realise the unseen but unquestionable "soul of all things"; we recognise other voices than the sighing of the wind, the ripple of the waters, the song of the birds, and we rejoice to feel that "all God's works praise Him, while His saints give thanks unto Him." And since in the entire world of being nothing is more interesting to man than man himself, and we see in nature the mirror of ourselves, as well as the evidence of His gracious and almighty hand, Who created us and all things, we attribute to the outward world something of the intelligence with which God has endowed ourselves, and invite it to share in our mysterious humanity; to render acceptable homage to Him "Whose it is and Whom it serves," like ourselves.

Thus, in a perfectly legitimate sense may we invite universal nature to praise God. In another sense it does so already. Its beauty and utility bear a silent but yet most eloquent testimony to the goodness and greatness of the Creator. The works of God—consciously or unconsciously—all reveal the excellency of His wisdom, power, and goodness and His benevolent regard for the creatures of His hands. Thus, creation ministers to the praise and honour of God. It manifests the infinite wisdom that planned, brought into being, and now superintends and preserves the world. It is a world of marvels and a world of beauty. By the reflections it suggests, the pleasures it awakens, the services it renders us, we are the better enabled to appreciate the Creator's infinite intelligence and His unceasing love; therefore, the more worthy to praise Him and proclaim His glory. As we study His works and learn how perfect and beautiful they are; how completely adapted to fulfil the functions for which they are intended; how marvellously exact and accurate both in themselves and in their action; we learn in an increased measure to estimate all that we owe to Him and how inexhaustible are His resources of wisdom and goodness.

We see, that although we cannot understand all His ways, He rules the world in love, and that there are treasures of goodness in Him from a share in which "none are excluded but those who exclude themselves." We see that God's visible creation abounds in everything calculated to afford us pleasure and minister to our happiness. It is full of difficulties; but there is nothing in it disorderly, mean, or unworthy. All will bear the closest examination, and there is a beautiful unity which we conclude must be due to the One supreme mind! Surely all this wealth of beauty in nature cannot be merely the result of accident, but is the product of a beneficent intelligence which is marvellously beyond expression. Surely it should lead us to say with the Apostle, "Oh, the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out! Who hath known the mind of the Lord? or who hath been His counsellor? For of Him, and through Him, and to Him, are all things!"

Of the various works of God in the natural world none are more beautiful, and, when examined with intelligence, better qualified to enhance our sense of God's wisdom and goodness than the productions of the vegetable world—trees, shrubs, grasses, leaves, and flowers.

The study of botany supplies us with some of the most striking evidences of the existence of a divine order in the universe and the presence of a creating and over-ruling providence. "Next to the Bible," says an eloquent writer, "I look upon a flower garden as the most sacred and instructive of books." It is indeed a volume abounding in instruction, consolation, example, and reproof. It has been said with truth that infidelity is rare amongst those who labour in fields and gardens; its favourite haunts are crowded cities and occupations where the worker is largely thrown back upon himself and upon his own productive skill, instead of making God's handiwork his study. We cannot but be impressed, in communion with nature, with the beauty of form and colour which God has so lavishly bestowed upon the vegetable kingdom, the profusion with which plants and blossoms of every hue are scattered everywhere, and of which the poet sings—

"Thus nature with a liberal hand
Flings wide her stores o'er sea and land,
When flowers she offers wreaths are given
As countless as the stars of heaven!"

A distinguished botanist tells us that there are not less than 120,000 known species of plants grown on earth in different lands, none of them exactly alike, each endowed with its own beauty, form, colour, and usefulness. Many of these varieties have been brought about by human skill and labour; and that alone is a marvellous thought, because it reveals to us how closely related we as

creatures are to the Creator, and what gifts He has given us of intelligence above all other creatures of His hand. Can anything be more perfect in its kind; can colours be more harmoniously blended and forms more truly proportioned than in the commonest flowers? The tiniest blossom bears indications of such careful and skilful workmanship as to fill us with wonder and admiration. Thus every tree which blossoms, every plant, every flower, manifests a portion of that wisdom and goodness so abundantly diffused throughout God's world. And does not the least floweret, in its frail but tender and exquisite beauty, proclaim, "The Hand that made us is divine."

But, besides their beauty, the multiform uses to which the productions of the soil can be put reveal how instructive is this department of the visible world. We owe to this branch of creation the chief part of those material things out of which we extract our food, our clothing, our houses, and our furniture; our delicacies in health and our medicines in sickness. That God should have added such inimitable beauty to all this utility is to me a striking testimony to His love. That plants and flowers should minister so much of delight to the eye, the taste, and the smell, bears witness to Him "whose mercy is over all His works." Do we not see here an argument for trust in God's goodness? May we not learn something of His infinite riches of benevolence alike from the restful green of the meadows, the fair beauty of the lily, the bright hue of the rose, and the graceful forest boughs? If plants and flowers had been self-evolved and created only for usefulness, why have they been made so beautiful? Why this infinite variety of form and colour, taste and odour? Is it not a testimony to the fulness of His love who is love itself; the fountain of all mercy and goodness. He indeed could not help making the earth beautiful, for He must delight in beauty, symmetry, and order. But, no doubt, it was made beautiful for our sakes. It was to secure us the greater happiness and pleasure in this our home, and the better to encourage us to study His character as the "God of love."

Blessed be God, then, for the world of flowers! They teach us many lessons of Christian wisdom. They praise God in their eloquent beauty; and shall we be content with silence to whom God has given reason and speech?

"Shall man, the great master of all,
The only insensible prove?
Forbid it fair gratitude's call,
Forbid it devotion and love!"

Teach us, O Lord, not only with our lips, but in our lives, to praise Thee, and acknowledge the riches of Thy divine power and goodness! The flowers, also, set us a silent example of obedience to God's will. God has impressed upon them laws of being from which they never swerve, but

punctually and perfectly obey. You may destroy a flower, but you cannot make it disobey the law of its nature. It will never blossom out of season, or assume the wrong shape, scent, or colour. Our climate will not grow the rich fruit and foliage of the tropics, nor will the tropics grow our lovely green grass lawns and graceful wild flowers. Each flower knows its place, and performs its allotted task. Well says the philosophic Jean Paul: "What it does without will, do thou with all thy will." God has endowed us with self-will; but also with a capacity for willing and intelligent service far nobler than the mechanical obedience of brutes and things without life. And if we are insensible to His claims upon our service and obedience, we simply elect to degrade our nature and place ourselves on a lower level of being than those things that, however lovely, must perish.

In like manner from this world of flowers we may learn a lesson of contentment. Let us be largely contented with the lot which the providence of God has chosen for us, and with the circumstances in which He has placed us. We know that most flowers love the sunshine. But they are very careless about publicity and popularity. They have no restless ambitions, but bloom as cheerfully in secret places, in cottage gardens, in quiet forest nooks, on alpine heights and in lowly dells; God has scattered them everywhere, and if they had the gift of reason they might often think themselves thrown away. There are some flowers that do not open their petals till the evening shadows fall—the night-blowing Cereus, the catch-fly, and others—fit emblem of the Christian who is content to walk in the shade and to be faithful to his God, although no eye of man can see his goodness and applaud it. Emblems of the meek and lowly Jesus; emblems of Him who reminded us to think of the lilies, growing by unseen influences and far from the haunts of men! Reminders to us to trust in His love who has, not without reason, scattered beauty everywhere; who will never lavish such care upon that which perishes to deny it to immortal man, the noblest, and most perfect of His creatures here. If God cares for birds and flowers, He must care for us; but we, unlike them, can only be safe and happy while we care for Him.

Thus, let us look up from nature to nature's God, and learn to love, and fear, and trust in Him. The beauty of the world should conspire with the marvellous life, gifts, and capacities with which He has endowed us, to keep us ever conscious of the near presence with us of One Who is love; Who is our Creator and our Father, and Who "hateth nothing that He has made;" but Who can only make us happy while we open our hearts to His love, and, learning to love Him above all things, elect with all our hearts to serve and please Him, keep His commandments, and fulfil His will.

THE TIMES OF THE JUDGES.

THE WAY TO REST IN PEACE.

BY REV. BENJAMIN HUNTER, B.A., VICAR OF AUKBOROUGH AND WHITTON.

SERMON PREACHED AT AUKBOROUGH ON THE SECOND SUNDAY AFTER TRINITY, JUNE 14TH.

"And the land had rest forty years."—JUDGES v. 31.

AFTER the settlement of the people of Israel in the land of Canaan had been accomplished by Joshua, another period succeeds. During the life of Joshua, as also during the lives of the elders of the people, who had been contemporary with him and had survived him, things went on smoothly. But when he and they had gone, there follows a period of great unsettlement, of which we have an account in the Book of Judges. For a considerable part of this period anarchy seems to have been the prevailing state of things, there being no king, and every man doing that which was right in his own eyes. During part, too, of the same period, the people were enslaved and oppressed by foreign tyrants, who got the upper hand over them, and reduced them under cruel bondage.

The seasons of rest which occurred at intervals in this, on the whole, stormy period, were usually sent by God as gracious answers to prayer, when having recognised in these bitter experiences a just punishment for their idolatry and departure from God, the people came, for a time at least, to a better mind. Then God raised up from their midst some remarkable deliverer, called a Judge, who accomplished their deliverance from oppression, and generally spent the remainder of his life in superintending the government of his own and neighbouring tribes, giving them such a measure of peace and security as was comparatively rare in these days, and could not but be considered as a direct bestowal of mercy from above. Such a Judge or deliverer had, at the period to which the Sunday proper lessons relate, been raised up in the person of a woman, by name Deborah, whose seat of authority was under an oak in the tribe of Ephraim.

You have heard how this woman fired by her enthusiasm the timid Barak, God's chosen leader, and drew together the scattered tribes of the north; so that a desperate defeat was inflicted upon Sisera, the trusted general of their present oppressor, Jabin, king of Canaan. You have further heard how another woman, wife of a chief friendly to the enemy, after entertaining the fugitive general in her tent, in the order of Divine Providence, was suffered to take away his life, and thus the tribes of Israel in the north, Ephraim, Issachar, Naphtali, Zebulun, recovered their freedom and their peace. And, as my text says, the land had rest forty years.

The Book of Judges would seem to have its special lessons for us.

I. It teaches the long-suffering and patience of God. True, we find a course of backsliding is always followed by punishment; and the recurrence of the backslidings and punishments reminds us much of the curse of Pharaoh. After each punishment King Pharaoh returned to his bitter state of enmity to God. But the king was hastening to his own ruin: the Lord was hardening his heart; and at last it reached that pitch of hardness from which there was no softening. So with Israel under the Judges. They abandoned themselves to idolatry after one and another deliverance; but, unlike in the case of Pharaoh, the Lord was, through these processes, forwarding their regeneration. They were learning the art of self-government. They were learning the evil of bitter rivalries, the fruitlessness of idolatrous rites; they were being brought to understand and appreciate a purer form of worshipping the true God; and we find later, in the time of Samuel, the last Judge, one spirit animating the whole nation of the Twelve Tribes—a common cause and interest in seeking their mutual deliverance from oppression and a common centre of worship at Shiloh. God truly shows a wonderful patience with a people so utterly unworthy of their glorious history and heaven-made laws; while He spent years and years, in spite of all rebuff, in moulding them to the form He intended to stamp on them.

II. The list of Judges has its lessons; it teaches us the marvellous way in which God could raise instruments for His purposes of deliverance out of the most seemingly unsuitable material. It is nearly always one from amongst the oppressed tribe who is called to the office of deliverer, and often not the most notable or prominent of the tribe. The apparently weak things of the world are taken to confound the things that are mighty. Gideon, the least in his father's house, and that house formerly poor in Manasseh; Jephtha, the son of a harlot; and in the history recorded in to-day's lessons, it is a weak woman and a not over-bold man, who accomplished the rescue of his fellow-countrymen from the iron clutches of the cruel tyrant of Canaan.

III. We cannot but acknowledge the justice of God in allowing punishment always to follow upon backslidings. Far better is it, if we are going out of the way, to be tripped up in our ill-chosen path, than to be let go on till the opportunity to return is past. If we do get lamed in the tripping, and have to spend (I will not say waste) time in being healed of our wounds; it is better spent time than to be *active* in running into evil courses past hope of recovery.

And so it was that the bondage which resulted as the just reward of sin brought the tribes to their senses, and caused them to forsake their

idols which could not profit them, and to cry unto the Lord Jehovah.

IV. We know the end of God's deliverance—"rest." After bondage, rest. How sweet a word at any time! But to the oppressed bearers of heavy burdens, to the scourged and lashed captive, how exceeding sweet! This was the end of all God's dealings. This is what the tribes might have had as soon as Joshua had conquered the land for them; the rest they need never have lost had they been faithful to God's laws. But rest to the backslider after all his mistakes and wanderings; this is a crown of mercy. And such was theirs.

The personal lessons for ourselves, then, are:—Reflect on God's patience and forbearance with us and with Israel. How, time after time, we have relapsed into the same half-heathenish ways; when we had at one time been in a fair way to enjoy the blessedness attaching to a life of consecration to God's service.

ii. Let us not be discouraged in any circumstances, however distressing; out of the weakest and most feeble-hearted of God's servants, while in the very midst of the fires, He can raise an instrument to accomplish His design of love towards us, and will so do if we truly repent us of our sin, and unfeignedly believe His holy gospel.

iii. Let us acknowledge the justice of God in allowing His severity to overtake us, in bringing over us a cloud when we depart from Him, and in raising round about us thorns and briers when we neglect His worship and the duties which we owe to Him and to each other.

iv. And finally. Let us look forward to obtaining the rest which He can give. All things work together for good. In the midst of these untoward circumstances, through these unseemly rivalries, in these unutterable fires, we are being schooled for greater capacities and hopes. There is looming before every disciple of Christ, if only he will take courage and cry to God, rest and peace. Rest here—it may be—comparative rest. Rest eternal—when this life is ended.

THE head teacher at the Fairfield-road Board School, Miss Maria L. Hunt, was summoned at the Thames police-court recently for assaulting a pupil, one Esther Swannell, aged eleven. The summons was dismissed, the magistrate remarking that he thought the chastisement was not excessive.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

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The Ecclesiastical Review.

SATURDAY, JULY 28, 1888.

SOCIAL PROBLEMS.

THE PARSON OUT OF THE PULPIT.

IT is a favourite phrase with preachers and platform orators: "These are dangerous days! There never was a time when it was more necessary for churchmen to be on their defence than the present!" The phrase expresses a double fallacy. In the first place the statement about the unusual danger of the time is merely moonshine. Every age is a dangerous age; because in every age the devil walks and stalks about, to and fro, and up and down on this earth of ours; because in every age human passions are the same; because in every age ambition and pride incite men to obtain an ascendancy over their fellow men. Every age is a dangerous age, and all ages are nearly equally dangerous. It is only a question of what the danger is; where it lies; and what is the best way to meet it. In the second place, supposing it to be true that we are confronted with serious, difficult—dangerous, if you like—social problems, the true position of the Church and the clergy should not be one of defence only, or principally, but more especially one of attack. But we shall allow that surrounding circumstances do seem to call for especial watchfulness and sagacity on the part of Christians generally; and that there is a demand for plenty of work from the official members of that body, which has been more particularly entrusted by the nation with the guardianship of social morals. What are they doing? What can they do?

A clergyman's position is nowadays an enviable one. It is true that vicars are suffering in many parts of the country, because they are unable to let their glebe, or from having to reduce their rents; but this distress they share in common with landed proprietors of every rank and condition, and affairs will in this respect right themselves in time. His position is really enviable, because on the whole there is no employment or work so popular as a clergyman's.

There is none which excites a more general interest. There is none which entitles its holder to higher consideration, or affords him opportunities of maintaining his social *status* at the highest possible level at the lowest possible pecuniary outlay. Vicar or curate, Bishop, priest, or deacon—no matter what office or rank he hold—the modern clergyman, unless he be a singularly weak and feeble specimen of humanity, can with very little effort on his part hold his own with the best. The holding of a clerical office scarcely carries with it a reproach of any sort. Even the old cry, "He was put into the Church because he was the younger son," or "the fool of the family," or "was not up to the army and the bar," is seldom or never heard now. It seems to be generally taken for granted that the clergy are, as a body, an intelligent and well-educated class of men, whose opinions are worth listening to, whose books are sometimes worth reading, whose essays are worth inserting in newspapers and reviews, and whose presence at the dinner-party or the "at home" casts a glamour of respectability over the gathering, and reflects credit upon the host and hostess.

This being so, it becomes an important as well as an interesting question how, under such a condition of favourable circumstances, does the modern clergyman comport himself? What advantage is he taking of his position to contribute his large *quota* towards the solution of those problems of whose existence and reality there can be no shadow of a doubt.

Look at him in what is (with an insolent appropriation of a generally descriptive term to a very small section of the community) called "society." Of course his presence may tend to elevate the tone of the social gathering. The presence of a life that is purer and higher than that of men and women of the world (assuming for the sake of argument that it is so), may have an elevating and a "levelling-up" effect upon the company present. It is always true that a high example of truth, simplicity, and purity commands the respect even of the vicious. It shames him into an exhibition of virtue for the time being, whatever may be his conduct at other times. Now, do the facts of the case warrant us in believing that the presence of the modern clergyman produces this effect as a rule. It is undoubtedly a pretty little idyllic picture. The model pastor, and the obedient and reverent flock! Look at the reality. The clergy go into society under one of two conditions. At the dinner party or "At Home" with the civilising presence of ladies, or at the bachelor's party or convivial gathering of college or parish male friends. Now it is not too much to say that, whether the clergy are present or absent at the mixed gathering of men and women, the presence of the latter is quite sufficient to maintain the "tone" at a high level of seemliness and gentility in the right sense of the word. The presence of the parson can do no more. But at the gathering of the males. Does his presence do so much to assist in maintaining the high level? One of two things happens as things go. He does, according to modern parsonic notions of what is correct, make the tone of the gathering, and is considered "slow," and avoided for the future; or, what is most generally the case, he allows himself to drift with the stream. There is one other alternative. He finds he cannot sympathise with the majority; he does not like to make himself objectionable; so he "shuts up," and is ignored altogether. Society has but three verdicts to record. The parson, according to his behaviour in one or other

of these conditions, is voted "slow," or "a jolly fellow," or "a muff." In any case he does but touch the circumference of "society's" hard circle, and glides off at a tangent. He makes little or no impression. Ideal! "Society" knows of but one ideal. It is not such an one as a clergyman can, or as it his special business to present; but it is such as he must from their point of view conform to. He direct "society!" No! it is "society" which passes its verdict upon him, and sums him up as a "gentleman" or otherwise, according to his conduct. So much for society!

Now we come to the lower middle class. It has become an almost recognised rule that the clergy do not visit shops. The reason assigned is that it is awkward and impossible to "get at" people through the shop door,—that they object to being visited at their place of business, and do not like being called away from their work. But this is not the real reason. The shopkeeper looks upon himself as the clergyman's social equal. If he meet him, he must do so on equal terms. The clergyman must, if he wishes to cultivate his acquaintance, adapt himself naturally and easily to his society. He must be friends with him and with his "set." Here is where the Dissenting minister gains his hold upon this class of the community. It is his society. And it is incontrovertible that herein lies his success. It is not in his theology. It is not in his preaching. It is perfect sympathy with the class. The lower and (if we may so say) the middle middle-class, are Dissenters. The Church hardly touches them. The clergy do not visit them because they do not care to cultivate society other than the best in the place. Indeed it would be difficult to cultivate both on account of the limited time at their disposal. The people of this class do not know the clergy, because they will have their acquaintance on no other terms than those we have already indicated.

Again there is the working class. Here too the clergy have but little hold. We speak generally, of course. We know of the good work that is done in this direction in some quarters as well as any one. Rarely do they get to know the working man. If they do he is generally one of the halt, or blind, or maimed. The men who build houses—make clothes and boots—demonstrate in Trafalgar Square—where are they? Where are the labourers, the artisans, the mechanics? Not in church; not in chapel. The parson does not know them. The Dissenting minister does not know them. They do not even come to church when their babies are christened. Their wives do. Their wives are visited. Indeed, this is a young clergyman's staple work outside the walls of the church. This is what he means when he talks about visiting. It is visiting the poor women. This is what the district visitors do. There are mothers' meetings, clothing clubs, loan blanket societies, or (coming to what is called more directly spiritual work) communicants' unions, week-day mission services, temperance societies. At all points they come into contact with women, mostly servants, widows, and spinsters young and old—to a large extent, also, as we have already said, with the wives of the working men; but as a class they scarcely touch them. Why is this? It is because the work is not set about in the right way. To catch the men the clergy must work in the evening, and every evening, and work hard too, from six till ten. They must go and seek them, and mix with them in their haunts and homes. They must sympathise with them in their occupations and pleasures, and modes of thinking. They must

let them see that they are living a life like theirs, or to which they can easily attain.

We think we can hear the curate on £150 a year addressing a small congregation at a week-night mission service. Two British workmen have strayed in by mistake, or from curiosity. The preacher has just reached a pathetic point in his discourse. "And oh! dear friends, what a glorious prospect lies before us!—we, who are weary and heavy laden, and toil-worn with the cares and business, the 'fret and fever' of life? How soothing and encouraging! or from another point of view how stimulating is the hope which we have as an anchor of the soul sure and steadfast! How inviting to take up the cross and follow after our Lord, who was a poor man—poor like most of you who are here to-night! Poor for your sakes! a carpenter! a humble village peasant! one who knew what sore temptations meant,—knew what hardship meant,—knew what hunger meant,—knew what sleepless nights of toil meant! Ought not this to cheer and encourage you? Is not your profession, dear friends, to follow the example of your Saviour Christ, and to be made like him?"

We see one of the British workmen winking at the other at this juncture. Oh! if only the parson in the pulpit could hear the whispered remarks which his oratory inspires! "Ow about that 'feed,' Bill, as you and I seed 'im a goin' to larst week? Why, my little 'Arry waits at the 'ouse where 'ee lodges, and blowed if 'ee doant hev sherry every day for 'is dinner—soop or fish halways—corfee to foller, if you please. 'Ee sets a readin' in 'is arm cheer to one o'clock hevery blessed heavenin, and 'as 'is breakfast at ten in the mornin' as reg'lar as clockwork. Then 'ee reads or rites to about one or two. Foller the example of a village carpenter? fret and fever o' life! weary and heavy laden! toil and sorer! Oh my! 'Ere, Bill, let's get out o' this 'ere, or blowed if I shant larf!" Then when they get outside: "Not but wot it aint right of 'im to say it. I dessay it does good. The missus likes 'im uncommon, an' mind yer, 'ee aint a bad sort. 'Ee giv' my 'Arry 'arf-a-crown for a Crismus-box, an' there wor a pore man down our court with fever 'ee used to go and see reg'lar hevery day till 'ee died,—but 'ee doant understand us, Bill, an' I 'opes, poor feller, as 'ow 'ee never will."

Such is what we fancy we can hear the British workman say, as he talks it over with his mate. The probability is that the charitable hope expressed by our working-man friend will be amply realised—"he never will." Never until he adopts some plan which will enable him to shame the voluptuary, and to sympathise with the proletariat.

How then can this be done? Only by cultivating the society of the people we seek to reclaim,—by living their lives,—by taking, and not merely pretending to take, an interest in their pursuits. The Church is not a spiritual shop for the dispensing of spiritual cordials in the form of comforting sermons; of stimulating draughts in the shape of mission addresses; of infinitesimal doses of strong drugs on the true homœopathic principle of "like to like"—in the form of trenchant paragraphs on heaven and hell at the tail end of a twenty-minutes discourse. Her ministers are not simply mediums for the distribution of spiritual graces and gifts,—the makers and exhibitors of "beautiful prayers" and "eloquent sermons,"—the ornamented figure-heads of public meetings,—the ceremonial visitors of the rich, the patronising, good-natured, gentlemanly squirearch of

the poor. In all this they are outside humanity. The Church they serve is as much a separate thing as a chemist's shop or a surgeon's consulting room. "The kingdom of God cometh not with observation." It is not so much an institution as a life. It is not a profession, it is a society. And they who would seek to do Christ's work must live as Christ lived. Plain living, cultivating the society of the working man, not in a professional but in a friendly way, imparting the treasures of their reading and observation in cheery chat and familiar conversation, seeking opportunities for the cultivation on week-days of the society of those they preach to on Sundays, social guilds, friendly societies, and making all these things the life itself, not something apart from the life,—these are the means and these are the methods by which alone the parson can regain touch with the people. Life in society is very profitless, though very pleasant. A game of chess with a working man, a chat with a working lad, a cheery (but judicious) chat with a working girl, tea with one's Sunday-school teachers, an evening spent in "looking up" and fraternising with the fathers of Sunday scholars, lending them books and talking over the contents of them, advising as to the futures of their boys and girls, living with them, living like them, studying to please and interest them—this is what the modern parson must do before he can hope to get at the bottom of modern social discontent, before he can hope to get anywhere near the solution of the modern social problem. To do it requires the putting deliberately aside of a hundred temptations and inducements to live a different life which modern society offers.

W. KERR-SMITH.

OUR CHRISTIAN YEAR.

NINTH SUNDAY AFTER TRINITY.

For Grace to please God.

In this Collect we acknowledge our natural depravity. "We, who cannot do anything that is good without Thee." Personal holiness, that is, the power to think and act aright, the Bible distinctly enough teaches, is not inherent in the human heart. Adam's fall blocked up the channel, broke the line of communication (so to speak) between the Creator and the created. And since "every good gift and every perfect gift is from above, and cometh down from the Father of lights," this world was thus launched into utter moral darkness; without the power to think, without the power to act, aright. The bridge over this awful chasm between the Source of Light and fallen man, was only completed by the sacrifice of Christ. Through Him was obtained for us once more access to the Father. Whatever, therefore, is good, and pure, and God-like in man comes through, and only through Christ. "He is the true Light which lighteth every man that cometh into the world." And so this, and indeed all our collects are presented to the Father in and through our One Mediator, the God-man Christ Jesus.

What a high standard, what a noble aim do we aspire to, in the petition of this collect—so to think, so to act, that we may live according to God's will. Who of us, indeed, is sufficient for these things? Our sufficiency is of God, without whom we cannot do

anything that is good. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Give us the strength to do Thy will,
To place on Thee our trust;
And we Thy pleasure shall fulfil,
Till dust return to dust.

Then death shall be the gate to life;
A valley on the way,
The death of sorrow, sin, and strife;
A night before the day.

Reviews and Notices.

"THE VICTORY OF THE CROSS." By B. F. Westcott, D.D. Publishers: Macmillan & Co.

THIS, the last work that Dr. Westcott has given to the public, consists of a course of six sermons delivered in Hereford Cathedral, during last Holy Week, on the Atonement. The first two sermons are devoted to showing how nature proves to us the possibility of Redemption, and how the condition of such Redemption must be sacrifice. In the remainder of the book we have treated for us, in the well-weighed and careful language of the writer, the Redemption that comes by Christ Jesus. Of the fact of that Redemption there can be no difference expressed among Christians, but when men begin to theorise on the fact then error begins to work. Contrasting the sacred words of Heb. x. 8, 9 and 10, with the theories of men, he says (p. 78)—"No support remains for the idea that Christ offered in His sufferings, sufferings equivalent in amount to the sufferings due from the race of men or from the elect; no support for the idea that he suffered as a substitute for each man or for each believer, discharging individually the penal consequences of their actions. No support for the idea that we have to take account of a legal transaction, according to which a penalty once inflicted cannot be required again. The infinite value of Christ's work can no longer be supposed to depend upon His capacity for infinite suffering, or upon the infinite value of each suffering of one who never ceased to be God. Such conceptions have gained currency because they seem to express, however imperfectly, isolated fragments of truth, but they fall immeasurably below the simplicity of the apostle's teaching." We leave our readers to discover for themselves the theory of Dr. Westcott, but whether they agree with him or not the book is not unworthy of the careful study of thoughtful theologians.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ISAIAH VII. 14.

SIR,—I am afraid Mr. Bladon has not hit the right meaning of Isaiah vii. 14. If I rightly understand him, he endeavours to show that in this passage there is a reference to things existing in Jerusalem at that time, which he is pleased to call the primary reference. In order to this he passes by some interpretations which appear to him untenable, and then gives

us to understand that by "the Virgin" is meant Jerusalem, and the child to be born is the pious remnant, or few godly people then in the land.

That this interpretation is inadmissible will, I think, be evident from the following considerations :

1. The reference in the passage is to something *future*, "the Virgin *shall*," etc. ; but according to Mr. Bladon's own quotation of Isaiah i. 8, 9, the remnant was *then* in existence, so that the reference could not be to them.

2. It was the *extraordinary* nature of the event—the Virgin bearing the child—which was to be the sign to Ahaz, but there was nothing extraordinary in a remnant of a few pious people living in Jerusalem, because there was *always* a remnant "according to the election of grace" (Rom. xi. 5.)

3. Though the word virgin be applied sometimes to Jerusalem and other cities, yet it is always in those cases accompanied by a qualifying phrase which shows clearly the nature of the reference. Thus in the passages which he himself quotes : "O virgin daughter of Zion" : "O virgin daughter of Babylon," "O daughter of Tyre," etc. But there is no such qualifying phrase in the passage, and therefore it must be taken absolutely as referring to the *only* one who should bring forth a child in this miraculous way.

4. The child which would be born of "the Virgin," was to be called Immanuel, "God with us," but this term could not with any propriety be applied to any *single* one, nor to *all* collectively of the pious people in Jerusalem.

5. Though good people are called the children of God, yet it is hard to conceive how they, in their spiritual capacity, could be borne of a city. They could be born in it, but not *of it*.

6. There is *no necessity* for this interpretation if the *import* of the words be attended to. God had said to Ahaz that the evil counsel taken against him by Syria, Ephraim and the Son of Remaliah should not stand, neither should it come to pass. And *now* He says I will give you a "sign" or a proof of the truth of my words in the fact that "the Virgin shall bring forth the child Immanuel. These words imply that the kingdom of Judah and the house of David would *continue to exist till this miraculous birth would take place*. Hence He addresses the house of David and not Ahaz, v. 13, saying : "hear ye now, O house of David. . . Behold the Virgin (of the house of David) shall bear a son." They were thus a *present* sign to Ahaz of a deliverance near at hand, and in this assurance of the *continued* existence of David's house, he had a *present ground* of confidence in God. He could say to himself, if this be so, then this trouble will pass away : I will trust in the Lord and take courage.

R. DONALDSON.

July 18, 1888.

SIR,—In the paper on the above passage in your last issue, there is much to admire ; especially the passing refutation of some of the Rationalistic evasions that have been promulgated, but does not the writer himself unconsciously run into a similar error in his exposition of "the Virgin" ? The interpretation is not a new one. There is one fatal objection to it, that is, that *Almah* is used in the six other places where it occurs in the Old Testament in a strictly literal sense, and when "virgin" is employed in a figurative sense, as in the references given, the word *Bethulah* is *always* used. No better proof can be

advanced that "the virgin" here was a young unmarried woman, and could not be a figurative embodiment of a city, state, or people. As to the words themselves, the difference between them seems to be that *Almah* represented the actual physical condition of the person, and *Bethulah* her social position, the class in which she was reckoned ; the former is *virgin* or *maid*, the latter *spinster*. The latter might even be recently married, see Joel i. 8 ; the former could not, notwithstanding the bold assertions of the Rationalistic school ; at all events all the places where the word is found refute the idea ; this is true, even of Prov. xxx. 19, where the virginity is the very reason of the mystery.

The difficulty suggested that the far-off Messianic fulfilment would furnish no sign to Ahaz, opens an important question. It will be noticed that the Authorised Version connects the verb "abhorrest" with "the land," and the Revised Version with the "two kings." This verb is found followed by מְנַחֵם in Exodus i. 12 and Numbers xxii. 3 ; hence it is to be presumed that the Revisers, following Delitzsch, Cheyne, etc., adopted this construction ; but it may be presumed that the translators of the Syriac version, and that the translators of the LXX. version, and that Aquila, Symmachus, and Theodotion and St. Jerome, were equally good judges of Hebrew usage and construction, and they all connect the sentence after the manner of the Authorised Version. Has not an error crept in through a misappropriation of "the land" and "the two kings," and a disregard of the contents of the rest of the chapter ? The "land" has been taken to mean the countries of Syria and Ephraim, and the "two kings," the kings of those countries ; but surely "the land," not in the plural, as it would have been, but in the singular can only mean *the land*, κατ' ἐξοχήν, the land of Canaan, and so the kings intended are those of Israel and Judah. The remaining portion of the chapter supports this view. Ahaz was doing his utmost to destroy his own kingdom by idolatry and sin, and hence "the land that thou abhorrest"—art treating as a hated thing,—or the land which thou art *vexing* as the Hiphil of this verb means in v. 6 of this very chapter, is his own land. The prophet addresses the *house of David* to whom the promise was made. Judah, he testifies, cannot perish till the Divine purpose is fulfilled. Before Judah can fall "the Virgin" must have the promised child, and before He is grown up "the land" shall be forsaken of both her kings ; the kingdoms of Israel and Judah will both come to an end, and the desolation described in the continuation of the context will be fulfilled. The sceptre will not depart from Judah till then. She is immortal till her mission is accomplished. This tenacity of the nation's life would be a sufficient sign to Ahaz and his contemporaries, and this interpretation will satisfy the deep mystery of the prediction, and the Evangelist's assertion about its fulfilment.

F. TILNEY BASSETT.

Dulverton Vicarage,
July, 18th, 1888.

THE GUILD OF THE HOLY TRINITY,
DUBLIN.

SIR,—I have no intention of occupying your valuable space by trying to convince your correspondent who doubts (?) the existence of the above. I have neither time nor inclination to do so. I adhere to my

former statement that this Guild exists, that it is as "open" as any religious confraternity can be, and I am sure that the members have no wish to have it considered a "secret" society, nor are they desirous of any concealment. If, however, the minds of any of your readers are agitated upon the subject, all they have to do is to write to Mr. Richard Eubank, St. Bartholomew's Vicarage, Dublin, or Rev. Dudley Fletcher, M.A. (same address), and enclose a stamp for reply, and they will then know whether the Guild is a "myth" or whether it "exists," and they will then be able to judge which statement is true, that of Canon Edmund Lawrence, or that of your humble servant.

A DUBLIN READER.

July 21, 1888.

P.S.—I beg to say that I was not "mistaken." I saw the rules of a society which now "exists." The next time your correspondent is in Dublin I am sure that Mr. Eubank, or Mr. Ashe, or Mr. Murray, will gladly show him their rules of the Guild, and perhaps admit him an honorary member of it! I am sure they will afford him every information as to its work, number of members, &c. They will however scarcely thank him for calling it a "secret society;" such a description of it will only arouse suspicion. I suppose your correspondent will have no objection now to give the name of the distinguished "gentleman" who led him astray by telling him that this "Guild or confraternity has not any existence?"

RAHAB AND THE INSPIRED WRITERS.

SIR,—Rahab, the harlot or hostess, entertained two foreigners in course of her business. The king of her city sent to search for them; when she concealed her guests and sent them away secretly, deceiving the government. Those who call her faithfulness to hospitality treason to her king ought in consistency to hold the heroic Flora MacDonald in abhorrence; and those who regard deception in such a case as a deadly sin have moral notions that do not commend themselves to common sense.

When there is this very plain reply to those straight-laced persons who object to cataloguing Rahab in the eleventh chapter of Hebrews, it is quite useless to attack them as impeaching the testimony of God. They impeach not His testimony, which is not given about Rahab one way or other. When the writers of the Scriptures had a message from God to give, they said so; and it is not only reasonable, but necessary, to conclude that when they lay claim to be the deliverers of no distinct message, they have no distinct message. Inspiration by the Holy Ghost does not consist in nothing but repeating words that God has spoken. The first verse of that same epistle to the Hebrews might teach a child that.

Your correspondent, who puts forward a notion of what the Bible is that is now entirely exploded among all persons who have ever given themselves the trouble to think, sends you his letter because the *Irish Ecclesiastical Gazette* will not print it. I am not surprised that it will not. But it is a mistake to say that that newspaper confines itself to ritualist correspondents. I have two recent numbers of it before me, containing letters, Low Church enough for any body.

B.

July 21st, 1888.

PREFERMENTS AND APPOINTMENTS.

- Bridges, Rev. W. G., Vicar of High Lane, Cheshire; Vicar of St. George's, Hyde, Manchester.
 Carpenter, Rev. Edward Stanley, B.A., Vicar of Hints, Tamworth; Vicar of St. Chad's, Shrewsbury.
 Chase, Rev. Henry John Neale, Licensed Preacher in the Diocese of Canterbury.
 Clayton, Rev. James, Curate; Rector of St. Silas's, Ardwick, Manchester.
 Cobbold, Rev. Edward Augustus, Licensed Preacher in the Diocese of Canterbury.
 Colville, Rev. Gerald Henry, Vicar of Dodford, Weedon.
 Cornish, Rev. John Rundle, Vicar of Kenwyn; Archdeacon of Cornwall.
 Coward, Rev. James Townroe, Vicar of St. Leonard's, Leicester.
 Croslegh, Rev. Charles, D.D., Chaplain of the Royal Indian Engineering College, Scitcliffe, Englefield Green, Surrey; Commissary for the Bishop of Saskatchewan and Calgary.
 Davey, Rev. A., M.A., Vicar of Wincle, Cheshire.
 Davies, Rev. Owen, Curate of Pentir; Rector of Rhiw, Carnarvon.
 Gardner, Rev. J. S., Domestic Chaplain to the Bishop of Sodor and Man.
 Gilbert, Rev. Thomas Morrell, M.A., Rural Dean of Kirby Lonsdale.
 Gillam, Rev. John, B.A., Chellesworth; Rector of Wiston, Suffolk.
 Goodwin, Rev. James, M.A., Vicar of Milcombe, Oxon.
 Guest, Rev. Arthur, M.A., Vicar of Lower Peover, near Knutsford, Cheshire; Chaplain to Lord De Tabley, and to the Charge of St. Peter's Church, Tabley Park.
 Hall, Rev. Stuart, Chaplain at Heidelberg.
 Harris, Rev. C. S., Rector of Melton, Suffolk; Perpetual Curate of the Chapel-of-Ease, Wisbech.
 Harvey, Rev. Charles M., Rural Dean of Ealing.
 Hasell, Rev. George E., M.A., Rural Dean of Wigton.
 Hiley, Rev. Arnold Jas. Watkinson, M.A., Vicar of Woodhouse, Loughborough.
 Hopwood, Rev. Frank Edward, M.A., Rector of Badsworth, Pontefract; Rector of Bury, Lancashire.
 Jones, Rev. Thomas, B.A., Prebendary of Llanfair, in Bangor Cathedral.
 Jones, Rev. Thomas Lewis, B.A., Vicar of Glauaddaun, Penrhosgarneod.
 Kingsford, Rev. Frederick W., Rural Dean of Hackney.
 Llewellyn, Rev. Gordon James Henry, Assistant-Curate of Yeovil-cum-Preston; Chaplain to the Union, Infirmary, and Schools, St. George's-in-the-East, London.
 Marriott, Rev. Samuel Hail, L.Th., Vicar of Gwincar, Cornwall.
 Moore, Rev. Philip Hughes, Perpetual Curate of St. Peter's, Low Town, Tynemouth.
 Pearman, Rev. J. A., Vicar of Pilsley; Rector of Tansley, Derbyshire.
 Ridley, Rev. W. D., Rector of Orcheston St. Mary, near Devizes.
 Robinson, Rev. Arthur J., Rural Dean of Spitalfields.
 Selwyn, Rev. W. M., M.A., Perpetual Curate of St. George's, Brighton.
 Steed, Rev. Augustus James, M.A., Vicar of Pentney, Norfolk.

CLERICAL OBITUARY.

- Batho, Rev. Frederick Goudge, M.A., formerly of Cheshunt, Herts, at Benarth House, near Conway, N.W., on the 17th inst.
 Coombs, Rev. William, M.A., late Vicar of Douglas, near Wigan, and formerly of St. Catherine's, Wigan, at Oak Bank, Surbiton, on the 21st inst., aged 74.
 Darby, Rev. George W., formerly Rector of Fersfield, Norfolk, of North Wingfield Rectory, Derbyshire, on the 16th inst., aged 70.
 Richings, Rev. F. H., M.A., for forty-seven years Vicar of the parish, at Atherstone Vicarage, on the 10th inst., aged 71.
 Smythies, Rev. Henry Raymond, Priest, Rector of Southacre, at Oriental Place, Brighton, on the 19th inst., aged 72.
 Thomas, Rev. James, M.A., Rector of Herbrandston and Prebendary of St. David's, at Herbrandston Rectory, Milford Haven, on the 14th inst., aged 88.



The Church of England Pulpit.

THE JUSTIFICATION OF GODLINESS.

BY THE REV. R. C. NUGENT KELLY, M.A.,
ENGLISH CHAPLAIN, GOTHENBURG.

SERMON PREACHED AT GOTHENBURG, ON THE
SECOND SUNDAY IN LENT, 26TH FEBRUARY,
1888.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—PROVERBS iv. 18.

THE test of the seed is the fruit of the tree. The justification of godliness is the experience of God's children. The vast majority of truly Christian people are such as have come out of darkness into light; such as have known the power of sin in their life, and have also, later, known the power of God unto salvation. Of the one they have found but small justification in the results it has produced in them and for them, of the other they have found, as our text says, that "the path of the just is as the shining light that shineth more and more unto the perfect day."

Taking, then, this idea, let us see its development. And in that word development lies the main part of our subject. It is just in the development of the Christian life that its power is most clearly seen, the development of the soul under the Spirit's fostering influence, the gradual clearing of the perplexities of the early part of the way, the justifying of the road chosen by the perception of the goal now within reach.

Let me put it to you. Is it not a singular and a melancholy thing—a thing which, if it were but as rare as it is unhappily common, would fill us with awestruck amazement and grief—that so many men and women, possessed of full intelligence, capable of severing the wheat from the chaff of life, should in their long look back over the years they have spent be only able to say, "Don't do as I have done; don't live as I have lived; don't follow the path I have trodden; for here it ends—not in light and glory and the perfect day—but in clouds and darkness and in the dread gloom of night." Ah, friends, one does not need to be very old to see clearly enough how possible such a consummation of the life history may be. Oh, what a terrible fate to befall us—to stand as a witness, not of the truth of God, but of the lie of the devil; not of "the power of God unto salvation," but of the power of sin to condemnation! You know such men and such women; men and women whom you would dread to be like; in whom nothing lovely or nothing noble has been secured

wherewith to break the gloom of the natural decay as with the warm rays of the setting sun gloriously lighting on some fallen temple, which is still magnificent and still beautiful, though fallen, because truly and worthily reared; but such is not the end of the ungodly, for theirs is nothing great and worthy and perfect to sanctify and redeem the shattered walls. Rather does the wreck of the body reveal the more painfully the nakedness and poverty of the soul within.

In sad truth, then, the path of the unjust, of the godless, of the unconverted, of the worldly, most unmistakably does not shine more and more, and grow more perfect as the day advances. The order is reversed. That goes from the heat and glory of noon to the mists and darkness of night.

But now let us follow out the happier and more hopeful view of the subject,—the gradual advance in the Christian soul.

I have spoken several times lately upon the power of God in the conversion of the sinful. Let me to-day try and show how the life so implanted grows by degrees more perfect and more clear.

"From darkness to light," that is the Christian's journey. From sin to salvation, from doubt to certainty, from hope to assurance, from the first timid footstep upon the great unknown way marked by the bold brave life of Jesus, the Cross-bearer; the first step made often enough in fear and trembling, and with what despair God only knows, to the well-earned crown of life eternal received at the hands of the then well-known Saviour, who hales His servant into rest and glory as the last step is taken of that long journey, in firm faith and the blessed conviction that the way has led home at last. Now no disappointment, no vain hankering after an impossible past to harass and vex, no dismal forebodings for the future—but side by side with the man whose last words can only be words of miserable warning, does the servant of Christ lay down his life with the grand triumph song of the redeemed, "I have fought a good fight, I have finished my course, I have kept the faith," "We are more than conquerors through Him that loved us," "I live, yet not I, but Christ which liveth in me."

The beginning of the Christian life is like the rising of the sun upon the belated traveller. The path of the just is thus shined upon by the sun of Righteousness.

"The just" in Holy Scripture means, I think, usually those who are justified in God's sight. Taking this Old Testament proverb, and looking at it with the revelation of the later Gospel of Jesus Christ, we may say that this word "the just" gives us two thoughts. (1.) The man who is justified by faith in the Person and work of Christ is the truly "just" man whose way shines. This is the soul upon which the light of the glorious Gospel has poured its rays, till they have awakened

it to life and power. That is the security of justness which is taught us in the New Testament. Not that a few men are specially holy by virtue of supreme effort, and that none who are soiled with earth's defiling sins can ever be thus made pure, but rather that the sinner and the saint, the good and the bad, the best and the worst, are to find the justification of their souls in the Person of Jesus the Saviour. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

(2.) But further. No fiction of words can stand for reality in God's sight; the evidence of being a true wedding guest is the wedding garment provided by the host and *worn by the guest*. The sort of faith which lays hold on Christ is the faith which seeks to be like Christ. Now that is the special idea which I think we may find in our text. "The path of the just is as the shining light which shineth more and more unto the perfect day."

In this manner: First, the making clear of the light of the just to the world at large. Second, the making of its worth and character clear to the just themselves. Third, the open manifestation of it in the sight of God.

1. First, then, it remains a fact that the longer the life extends the more does it appear that the light is on the path of the just.

For worldly wisdom does uncommonly well at first. Its returns are rapid, its fruits follow swiftly on the sowing.

The younger the nature the more entirely successful are its attempts to get satisfaction from the things earthly. In the early dawn all things—even the waste places—are beautiful. But the more closely the realities of life press in on the heart, the less do the powers of nature strengthen and sustain. That is why all feel a disgust towards an old man who apes the vices of youth. It is strange, but true, that a young man who feels no compunction himself at his own folly and frivolity, yet instinctively despises the same vices, the same folly, the same conduct in the old. Yet why? If the thing is good in him, is it so very bad in the man tottering on the verge of the grave? If it is horrible in him, is it then so very right in the young? Or is it that the inherent badness and baseness of evil is only truly seen in the full light of maturity. But if so, what a condemnation of vice! And then turn and contrast this revelation, thrust upon you against yourself, with the way of "the just." For suitable as that way is to the youngest, yet its full light and full development are needed to show its great qualities and inherent worth. The further the journey of life reaches, the more evidently fitting to our needs and our nature is this way seen to be.

At first it seems foolish to be so careful in choosing the path. The strait and narrow way looks uninteresting; it is cold and grey to the eye in the half-light; it is so lonely; none of those one

cares to win the applause of seem inclined to take it. But gradually the day dawns, life advances, the early flush of the first years is succeeded by the responsibilities of manhood and womanhood, and already the path of the just shines clearer! "Yes, it is better," men say, "to settle down now; one would almost wish to have a little of the light of religion shine on one's own path." Yes! but this is only the early morning yet. The problems of life thicken and multiply; the sorrows and distresses of the spirit and the flesh and the world press on all alike. But to one the whole sky is overcast and black, and the path lies only through clouds and mists, while to the other the sky indeed is overcast, but before him—far off, but sure and steadfast, and ablaze with hope—is the gleam of sunshine to be seen which just marks out his path for him.

How often are the problems and difficulties of life's conduct confused and made more perplexing because not only is the way uncertain, but there is no certainty even as to *the direction that way should take*. Then indeed does the Gospel of salvation give its light to the weary soul, because it gives a good solid principle, a goal, a hope, a purpose, which being something to reckon upon and depend upon, gradually becomes the clue to unravel the rest with.

In old age, in sickness, in death, there are none—no! absolutely none of us, who do not see clearly and well how the path of the just justifies itself to all men.

2. And how does its worth appear to the just themselves?

Here we are on even firmer ground. For it is a thing most certain, though too slightly considered, that the earnest Christian is one who has chosen, and is daily choosing, his path, while the worldly-wise and the godless do not choose at all, but are simply following the only path they know, and are even carried on by the mere impetus of their own weight. From the one side of the stream of life the waters look cold and bleak. "That 'spiritual baptism,'" say the suspicious onlookers, "is as the waters of death—death to the joys of life—death to the flesh." "Death?" says he who has just passed through, and makes answer from the other side. "Death?" Yes, "Death unto sin, truly; but from here I see nothing but life." "Death unto sin," doubtless, but a "new birth unto righteousness" most assuredly. So much depends upon the point of view. Turn your back on the light and the stream is dark enough; face the light—let it shine upon you, and the glory is seen reflected from every wave even of the stream of death itself.

But it is not only in the relief and freedom of the first footsteps that the way of godliness justifies itself. The experience of all Christian life is a repetition of the beginning of it. "As ye have received Christ Jesus the Lord, so walk ye in Him."

The experience of life makes it more and more clear to the faithful heart that just as surely as the Cross of Christ was to Him the means of his highest glory and the way to his eternal throne, so every Cross, every demand of God upon our patience, our endurance, our steadfastness, our faith, is the prelude to more light and more joy of His spirit and presence. Thus does the path of the just steadily reveal itself to those treading it as the path of life and light. The development of Christian life makes its fitness and power increasingly manifest.

Then as need makes trial of us, and the strains come upon the foundations of life, and the way is through the deep places of the earth, then in very truth is the moment of the Christian's triumph. He stands firm; his path is sure; he knows now the full reality of the hope that has inspired him: for the glory of the Lord and the strength of His spirit cheer and sustain him. Life and life's demands prove to the Christian disciple the grandeur of faith.

3. Then, thirdly. It shines unto "the perfect day." The full light of God's presence and knowledge shall pour upon the life and the path of these faithful souls, and lo! they shine clear! How can this be? "Not unto us, not unto us, O Lord, but unto thy Name give the praise," is their ready acknowledgment. Friends, this path is, after all, but to go the way of God's appointment; it is but the "walking with God," not the weighing and counting of deeds, and words and acts; it is the tone and the spirit of the life—the inspiration of the heart which is thus the test applied by God to the ways of men. And though the just may stumble on this path—though they may walk very lamely—though they may too often grow slack and careless in running the race that is set before them, nevertheless, if the face be turned towards the rising sun, God will lift on them at last the "light of His countenance," and bless them.

For the fulness of the Christian hope is this: that at the last Christ shall be formed in us. That as our Gospel does not originate in us, so neither does it end in us; but that it is God which "worketh in us both to will and to do of His good pleasure;" that the "perfect day" of God shall be the making evident to men, to ourselves, and to His own satisfaction that the light which was in us was the light of His own presence and spirit.

This, then, is the consummation of the way of goodness—it is the way of god-likeness. This way of life is perfect in its aim, perfect in its intention, perfect in its highest development, because it brings the whole life, and heart, and soul, into harmony with the purpose of God in our creation, and the purpose of Christ Jesus in our redemption.

"As many as receive Him (the Christ) to them gives He power to become the Sons of God, even to them that believe on His name."

BEARERS.

BY THE REV. BROOKE DE MALPAS EGERTON,
VICAR OF BRACKLEY, NORTHAMPTONSHIRE.

PREACHED IN THE PARISH CHURCH OF BRACKLEY,
NORTHAMPTONSHIRE, ON SUNDAY MORNING,
JULY 8TH, 1888.

"And they that bare him stood still."—LUKE vii. 14.

WE have often pictured the scene—the small town of Nain on the hill-side, and the funeral procession leaving the hum and stir of busy life, and descending the pathway towards the quiet burial place in the plain. The special circumstances of the case had drawn a large number of friends and neighbours together to show their sympathy with the weeping mother in the loss of her son, a loss intensified by the fact that she was a widow, and he her only son, no doubt her stay and support in her desolation. It was such a procession as this, you remember, that Jesus and His disciples met as they were going towards the city. His tender heart was touched in a moment by a mother's grief. He stood by her side, and said to her, "Weep not." Surely He used no words of mere empty sympathy. No, they were words that came from the depth of the most tender compassion that has ever filled the heart of man. Nay, more, He used words from the consciousness of the Divine power which could turn mourning into joy, and bring back in a moment life to the dead. "He came and touched the bier, and they that bare him stood still." Then followed the utterance of these thrilling words: "Young man, I say unto thee, Arise." There followed the immediate return to life: "He that was dead sat up, and began to speak." And then came the loving act of Jesus in giving back the boy to his mother—surely the very sweetest pledge that has ever been given to the world of a re-union hereafter of family life broken up by the hand of death—"He delivered him to his mother." The story is full of comfort to those who need comfort. It is a story which those who are in any deep sorrow should read quietly and thoughtfully again and again, and little by little the comfort will come to them which they need; for such comfort comes far more from the word of God than from any word of man's poor sympathy. The special circumstances of the widow's son of Nain are not literally applicable to each case, but the general truth and power and beauty of the story remain the same for all time, and may be applied to all cases. The holy presence of Jesus in time of need; His words of holy consolation, "Weep not"; His deed of divine power; His holy joy and touching tenderness in giving back to the mother her son delivered for the time from the power of death—the thought of these is still our own. No time can efface their beauty, their touching power, from our hearts. This story has in a thousand cases

brought true comfort in the past; it will in a thousand others in time yet to come bring peace to troubled hearts.

Let me ask you to consider one point, and one only, in the story this morning. "They that bare him stood still;" for I see in these words the lessons which may be gathered from any funeral, not so much for near relations as for friends, for neighbours, possibly for some only passing spectators of the scene. We are told that "much people" came out of that city to show their sympathy with the mother in the loss of her son. And if you follow me, you will know at once what is in my mind this morning. The remembrance of this church filled as it was on Monday last (and filled mainly with a large body of men), was to me, as to many, a most impressive sight. I would try, then, to bring home one or two lessons to those who were present at that solemn service, and who may, perhaps, happen to be here to-day. "They that bare him stood still." There was something in the very presence of Jesus which commanded the ready obedience of those men. He spoke no word to these bearers who were carrying their friend or their master to the grave. He merely "touched the bier," and in reverent obedience they stood still and waited in silence for the word of the Lord. The sight of actual death itself, or the burial of the dead, casts a hush and a silence upon those who witness it. And why? Not alone because of the contrast between life and death, the one so bright, so joyous, so active; the other so cold, so still, so sad; but because as you stand in the presence of death you are conscious of the nearness of a Presence far more powerful than death; you know that another soul has gone to appear before God; you know that the Master has come to claim His own. Far sooner, perhaps, than we hearkened for it the call has come to some young life, a call which cannot be disobeyed, "The Master is come, and calleth for thee." Reverence and awe as in the presence not of death alone but of One whose power is far, far greater—that is our first thought. "They that bare him stood still." We assemble in church at a funeral, or stand bare-headed by the open grave, and we know that the unseen world is near us, that Jesus is near us, and we bow in reverence before His all-holy presence and before His almighty will. "It is the Lord; let Him do what seemeth Him good." "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Another thought. When we come to any funeral and stand in the presence of death, aye, more in presence of the Lord of life, we cannot help putting to ourselves the solemn question as to whether when they were alive we helped or we hindered our brother or our sister on the way that leadeth to life. What bearing had our ways or our example, our influence, our words, our work upon

any life that has run to its close? "They that bare him stood still." Oh, alas, dear people, what sad, what heartfelt reproaches come home to us sometimes in the presence of death as we think how perhaps our careless ways, our thoughtless words, may have been a stumblingblock to our brother or sister on the pathway through life! "Ah! my brother," we say, or "Ah! my sister, was it not my bad example which bore you along to the burial of dead hopes and once noble aims, instead of helping you to lead a new and a risen life?" On the other hand, how thankful ought we to feel if conscience can tell us that some word of ours, or our example, may have helped our brother or our sister on the narrow way; if we can feel that our hand pointed them onwards and upwards, that our prayers helped them in the hour of temptation, that our praises cheered them in the service of God, so that they may perhaps have been able to thank us at the last for having brought them to Jesus, so that in the last great Day of Account, some whom we have known on earth may turn to us and thank us for our words and our example, thank us for having planted their footsteps on that narrow way which has indeed led them unto life. Great, indeed, is our responsibility one towards another. You, in this church, who are yet quite young, with all the bright enthusiasm of youth, think sometimes of your responsibility one to another. So live (it may be your school life) that in after years you will be able to meet your old companions with open face, and think, each one to himself, "Nothing that I said, nothing that I did, nothing that I wrote, hindered that friend on the way of holiness, nor cast a shadow upon his life, nor sowed seeds of evil in his heart." And you, young men in this church, remember your responsibility to one another. You cannot escape from it if you would. You may do much to help each other to walk soberly, righteously, godly in this present time. You may help to strengthen each other's spiritual life. You may pray for one another. You may fight side by side in the great battle of life, and encourage one another to victory.

As I looked upon that mass of men gathered in this church last Monday, I could not but feel what a mighty possibility for good lay in all that strong manhood before me. What if all these men would dedicate henceforth their lives to God! What if they could go forth day by day to their work, strong in the Lord and in the power of His might! What if they would unite together in one bond of faith and holiness, abhorring that which is evil, cleaving to that which is good! Then would there be indeed a glorious work done for God in this place. Then would lives be holy, and homes be happy. Then would life here be a true preparation for the still nobler life to come. If the power of Christ has not yet entered the heart of any young man here to-day, let him hear the voice of Jesus saying: "Young man, I say unto thee,

Arise." Arise from the old dead past ; arise from the old bad habits ; arise from the old sinful ways, and walk in newness of life. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Why do I say all this now? Because, brethren, the time is short: because life is so uncertain for us all: because so much depends, in the great unknown future before us, on our use or our abuse of the time and the opportunities granted to us here. When some little innocent child dies, and is laid amongst the flowers in the churchyard, we say: "Is it well with the child?" And trusting to Him who took little children up into His arms and laid His hands upon them and blessed them, we say without one shadow of doubt: "It is well." When those who have come to the eventide of a long life, and have worked their life's work out to the very end—when they part from us, sad as the parting may be, we are yet thankful, for they have come to the time when they may rest from their labours. But when the young, the active, the apparently strong, are taken from us in the midst of their days, then for a moment we wonder why God should thus deal with us: we say not "How can these things be?" for we know, alas, by sad experience that they can be; but we say "Why should these things be?" Brethren, doubt not the answer for a moment. God knows as we do not know when any one's life-work in this world is really done. God knows, as we do not know, when it is time for the Master to come and call anyone hence. God knows, as we do not know, when it is best for those who are taken and those who are left that the parting should be made. Oh, never doubt the mercy, the providence, the love, the perfect justice of our God. His ways are not as our ways, nor His thoughts as ours. They are infinitely higher, wiser, better. And because we believe this—because we believe that God doth all things well, we lay the dead to rest in faith and in trust; we give to our church funerals all the sweet symbols and emblems of faith, of love, of hope, and of the resurrection and of the life to come; we commit the poor body to the grave, and the soul to God's most holy keeping.

Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.

"They that bare him stood still." Only pause and remember, brethren, as burial succeeds burial, as the unoccupied space in the churchyard shrinks and grows narrower and narrower year by year, that the time is short for all. The bearers to-day may be borne themselves to burial ere long. Friends and neighbours showing sympathy with mourners to-day, may themselves be the means of drawing out fresh stores of sympathy when they themselves are in turn not mourners but mourned for. The preacher speaking of death and of resurrection, may point a moral for his own sermon. The time is short for all. We must only stand

still and listen in silence for the word of God. And as the echoes of each burial service die away, we may well say: "To whom will the call come next? To whom will the message come, 'The Master is come and calleth for thee.' The Lord hath need of thee. Lord, is it I—is it I? And because we know neither the day nor the hour of our Master's coming, let us pray that we may so live that we may never be afraid to die, but that through the grave and gate of death we may pass to our joyful resurrection, through Him who died and was buried and rose again for us—Jesus Christ our Lord. Amen.

THE USES OF ADVERSITY.

BY THE REV. G. BLADON, B.A., CURATE OF
PENWORTHAM, PRESTON.

SERMON PREACHED AT PENWORTHAM ON THE
MORNING OF THE SECOND SUNDAY AFTER
TRINITY, 1888.

"It is good for me that I have been afflicted, that I might learn Thy statutes."—PSALM cxix. 71.

VERY much of the hundred and nineteenth Psalm is a meditation on life; not on life as a series of events which happen to us, or as a mysterious gift, the solemnity and significance of which fills the writer with awe and wonder, but on life as a lesson, God Himself being our teacher. The writer is full of the idea that through the whole of his life God has been teaching him; and that to be thus taught is man's highest and noblest privilege. Every verse contains a reference to God's law, or God's testimonies, or God's statutes, or God's ordinances. The Psalmist seems to seek, by constant change of words, to express the variety of ways in which God has taught him; and for each and every form of lesson the Psalmist is grateful. To him the law of God was more precious than gold and silver, and its teaching sweeter than honey to the mouth. Would that there were more to be found who, from the very bottom of their hearts, could entirely assent to his words; would that as the Psalmist studied, and because he studied loved his Bible, so we studied and loved ours. Then should England be great with a strength that armies can not give and armies can not take away. Our kingdom should be at unity with itself; the people should all be righteous, and the Lord of Hosts should defend us as with a shield.

But I want you to notice how the study of God's law, or, as our text calls it, His statutes, so helped and aided the Psalmist to understand and interpret the events of his life, that they, as well as the written law, became God's statutes also. Just as learning one language helps us to learn another, so the study of God's revealed word

helps us to understand God in Nature and God in action. As Aaron's rod swallowed up the rods of the Egyptians, so the divinely-given law, when devoutly studied, gathers within itself even worldly events, and makes them also part thereof. Amongst these are trouble, sorrow, need, sickness, or any other adversity, events of which life is full. Have not we all, each one of us, our own troubles, and trials, and anxieties? And do they not seem to increase, rather than decrease, as we grow older? Yes, there can be no doubt of it; but the important question to ask is, can we say, as the Psalmist did, "It is good for me that I have been afflicted, that I might learn Thy statutes." We ought to be able to do so. Let us consider one or two of the reasons why we ought. First, very many of our afflictions are only the necessary consequence of our own sins, or of the sins of those with whom we have to do. A man has been intemperate or unchaste, and in consequence he is afflicted with ill-health; or his parents have, and so he has inherited a weak and sickly constitution; or he has been idle and careless, or dishonest and untrustworthy, or those whom he trusted have, and consequently he has fallen into poverty, perhaps at a time when it is too late to start work afresh. Well, these things and things like these are sore afflictions; they are according to those statutes and ordinances by which God governs the world. Can you expect that a just and holy God should so order the course of this world that evil should not produce more evil, or that some part of that more evil should not be troubles and trials and a great fight of afflictions? Would you even wish it to be otherwise? Would you prefer that evil should produce happiness? Would you rather live in a world where it made no difference to a man's well-being, whether he were temperate or intemperate, idle or industrious, honest or dishonest? At any rate God teaches you that it cannot be so. All trials and afflictions caused by sin, whether our own sin or another's, are simply God's voice speaking very loud and very clearly, and saying that sin is hateful and evil; that it not only brings but is ruin and destruction; that sorrow and misery are its necessary consequence.

Do you not feel that it is better to know this, and to know it now while yet there is time to turn and amend? If so, you can say with the Psalmist, "It is good for me that I have been afflicted, that I may learn Thy statutes."

But the hatefulness and the destructive power of sin is not the only lesson affliction teaches, nor are all our afflictions the direct consequence of sin. Any one whose heart selfishness has not made as hard as iron must be saddened, and saddened often, at the daily spectacle of sorrow that surrounds us. How many lives we see made dull and heavy by failure and disappointment; how many are crushed down and overweighted by circumstances and surroundings which they

cannot possibly change; what sickness there is—sickness sometimes that blights a life rather than kills it; how many deaths there are, not only of the old who have fulfilled all the days of the years of their lives, but of those whose full vigour and usefulness can oftentimes ill be spared.

We see these things—we must see them unless selfishness has blinded our eyes, and we must therefore be saddened by them, the more because we cannot alter them; we cannot right the failures and disappointments; we cannot change the course of this world; we cannot cure all sickness; we cannot conquer death; is it good for us to be afflicted by the sight of evils around us that we cannot mend? Yes, it is good, for only by means of these trials and afflictions can we gain that discipline by which character is elevated. If you would find the greatest and best men you must seek for them amongst those who have abounded in hardships and have passed through the fire. Ease and comfort and prosperity may perhaps be a school sufficient to produce respectable commoners in character, but without suffering is no man ennobled. Every highest form of excellence rises from the dark background of trial, and soars upwards by self-conquest. In an easy-going, comfortable, snug world, who should learn patience and sympathy, and self-sacrifice; who could prove his undying scorn of wrong, or his steady love of right; where would be the courage of the prophet, the persistence of the reformer, or the perseverance of the saint? Prosperity cannot reach these higher virtues; in prosperity a man may learn to be decent and prudent and respectable; adversity teaches nobler lessons; when God sends His servants diverse trials, it is as if He said to them, Friend, go up higher. Would you rather be without those harder lessons? Would you rather choose, like Lot did, to dwell amongst the fat and fertile pastures in the valley, than face the fierce blasts on the mountain side? God loves you better than you love yourself; He will not spoil your life by indulgence as a foolish parent spoils a wayward child; He will have you know the deeper things of His law; and when you have learnt them, then you will echo the Psalmist's words, "It is good for me that I have been afflicted, that I might learn Thy statutes."

There is yet another reason why it is good for us to be afflicted, which teaches us one of God's most needful statutes, a reason that seems to me of the very highest and greatest value, but not one, I fear, very easy to make clear in words. By afflictions, and I think only by afflictions, do we learn that God would have us strive after higher and nobler aims and purposes than any that can possibly be brought to success in this world. I mean this—God has made it part of every earthly design and purpose, however good in itself it may be, that even so far as it *does* succeed, that success shall not bring satisfaction;

there shall still be a craving for higher and better things, and even that partial success shall contain within itself the seed of its own decay. Even "good customs" must needs "corrupt the world"—you may reform the laws; you may establish excellent systems of education; you may set on foot sanitary reforms, social schemes, orders, institutions and the like; every one of them will contain its own seeds of evil as well as good; do what you will and do it with the very best motives, yet so far as this world is concerned you shall fail.

Every day the Christian must—must, for so God has ordained—every day the Christian must go forth to his duty knowing that duty will have little or no earthly success; every day the Christian must work on with plans that he knows will be earthly failures; every day the Christian must walk by faith, not by sight, for Christ Himself has warned us again and again how small the earthly success of the true Church shall be. Well might St. Paul say, "If in this life only we have hope in Christ we are of all men the most miserable." Why should God lay this heavy burden, this by no means "light affliction," on His servants? Is not the reason plain? That they may look for eternal—not earthly—success; that they may set their affections on things above; that they may learn to lay up for themselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

It is good for me that I have been afflicted, said the Psalmist; but remember why—that I might learn thy statutes; unless we learn that lesson, our afflictions are useless. But as soon as we begin to learn, then although life may not become happy, yet it certainly becomes interesting. We are being trained, and that is good; we are getting knowledge, and that is always very good; even if the knowledge be mingled with pain, yet it is good; and it makes life interesting just as "Hamlet," or "King Lear," or "Middlemarch" are interesting, even though they are entirely tragic. And life is never *that*; life is full of lessons of wisdom, of thankfulness, of self-discipline, of sympathy, of help, of patience; life is our school days for eternity; and God's lessons, even if hard, must, like all else that He has done, be very good.

NOTES FOR CHILDREN'S SERMON.

BY THE REV. H. G. ROSEDALE.

Suitable for Tenth Sunday after Trinity.

"Suffer the little children to come unto me, for of such is the kingdom of heaven."—MATT. xix. 14.

HEAVEN will be full only of those who are child-like. How may we become fit for Heaven?

What are the characteristics of a child? Spell CHILD. *Five letters, five fingers.* To be as Jesus would have us be WE MUST cultivate child-like virtues, and BE—

C = Confiding. *Anecdote.*—Child in burning house—parent says, "Throw yourself down, I will catch you"—he does so, and is saved. Why? He trusted his father. So we must trust our Father in Heaven. When He tells us that He will take care of us, we must believe it.

H = Honest. Children who play behind their teacher's back are not honest. The boy or girl who tells a lie or acts a lie is not honest. *Anecdote.*—Child sent to buy tea—shopman returns id., saying that the price is reduced. Soliloquy—"Mother does not know that tea is cheaper; I can keep the penny, and no one will be the wiser." Such little deceptions happen very often, but a good child will not do so. We must be like Jesus, who was "The Truth."

I = Innocent. What does this mean? From two Latin words, which mean: "That which does no injury to anything." We must be gentle and harmless, even as Jesus was. Compare *Gentleman* in its real sense. As to yourself. Do I like to ill-treat others, or animals, even by thought?

L = Loving. A child that did not love would be unnatural, and disliked by every one, and unworthy of all regard. Do we love our Father in Heaven? If not, let us try to do so, and ask Him to help us to do so. Children should try to love God, even more than they love their parents.

D = Dutiful. The Bible says: "Children, obey your parents"; and we read that Jesus was "subject" to His parents. A good child is obedient. A dutiful child will do what its superiors wish without being forced to do so, and will try to give pleasure to its parents in many ways, anticipating every wish and trying to show its love.

It is stated that the Dean and Chapter of Lincoln have decided to restore the Chapter-house at an estimated cost of £6,000.

ON Saturday afternoon, the 28th ult., Dean Hole held a short service in the nave of Rochester Cathedral, at which upwards of five hundred members of the Church of England Working Men's Society attended. Before and after the service processions were made through the streets of Rochester and Chatham. About six hundred persons afterwards sat down to tea, under the presidency of the Dean, at the Corn Exchange.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 4, 1888.

DISESTABLISHMENT IN IRELAND.

LITTLE more than eighteen years have passed since the Legislature of this country determined that in future Government in Ireland should be carried on without any public or national recognition of religion. Endowments and lands which for many hundred years had been devoted to the service of Almighty God were alienated from purposes of religion, and placed at the disposal of Parliament for secular uses. Those who were opposed to that policy ventured to assert their belief that the confiscation of Church property would unsettle the foundation of all property in Ireland, and would lead to much social disturbance and distress. These warnings, neglected at the time, have been verified to the letter. How much the welfare of a nation is promoted by the existence in every part of the country of a resident and endowed clergy, with a social position enabling them to influence their neighbours for good, is never thoroughly realised till it is lost. But once lost, and the endowments by which it was maintained dispersed, it can never be restored. Henceforth the nation which has committed the sin must pay the penalty of sacrilege. We have been pleased to carry out in Ireland the policy of liberalism to the full, and have made our Government there a Government without any connection with national religion, and so reduced it to a mere system of police. We now are beginning to reap the results of such a system, but only, we fear, beginning to do so. Lawlessness in Ireland is now of a character never known before in that land. Political assassination, boycotting and

murder for the honest payment of rent are quite new features in Irish crime. The constant breach of the Eighth Commandment is advocated as a virtue. The frequent violation of the Sixth is scarcely regarded as a crime. The Irish Church is the only religious body in Ireland which recites the Ten Commandments in its public worship on Sunday. A significant silence thus, as to the public inculcation of obedience to the moral law of God, follows its removal from any part of the country. Other religious bodies, Roman Catholic or Protestant, may from time to time include in their teaching obedience to these commandments as occasion serves, but the Irish Church alone, Sunday after Sunday, solemnly repeats them in its public service, and enjoins the people to pray God "to incline their hearts to keep this law." Those who believe that public morality is founded on obedience to the moral law will not fail to realise the immense value to any nation that follows from such public teaching as this. Its absence must sooner or later lead to the spread of moral and social degradation amongst the people. In Ireland the sanction of the law of the land has been withdrawn from the public inculcation of such teachings, and now that men's minds are strongly drawn to the condition of that country, it is well that this consideration should plainly be set before them. There are those who advocate for England a similar policy, with regard to National Christianity, to that which has been adopted for Ireland. They proclaim it as a panacea for many of our religious and social evils, and are pressing the acceptance of their views on the public mind with unceasing energy and determination. We believe that what is now happening in Ireland will open the eyes of many to the results to which such a policy must lead. The public inculcation of moral duty is no less needed in England than in the sister country, and any legislation which would withdraw the public ministration of religion from our country parishes, and compel the clergy who remain in any of them to live in the future on alms, will, we are convinced, be now received with less and less favour by thoughtful and intelligent minds. It is possible to throw a halo of plausibility over Disestablishment in theory. Now that Englishmen are being forced to consider what it means in practice, it is becoming more and more distasteful to all classes of the community.

THE Dean and Chapter of Lincoln are proposing to avail themselves of the presence of the American, colonial, and missionary prelates in England for a series of services and addresses in the cathedral on Wednesday, the 22nd inst., and a meeting in the Chapter-house under the presidency of the Bishop of the diocese. It is expected that the following Bishops will attend:—Colombo, Dunedin, Grahamstown, Honolulu, Kaffraria, Minnesota, Moosonee, and Nelson.

OUR CHRISTIAN YEAR.

TENTH SUNDAY AFTER TRINITY.

THE beautiful prayer which our Church puts into our lips this week is one which we have all prayed sometimes. With some it has been the faithful, earnest pleading of a heart that knows God. With others (it has been) the half-angry, rebellious or anguished cry of the soul that has well-nigh lost any belief that the cry will be heard. Let us remember that in all ages men have uttered or felt such words or their meaning. This thought may help us when we are tempted to listen to those who would try to persuade us that prayer is of no avail; that there is no God to listen to us; or that God will not alter His arrangements because we ask Him. If we look a little more closely into the Collect, we shall see that it consists of two parts. First, the petition that God will listen to our cry. Second, that in order that our prayers may be successful, we may ask the things that please Him.

First.—When we think of the many ways in which, during the whole of our lives our Heavenly Father has spoken to us, by His watchful care of us in the many dangers which surround us, by His continual goodness in giving us health, food, and beautiful things to look at; and most of all by His crowning goodness in promising us a bright home at last and the grace to win it, through our Lord's death and Resurrection. When we think over all this and then remember how often we have not been attentive to His Voice, we may well take up the humble petition of the collect and beseech Him, of His infinite mercy, to *listen* to us when at last we realise how poor and weak we are in ourselves. "Let thy *merciful* ear, O Lord, be open to the prayer of thy *humble* servants." "The eyes of the Lord *are* over the righteous, and His ears *are* open to their cry."

Second.—Now, being assured that God *is* listening, let us see how we may obtain what we desire. "Ask such things as shall please Thee." Look at the Gospel for this week and see one instance of the result of not asking for the things that please God. The Jews refused all His love and the good gifts that he offered, and *their* state was sad enough to call forth from the loving Jesus tears of sorrow.

But some may be saying "How can I avoid their sin, how can I know what things will please Him." The epistle gives us the answer to this question (1 Cor. xii. 3); it points out to us that we must look to God the Holy Spirit for guidance. He being "The Spirit of God" knows the mind of God in all things, and He will direct our hearts to ask for "such things as please Him." One word in conclusion. Let us never be discouraged if we do not receive an immediate answer to our prayers: or, again, if we do not obtain *just* what we asked. When we feel tempted to repine at what seems long tarrying on God's part, let us think of all His past goodness to us, and be sure that He does not keep us waiting without a reason. We must try to enter into His dealings with us, and endeavour to learn the lesson He would teach. Or if, again, we do not get exactly what we asked for, let us rest assured that our Father is not denying any *good* thing; and that He who knows all, and the end from the beginning, will never withhold the truest and kindest answer to our prayer.

The Hebrew Guild of Intercession.

THE monthly meeting of this Guild was held on Thursday evening, the 26th July, at seven o'clock. The attendance was not so scanty as had been feared, considering the unfavourable season for holding meetings, besides which the weather was very inclement on that evening. The hon. secretary, Mr. Larzen (in the absence of the warden, Rev. M. Rosenthal), officiated. After the members had as usual partaken of tea, the service of the Guild was held, during which a special prayer was offered on behalf of Mr. Rosenthal, who is at present seeking to recruit his health in a milder clime. Mr. Larzen thereupon briefly addressed the meeting, and we are glad to learn from him that the number of the members and associates is steadily increasing, and that the Guild may look forward to a very prosperous year. Before the meeting concluded the secretary was commissioned to write to Mr. Rosenthal and to assure him of the affectionate feelings entertained for him by all those present.

We wish to add that any who feel interested in this work will be able to get all information from Mr. Joseph Larzen, hon. secretary, 32, Navarino Road, Dalston, E., who will be very happy to send papers on the subject to any who will apply for them.

Reviews and Notices.

"THE BRITISH AND FOREIGN EVANGELICAL REVIEW." July, 1888. London: James Nisbet & Co.

MR. DEANE's paper on "Saul's Three Signs," and Dr. Whiteland's paper on "The History of Joseph," are both interesting; we can recommend them to anyone preparing a lecture or Bible-class.

Mr. Edgar writes on "The Logic of Evolution," and gives us much criticism on Dr. Martineau's thoughtful book, "A Study of Religion," on the Duke of Argyll, Professor Huxley, and a host more learned men. He endeavours to show that "the atheistic bias which has been given to the doctrine of evolution has no foundation in fact." Surely this entirely depends on the sense in which this much-abused word is employed.

Mr. Marsh writes on "Miracles Posterior to the Apostolic Era," in the style of mere polemical Protestantism. He tells us that "the *consensus* of Protestant thought and conviction is that, after the great object of supernatural work was accomplished in the establishment of the Christian religion, with all its sacred truths, and its divinely appointed institutions during the life of Christ and His Apostles, there appears to have been no further occasion for miracles, and no satisfactory evidence they actually occurred." What is "Protestant thought"? Correct thought, and also incorrect, we can understand, but what is Protestant thought? Either miracles did happen or they did not, it is a question of fact, not Protestantism; if they did, no amount of "thought," however "Protestant," can deny it. And to say they did not because there was "no further occasion" for them, is simply to make a theory which begs the very question in dispute.

The paper on "St. Columba," and on "Solomon Maimon," are both full of information; other papers are on "The Religion of Humanity," "Trichotomy," and a review of current literature.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ISAIAH VII. 14.

SIR,—Mr. Bladon's endeavour to throw new light on this great but difficult Messianic prophecy, and the reception it has met with from other correspondents, are evidences that we are yet far from an exegesis which is generally approved. Perhaps a few remarks from a different point of view will not be unacceptable.

For many years a critical battle has been waged between the old school, which held that Messianic prophecy is a series of direct and exclusive predictions of Christ, and the new school, which maintains that each of the definitely Messianic passages had a primary historical relation to some contemporary event, through which, as through a type or prefiguration, it pointed on in a wider and more spiritual sense to the personal Word who in the fulness of time should be made flesh. It is scarcely necessary to remark that in this conflict the old school has been beaten all along the line. Hebrew prophecy has been freed from the opprobrium of being regarded as a series of enigmas, which waited long centuries for a solution, and has come to be viewed as a living word, speaking to the hearts and understandings of those to whom it was delivered, and at the same time gradually and mysteriously foreshadowing and preparing for the consummation of Israel's office in the work of the Christ of God. The reconciliation of these two purposes of the prophet's message has been found in the recognition of the fundamental facts that the national Israel was a type of the Christ, and that the Christ was the outcome, the perfect flower, the personal embodiment of Israel; so that the historical functions, passions, and deliverances of Israel were shadows of the Christ in His redeeming career, the nation being viewed ideally as being, in the Divine purpose and calling, the Messianic people.

In the light of this conception of the prophetic word, we may, I think, safely dismiss the notion that Isaiah's prediction of the child referred *exclusively* to the birth of Jesus, and had no contemporary fulfilment. We thus get rid of such monstrosities of exegesis, as that Isaiah should describe to Ahaz his own kingdom by the terms, "the land which thou abhorrest," and that the two kings who should be removed meant the kingdoms of Israel and Judah, which should come to an end before Jesus arrived at man's estate!

Some contemporary fulfilment is imperative on all sound principles of interpretation; but what? I fear Mr. Bladon's figurative explanation, which takes the virgin and her child to mean Israel and the elect remnant, is entirely inadmissible, as your other correspondents urge. We seem shut up to a literal mother and child. The question then arises: What was the sign given to Ahaz?

If we pass backwards to the prophecy from the use made of it by St. Matthew, we shall probably say—The sign was the *supernatural* conception of a son by a virgin. But experience warns us that arguing back from the New Testament is an unsafe method for ascertaining the primary meaning of Old Testament texts. A supernatural conception, supposing it to have taken place, would have been impossible of

verification, and therefore could not have served as a sign. Besides, it is almost certain that Isaiah's words do not absolutely require a supernatural conception, but would be satisfied by the natural conception of a maiden immediately following her marriage. On the whole it is probable that the sign lay elsewhere. But where? I do not know that any better answer can be given than is suggested by the rendering of the passage adopted by some of our Hebrew experts, according to which it may be paraphrased thus:—In this day of darkness and peril a maiden is conceiving, and by the time her child is born the danger shall have so completely passed away that she shall name him "God-is-with-us," in grateful recognition and commemoration of the deliverance granted by Jehovah.

If it be said that even thus we do not get a definite convincing sign, that is equally true of every other interpretation. But we do get the promise of deliverance connected with an event to happen within nine months, whereby a tangible seal was put upon the promise; and that is more than any other explanation gives us. And if we see the overruling inspiration of the Spirit in the language in which the prophet puts the incident on record, it is not difficult to discern an inner meaning which justifies the use of the passage by the Evangelist. A son born of a young maiden as a pledge and testimony of Israel's deliverance, and named Immanuel in token of the Divine presence—what could be more fitted to receive the higher meaning which St. Matthew in his mystical method of handling Scripture infuses into it, when he discerns in it a prefiguration of the true Virgin's Son?

PRESBYTER.

SIR,—In order to estimate the value of the suggestion thrown out by Mr. Bladon, who follows Hofmann in his interpretation of the above passage, we should make the historical basis the true starting-point. The prophet himself suggests it. Isaiah vii. ix. inclusive forms a separate section, with two didactic digressions, viz.: vii. 17-25, and viii. 9-22. It begins with an historical fact, vii. 1 *seq.* By a comparison of the account and dates in 2 Kings xv., xvi., we see that on the death of Jotham, B.C. 733-4, Ahaz, his son, ascended the throne. Immediately on his accession Rezin, king of Syria, and the usurper Pekah, king of Israel, formed a confederacy for the purpose of invading Judah, dethroning Ahaz, and setting up another king (Isaiah vii. 6). Ahaz took instant measures for safety; he bribed Tiglath-Pileser II. with the treasures of the temple and palace, and the great Assyrian monarch, nothing loth, marched against Damascus and Israel without delay. In 732 B.C. he conquered Damascus, slew Rezin, and humbled Israel, though the final fall of Samaria did not take place till ten years afterwards. Meanwhile Ahaz and his people were in a dreadful fright (Isaiah vii. 2), when Rezin and Pekah, the confederate invaders, took his cities, and came up and besieged him in Jerusalem. It was in this extremity that the prophet appeared to Ahaz, and promised deliverance from the Lord. But it is important to remember that this violent, but, as it turned out, uncalled-for dread, drew from the prophet the sign which he gave from the Lord. He promises speedy deliverance. It should come before a child not yet begotten should be old enough to distinguish right from wrong.

This historical basis is perfectly consonant with the till then virginity of the mother, as it is with a part of Mr. Tilney Bassett's interpretation of "the land

that thou abhorrest," viz., Judah—not Canaan, which would be an historical anachronism—while "her kings" should, to keep to the historical basis, be those two confederate kings, Rezin and Pekah, who, at the time of speaking, were in possession of Judah. But as Ahaz had only just ascended the throne, and had no time to develop his idolatrous proclivities, it would be unhistorical to understand "the land that thou abhorrest" as "Judah, which thou art vexing with idolatry and sin." That came after his deliverance. 2 Kings xvi. 3, 4, is a summary of his reign. In Isaiah vii.-ix. there is no reproach of royal idolatry.

But the story of the deliverance of Judah and its king, is not complete without considering the further statement in chapters viii. and ix. I take it that it is quite unnecessary to argue that they form part of the same narrative. No sober criticism can separate them. The prophet takes the roll of a book to record the fact, also official witnesses; then follows the transaction of vii. 3, followed by a statement in verse 4, which corresponds closely to vii. 16, so closely indeed, that, if it were not for our preconceptions distorting the clearness of our critical vision, we should not hesitate to identify "the Virgin" with "the prophetess" and the son "Immanuel" with the son "Maher-Shalah Hash-Baz." The difference of names constitutes a difficulty. But, in a highly figurative and poetical work like the Book of Isaiah, they must not be taken with the literalness of Christian baptism. In ix. 6, no child was called at his circumcision all the grand names there recited. They are only applicable to the Messiah. To the Jews of the days of Ahaz, the habit of blending the sacred names of "El" and "Yah" in their own names, would rob the name "Immanuel" of the prestige it has in our eyes, and their chief thought would be the presence of God working their deliverance from the dreaded invasion. The son of the virgin prophetess would be there in their midst, attested by credible witnesses and enrolled in a book with the promise of deliverance before he arrived at speech and understanding. As a fact, in less than two years Judah was delivered. We cannot, therefore, reasonably doubt that in the light of history this simple and obvious explanation is preferable to the vague and inevident one of taking the "Virgin" as the city of Jerusalem, and the "son" as the chosen remnant. Such a sign as that would be trifling with the instant "horrible dread" of Ahaz and his people. The sign to be worthy of the circumstance must be obvious, definite, cogent. It must be persistent to allay their fears and to arouse their faith. I agree with Mr. Donaldson in rejecting Mr. Bladon's suggestion. But I cannot see that he has hit the right interpretation himself. How could it possibly be a sign or proof to Judah and Judah's king, that the kingdom of Judah and the house of David would continue to exist till this miraculous birth would take place seven centuries later? I submit that this interpretation turns the "sign" into a statement, which practically, as far as Ahaz was concerned, was no sign at all. I appeal to all who have the gift of putting themselves in his place. Moreover, the text (Isaiah vii. 14) distinctly says "the Lord Himself shall give you a sign," you, not the dispassionate historian, nor the leisurely scholar of coming centuries; but you, quivering as you are like an aspen leaf with overwhelming fear, you shall have a sign. We must therefore look for something immediate in our historical interpretation of the text. Isaiah viii. 1-3 supplies it. I submit it for the acceptance of your readers. I welcome friendly criti-

cism. I only add that all is not said when a plain, obvious, historical basis is accepted. The Messianic side of the question remains unbroached.

F. T. P.

RAHAB AND THE INSPIRED WRITERS.

SIR,—Kindly allow me to assure "C. C., V.-G.," that my question, viz., "What induced a writer of St. James's rigid morality to cite a work of Rahab's which was plainly bad, as an example of justifying works?" was not intended as an attack on the inspired writers.

"C. C., V.-G." is aware that Butler tells us:—"Reason can and ought to judge not only of the meaning but also of the morality of Revelation, and also whether it contains things contradictory to what the light of Nature teaches us of God." We are also reminded that if any interpretation of Scripture conflicts with our moral sense, the fault lies in our interpretation and not in Scripture. Is not this authority high enough to permit questions being asked as to the meaning and morality of, "Was not Rahab the harlot justified by works in that she received the messengers and sent them out another way." (R. V.) Let me notice—

(a.) Rahab hid the spies of the enemy of her city; therefore she was a *traitress* to her people.

(b.) She stated what was not true to her king about them, therefore in this act she was a liar. "C. C., V.-G." would not surely have us invent a special glossary for the sins of believers named in the Bible.

(c.) Jacob's deception in obtaining the blessing was to some extent done through faith, yet no one ever heard any person defend his conduct as justifiable. Is it not a canon of our Protestantism that the end never justifies the means? Yet Rahab's deceit appears, if not praised, at least commended as justifying.

To conclude:—Our Reason judges, as it ought, the morality of this act which St. James commends, and the light of nature condemns it.

Believing, however, that St. James is an inspired writer, we are forced to conclude our interpretation must be somehow at fault. The question still remains: "What was the element in Rahab's action which suggested to the inspired writer to exalt her to the pinnacle of being an example of justifying works?"

CHARLES WATSON.

The Glebe, Glenavy, Co. Antrim.

July 25, 1888.

SIR,—Will you allow me to say a few words in answer to my courteous critic, "B."?

1. He says that "God's testimony is not given about Rahab, one way or other." I quote Heb. xi. 31, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." If not her faith praised, did she not escape because she received God's messengers with peace?

2. The writer of Scripture here had a message from God to give—viz., that Rahab, for her faith and obedience, was rewarded. Inspiration must infer uttering this message.

3. The first verse of the chapter teaches us that faith sees the substance of things hoped for, and the evidence of things not seen. A full-grown man may believe this as well as a child.

4. I have put forward no notion, but that God's

testimony is to be believed. If this is now exploded, it must be by people who have thought away all the foundations of our faith.

5. Personalities and Billingsgate I pass over. John Stuart Mill has a strong passage on this point, but it is too well-known for me to quote.

C.C., V.-G.

P.S.—Perhaps "B." does not believe Epistle to Hebrews inspired. But even that cannot explain all his views as to inspiration itself.

THE IRISH SITUATION.

SIR,—Canon Dwyer, in the PULPIT of the 21st July, and "B." in that of the 14th, have replied to the letter in the PULPIT of the 7th, in which I stated my reasons for thinking that the Pope is acting honestly in Irish matters.

Canon Dwyer, if I understand him, simply re-asserts his belief that the Pope is insincere, and that the heads of his Church in Ireland know that he is so. Now, let us look at the facts. The Pope's Archbishop of Dublin (Archbishop Walsh) publicly approved that conspiracy of fraud called the Plan of Campaign. The Pope, after an interval of time, which was certainly far short of six years (I here refer to "B.'s" letter) issued an allocution strongly condemning it as contrary to the Catholic religion, thus most severely snubbing the Archbishop in the face of the whole world ;—and we are told that the Pope and his Archbishop are winking at each other.

"B." thinks that our Government has bought the Pope with certain educational endowments worth a very few thousands a year. How can any one believe that he would snub his own Archbishop before all the world, and endanger the loyalty of his Irish "children" for such a consideration as this?

JOSEPH JOHN MURPHY.

Belfast, 29th July, 1888.

STRAINING AT GNATS.

SIR,—In a Church contemporary for this week, I see a direction, already given before, which is simply marvellous. In answer to "Victorianus," we read: "The fast is not broken by the use of water to cleanse the teeth, so long as none of it passes down the throat." If the fast is broken, one is not allowed to communicate. Let anyone read the words of the Gospels, "as they were eating" (St. Matthew), and "when supper was ended" (St. John). This was before Judas went out, and before the Institution. Why these men would have excluded the Apostles from communicating after eating? Why talk of Rome denying the cup, when we have our own clergy denying the Eucharist, if a man swallows a drop of water in washing his teeth? Indeed, you make void the law of God through your traditions."

C. C., V.-G.

PREFERMENTS AND APPOINTMENTS.

Ady, Rev. William Henry, M.A., Vicar of Charing, Kent.
Andrews, Rev. John Marshall, Vicar of St. Jude's, Gray's Inn Road; Vicar of St. Michael's, Highgate.
Baring-Gould, Rev. Baring, Vicar of St. Michael and All Angels', Blackheath; Central Secretary of the Church Missionary Society.

Barr, Rev. Charles George, M.A., Rector of Acrise, Kent.
Baseley, Rev. W. L., Curate-in-Charge of St. James's, Thornham.
Benham, Rev. William, B.D., Honorary Canon of Canterbury Cathedral.
Bliss, Rev. John Worthington, M.A., Honorary Canon of Canterbury Cathedral.
Blumhardt, Rev. E. K., Rector of Brimington, Derbyshire.
Boag, Rev. Frederick, A.K.C., Perpetual Curate of St. Alban's, Sneinton, Nottingham.
Colville-Wallis, Rev. William, M.A., Vicar of St. Agnes's, Exning, Suffolk.
Constable-Brown, Rev. A. E., Curate of City Mission Church, Allahabad, N.W.P.; Chaplain in Charge of the Seamen's Mission, Calcutta.
Dickins, Rev. R. H., Chaplain to the Warwick County Asylum.
Given, Rev. Andrew, M.A., Curate of St. Nicholas-cum-St. Runwald, Colchester; Perpetual Curate of Dunkeswell, Devon.
Hadden, Rev. R. H., Vicar of Aldgate; Chaplain to Mr. Alderman Gray, Sheriff-Elect of London and Middlesex.
Hitchcock, Rev. William Maunder, M.A., Vicar of East Farleigh, Kent.
Hoggins, Rev. Cecil Richard, Rector of Chellesworth, Suffolk.
Jackson, Rev. Blomfield, M.A., Chaplain and Senior Assistant Master of King's College School; Vicar of St. Bartholomew's, Moor Lane.
Kirk, Rev. Henry, M.A., Preacher-Assistant of St. James's Church, Piccadilly; Organising Secretary of the Bishop of London's Fund.
Lee, Rev. H. W., Curate-in-Charge of St. George's, Redditch; Rector of Radstock, near Bath.
Lee-Jones, Rev. T. T., Head Master of Peel Grammar-school; Head Master of Ormskirk Grammar-school, Lancashire.
Lewis, Rev. George Bridges, M.A., Rector of Frinsted, Kent.
Lovband, Rev. Matthew Thomas, M.A., Curate of Tawstock-with-Harracott, Barnstable; Rector of Warleigh and Satterleigh, Devon.
Perry, Rev. Arthur J., M.A., Oriel College, Oxford, Vicar of St. Feoch; Vicar of Gwinear, Cornwall.
Peters, Rev. William Edward, Minister of St. John's, Bexley.
Ratcliffe, Rev. Charles Edward Stuart, M.A., Curate of Old Charlton.
Reade, Rev. J. W. P., M.A., Incumbent of Ollerton, Newark.
Reakes, Rev. Daniel, Afternoon Lecturer of Whitechapel; Vicar of St. Paul's, Sheerness.
Robinson, Rev. A. W., Vicar of St. James's, West Derby, Liverpool.
Smith, Rev. Charles Howes, B.A., Curate; Rector of Yelden, Bedfordshire.
Sprigg, Rev. Herbert Guildford, M.A., a "Six Preacher" in Canterbury Cathedral.
Steward, Rev. Charles Edward, M.A., Vicar of St. Peter's, Wrecclesham, Surrey.
Summer, Rev. C. C., Perpetual Curate of the Chapel-of-Ease at Wisbech; Rector of Melton, Suffolk.
Sutton, Rev. C. N., Vicar of East Marden, Sussex.
Thompson, Rev. Barnard Tyrrell, Vicar of Eastbury, Berks.
Trefusis, Rev. Robert Edward, M.A., Vicar of Littlehampton; Prebendary of Exeter Cathedral.
Wales, Rev. E. G., Chaplain of the Blackburn Union Workhouse.
Warburton, Rev. William, Vicar of Aintree; Chaplain of Kirkdale Cemetery.
Whalley, Rev. P. B., Diocesan Inspector of Schools for the Rural Deanery of Rockland, Norfolk.
Whitaker, Rev. George H., Canon of Truro; Cambridge Preacher at the Chapel Royal, Whitehall.
Wilson, Rev. J., Chaplain of Her Majesty's Prison, Carlisle; Vicar of Dalston, Cumberland.

CLERICAL OBITUARY.

Burrowes, Rev. Thomas Robert, Rector of Cold Overton, and for fifteen years Rector of Hutton, at Queen's Terrace, Southampton, on the 16th ult., aged 73.
Colby, Rev. Robert, of Fynone and Rhosygilwen, and Rector of Ansford, on the 20th ult., aged 65.
Fairbairn, Rev. Adam Henderson, at Fawley Rectory, on the 21st ult., aged 51.
Fortescue, Rev. William Fraine, Vicar of Chesterton, Oxon, at Folkestone, on the 27th ult., aged 79.



The Church of England Pulpit.

"THE SALT OF THE EARTH."

BY THE REV. MANDELL CREIGHTON, M.A.,
PROFESSOR OF ECCLESIASTICAL HISTORY AT
CAMBRIDGE, AND CANON OF WORCESTER.

SERMON PREACHED BEFORE THE UNIVERSITY OF
OXFORD.

"Ye are the salt of the earth, but if the earth have lost his savour, wherewith shall it be salted?"—MATTHEW v. 13.

THE Sermon on the Mount is frequently quoted and referred to as containing the essence of the teaching of Jesus. It is regarded as a compendium of the message of the Galilean Prophet to the world, a summary of the lofty morality which he strove to inculcate on an untoward generation. It is spoken of as something which exists, an imperishable memorial of a thirst after righteousness—exists apart from dogmas and creeds and churches, because it appeals directly to the heart, the conscience, the experience of mankind. So simple, it is said, and so direct, absorbing and spiritualising so much of previous thought and aspiration, giving an ultimate form to all that was best and noblest in the consciousness of mankind.

So some say, some who call themselves members of no Church, and look upon the creed of Christendom as outworn in its form, though beautiful in its contents, who strive to penetrate through the husk of traditional belief, and reach the kernel of eternal truth, who seek the maxims of morality clothed in penetrating and commanding expression. Such minds find the Sermon on the Mount easy and intelligible, an utterance which he who will can at once make his own.

On the other hand it is somewhat remarkable that Christians, in proportion to their advance in holiness, seem to shrink almost and quail before the awful grandeur of these words of their Master. They hesitate to affirm in their individual case that they find the standard there set up to be even approximately within their reach. "Is this," they ask, "to be the rule of my life, or is it a collection of counsels of perfection? Does it apply to this world in which I live, or is it a glimpse of the perfect order of the world to come?" The devout Christian stands abashed, the more so the more he ponders. I imagine that fewer sermons are preached on texts taken from the Sermon on the Mount than from any passage of corresponding importance in the New Testament, simply from

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sheer inability on the part of the preacher to face the tremendous issues which it seems to him to raise.

How comes this curious difference between two classes of equally earnest minds? The answer opens up much that is suggestive. The non-Christian moralist seeks for sustenance for himself, and takes what he can find from every source. The quickening of his emotions, the heightening of his aspirations, the confirmation of his hope in the capacities of the human heart for cherishing the love of goodness, these are feelings necessary for his life. The words of the wise and the good are welcome to him. He needs æsthetic solace and literary satisfaction. He turns to the contemplation of things lovely, and takes comfort from them. It is not intellectual truth which he is seeking, but a profounder emotion. He is subject to no master, but is master of himself. His thoughts, his beliefs, his view of life, are his own, framed for himself by experience and reflection on all that has gone before. His system is his own: but other systems can lend their fragrance to him, and shed on his path the gleam of their beauty.

The Christian can assume no such exalted position. He goes humbly and submissively in quest of truth. He bows his head before a Teacher who cannot err. He disposes his heart to listen to the Teacher's voice: "Speak, Lord, for thy servant heareth." Nay, he knows that of himself he cannot understand: he must first ask for the aid of God's Spirit, for he holds "that the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them because they are spiritually judged." With trembling hand and downcast mien he opens the law-book of his God. He is not free to choose for himself; the statutes and judgments are there for him to understand and obey.

It is not, then, a ground of wonder that the two classes of readers do not agree about the import of what they read, for they bring with them different conceptions of its application to themselves. The difference, it may be said, is natural, and each view is legitimate. But, is that really so? Is the man who reads the Sermon on the Mount as though it were a dialogue of Plato—is he really making fair use of that document? Is his standard of literary criticism fairly applied to the actual meaning of the words before him? It is, I think, worth while to consider if the Sermon on the Mount can be read as merely a piece of lofty moral teaching, if its substance has any meaning apart from the divine claims of its author.

It is true that it sets forth, what philosophers had set forth before, the beauty of self-renunciation, and the rewards which follow upon it. It is true that it turns man away from the world, and back upon himself, that he may be free from false allurements, and may know how to possess his soul in quietness and confidence. It is true that it

absorbs and amplifies all the noblest precepts of morality which man has yet discovered for the guidance and purification of his life. But all these things are subsidiary to another purpose; they are all introduced by the way. The primary object of the discourse is to proclaim a new kingdom—the kingdom of the heavens—something which cannot be tested by moral standards, and does not appeal to moral motives, something which is an object in itself. The Beatitudes are an enunciation of the conditions of citizenship in that kingdom; they describe the sort of men who shall enrol themselves as its members, and they specify an ascending scale of qualities, through which the citizen, once admitted, is to ascend to the full enjoyment and exercise of his franchise. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Through the narrow gate of humility, the would-be citizen enters into the outskirts of the kingdom; then, by the exercise of a series of virtues which are grafted on the root of humility, he develops his own character in his relations to God and man—till at the last, the innermost gates of the kingdom stand open before him. “Blessed are they that have been persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” Because he has pursued righteousness through suffering, therefore he passes into full possession of his civic rights.

It is to the citizens thus defined that the rest of the discourse is addressed. It lays down the moral and ceremonial law of the kingdom, and the conditions of the service of God and man in it. But throughout all that follows the primary requisites of character are assumed to exist: it is their growth, development, and application which are traced. The kingdom itself depends upon its King, who is the one Judge of His subjects. Apart from Him the kingdom has no existence; He creates it, explains it, rules it, and will judge it. And this King, this Ruler, this Judge, strange to say, is the speaker Himself, who, wearing the guise of a peasant of Galilee, claims for himself an eternal being, an eternal righteousness, omniscience, and supreme spiritual power. “Many will say to me in that day, ‘Lord, Lord, did we not prophesy in thy name?’ And then will I profess to them, ‘I never knew you.’”

All this may be hard to admit, but it is still harder to explain away. Intellectually, those who would keep the morality of Jesus, and discard the person of Christ, have greater difficulties to face in dealing with the records of Christ’s life and teaching than have the orthodox Christians. The kingdom of heaven cannot easily be turned into the kingdom of earth. It does not profess to deal with the development of human society according to the best ideas of human progress. The moral teaching of Christ, in its simplest forms, cannot be detached from the person of the Teacher, from His claims to everlasting power and Godhead.

The influence that Christianity has exercised in the world has been due to the belief of Christians that their Lord was dwelling among them, that they were the instruments of His designs, and the recipients of His grace. The difficulties seem to be insuperable in the way of turning Christianity into a sublime system of spiritual morality. At every step an apology is necessary, and so much has to be explained away that little remains.

I could understand an appeal made to my intelligence to found my life upon the precepts of Socrates as handed down by Xenophon and Plato. I could see that he was a man who lived under conditions exceptionally adapted to enable him to “see life steadfastly, and see it whole.” I could admit that he had rare opportunities of mastering the main problems of man’s life, individual, social, and political. I could appreciate his insight, his experience, his practical wisdom and shrewdness. His personality, his circumstances, his choice of death in a ripe old age rather than swerve from his principles, all this would predispose me to accept his guidance, and weigh well his results. But it is far otherwise with Jesus viewed as a moral teacher. I am asked to regard as endowed with a supreme moral instinct a Galilean peasant who died at the age of thirty-three, who had no experience of the rush of civilised life, who had no intellectual training, no intelligible qualification for being my guide. When to this it is added that he spoke in such a manner of himself that the credulous folk amongst whom he lived, filled with the superstitious notions of a mythopoeic age, took him for God, and in their bewilderment at His violent and untimely death, imagined that He rose from the dead, and then imagined that they saw Him ascend into heaven—when I am asked to divest His teaching of the accretions which these beliefs caused to cluster round it in the very earliest records in which it is contained—I think that, as a plain man, I am justified in feeling myself somewhat bewildered. “What!” I should say, “is not morality concerned with life? Are not the facts of life before us all, and cannot you give me a clear interpretation of them made by some one who does not need so much explaining away?”

It is not worth while to pursue this aspect of the matter further, for I am not seeking to construct a logical dilemma. My object only is to show that the process of eliminating the supernatural from Christianity, and taking the moral elements which remain, is not so easy as it is assumed to be. It is possible, no doubt, and profitable as well, to one who is merely seeking a basis for the individual life. One who had ceased to believe in Christianity expressed in conversation his high appreciation of Christianity, his entire goodwill towards it. “It is a beautiful thing,” he said, “and I could not do without it. There are times when it suits my moods, and I like to know that churches are open and services are going on

which I can attend when I feel inclined. I like at times to have a fragrance shed over my life."

Now this literary and artistic attitude towards life and its problems is not uncommon at the present day; but it is obvious that it is purely individual and takes no account of human society or of human nature as a whole. I am afraid that it shows an inadequate sense of responsibility; and it certainly does not rest upon any overflowing desire for truth, or, indeed, on any strong intellectual basis whatever. It shelters itself behind an admiration of Christian morality; for it lacks the robustness to accept an ethical system which is frankly founded on materialism.

Now I would ask you to consider if what is called the pure and simple morality of the Sermon on the Mount is so simple after all. A King proclaims a new kingdom, the kingdom of the heavens, of which He is the Law-giver now, of which He will be the Ruler so long as time shall endure, and of which at the last He will be the unerring Judge. His life upon earth had not yet been lived to the end: its full purpose had not yet been unfolded. But in the Sermon on the Mount itself, we have set forth the need of a belief in "Jesus Christ, God's only Son, our Lord, who sitteth on the right hand of God the Father Almighty, and from thence shall come to judge the quick and the dead." Take this away and nothing coherent is left. It is not a question of eliminating an accretion of supernatural or miraculous elements; they are of the very essence of the matter. Jesus did not set before men a different kind of life from which they had tried to live before; but He set forth a new end of life, and a new motive for action; and the end and the motive alike were Himself.

But, further, if we turn to a serious attempt to understand the moral ideal set forth in the Sermon on the Mount, the Christian is beset by the same difficulty of understanding why the non-Christian professes to admire it. "The poor in spirit; they that mourn; the meek; they that are persecuted for righteousness sake"—these are qualities which it requires all the Christian's belief in a living Jesus to enable him to aspire to. He admits the truth of the reproach that the Christian Society has not by any means always aimed at these virtues; he confesses in his own heart that he himself finds them easier to pronounce than to understand. But if the Church has not attained to them, the world does not seek after them at all. If a Christian does not always possess them, the world does not strive to possess them. If a Christian does not always practice them, the moralist who aims at dealing with actual society, cannot in his system put them in the first place—less probably in the present day than ever. For an Englishman rejoices in the sense of his freedom, his independence, his capacity. Ours is the day of the individual, the day in which active effort is

possible for all, and passive resistance may be superseded as the resource of the feeble in times gone by. It does not seem to me that the moral system of the Sermon on the Mount is especially in accordance with the ideals of the present day, or harmonises exceptionally with the spirit of the nineteenth century. If it is difficult to see how the ethics of Christianity are to be saved while their religious sanction is removed, it is no less difficult to see why it should be thought worth while to save them.

The Christian rests his life on faith, and it is the fashion to oppose faith to reason or science. But faith is not in Scripture opposed to reason; it is opposed to sight; and no man has a right to scoff at Christians for their credulity, unless he himself is sure that he believes only what he sees. Few thoughtful men, I suppose, would really claim that that was so with them. Some form or other of hypothesis is needed to frame together the results of observation, of experience, of experiment. Religion is concerned with the sum total of life; and the Christian is justified in asserting that his hypothesis of the meaning of man's life is as reasonable, as intelligible, as simple, as much justified by experience, as any rival hypothesis which has yet been framed to cover the same ground. There is nothing irrational, nothing credulous, in holding that the Divine education of the human race received its full meaning in the union upon this earth of the Divine with the human nature; and it is upon this fundamental truth that the creed of the Christian Church depends. The difficulties in the way of belief are now what they have always been. "Why," exclaimed St. Paul, "should it be judged incredible with you if God doth raise the dead?" To his mind the resurrection was the simplest explanation possible of the reality of the spiritual world, of the dignity of human nature, of the meaning of human life. Despite the advance of human knowledge, despite the progress of human comfort, despite the development of human society, despite the increase of all the things that hide from the individual the sense of his individual responsibility, the Christian still sees in the resurrection of Jesus the most natural event in the history of man's spiritual progress.

It is frequently said that unbelief is making great strides among us. This is not my experience, looking back upon the past. It rather seems to me that owing to the development of human society on its own lines, all the motives have now disappeared which formerly induced a man to profess himself a Christian without being so with any depth of conviction. We have reached a time when there is not much inducement for anyone to call himself a Christian if he is not so really and even fervently.

Now it is well sometimes to remember that Holy Scripture nowhere sets before us the pro-

fession of Christianity as an easy matter; and we ought not to be misled by comparing our days with previous times, and sighing over the loss of an imaginary age of faith. If we turn to the Sermon on the Mount we find there the establishment of the kingdom of the heavens, and the laws of that kingdom. It is enough for us to try and keep these laws, recognising as we do so the importance of the work that we thereby do. The call into the kingdom is an individual call; the laws of the kingdom are binding on those who enrol themselves as citizens. We are not primarily concerned with those who are not citizens; "Narrow is the gate," we are told, "and straitened is the way that leadeth unto life, and few there be that find it." When one who wished to know more asked the question, "Lord, are there few that be saved?" he received no satisfaction for his curiosity about others, but was driven back upon himself: "Strive thou to enter in." Nay, the very basis of our dealings with others is summed up in the maxim "Judge not," and the Christian is bidden to clothe himself with humility, as a preliminary process, each time that he advances to the service of his fellows. The recognition of the beam in his own eye is necessary before he can be in the right attitude of mind to remove the mote out of his brother's eye.

It is well to keep these precepts in mind if we would answer the question what is to be the Christian attitude towards the non-Christian, or towards those who would rob Christianity of its Divine sanction and reduce it to a beautiful poem. Very many such there are, possessed of the highest sense of duty, living noble lives of devoted service to the best interests of man's temporal life. It is our duty, our clear and obvious duty, to love and respect and honour them, if the conditions of our life have brought us into communion with them. The Christian hope is too deep in the heart of the believer for him not to recognise gladly all human virtue and to sympathise with every manly effort after what is noble and what is good. He is ready to learn from every side anything that may make himself more large-hearted, more sympathetic, more intelligent of the movement of the world in which he lives. The thoughts, the questionings, the problems, the knowledge, the unrest, the discontent of his own age—he does not turn to his Christianity that it may free him from these things, but that it may help him to cope with them for himself, and for others, so far as he is strengthened so to do.

But he has no warrant in the words of His Master for thinking that the maintenance of Christianity in the world will ever be a perfectly easy matter. He has no real ground for repining or being disconcerted because all good men do not agree with him either about the reality of a spiritual life or the necessity of founding it on the revelation of Jesus as the Christ. The reality of a

spiritual life is always contrary to the natural man. It is not a conception which once introduced into the world is sure to take root and prevail of itself. To each generation that truth has to be taught; and in a time when the promotion of material interests is the chief object of pursuit, many men think that they can do as well without that truth at all. Each man has to win for himself a conviction of the reality of the spiritual life, and he has to pursue it with care and toil, with constant self-discipline, until his natural self be subjected to the higher law of his spiritual being. The pursuit is no more popular than is the pursuit of the highest knowledge, or the cultivation of the finest taste; yet men sometimes exclaim "Christianity is a failure, or the Church of England is a failure, because it does not attract the masses." They do not stop to consider that lectures on science, however carefully popularised, do not attract the masses any more. Surely Christianity succeeds as well as any system that has yet been devised for raising men above the things of sense, and putting them in possession of a higher world than that which is bounded by their own material interests.

But many of those who believe entirely in a spiritual world, and who hold fast to a communion with God, do not find this communion through the sanctification of their nature by the incarnation and atonement of Jesus. His life, they say, was beautiful, His words were true, His life and His words brought men nearer to God, as do all things beautifully expressed, and supremely too, but in no other way.

Now against them the Christian position has to be made good, not so much by argument as by steadfastness, and by the example of a consistent life which draws its power from the spirit of Jesus. Let us go back to the Sermon on the Mount, and learn there our relations to the world. We are concerned with human progress by promoting the spread of the kingdom of the heavens, and we can only do so by showing that that kingdom is real; that we are not only the followers of a Teacher who left us many beautiful maxims for the purification of character and the ennobling of life, but are the subjects of a living King. Whose laws have a binding obligation, for they are the laws of One Whose power is real, and Who gives of His power to those who seek it. He has laid upon us an awful weight of responsibility, "Ye are the light of the world, Ye are the salt of the earth." It is a responsibility from which the primary obligation of Christian humility would lead us to shrink. It is a responsibility which we do not care to speak about, yet it is a responsibility which we have to face, and in facing which the Christian recognises his true strength. For he sees that the functions of the Church of Christ in the world—the duties of the citizens of the kingdom of the heavens to his brethren, the citizens of the kingdom of earth—have always

been, and still continue to be, the two-fold obligation of bearing testimony to the truth as it is in Jesus, and of preserving human society by upholding that truth from the corruption to which of themselves all things merely human are inevitably exposed. Amid the clang of conflicting opinions, and the hubbub of those who trumpet forth their discoveries for the alteration of human nature and the re-organisation of human society, he turns to his Lord, and says:—

Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

Yes, they are not darkness; let us not say that; they are but broken lights, and it is for us to tend and keep alive the reflection of that One True Light which was sent to enlighten every one that cometh into the world.

“Ye are the salt of the earth;” in rude days now gone by men felt that, and even now when men are disquieted they still turn mutely and unconsciously to the Church of Christ. If they break out into reproaches against our unworthiness we can but sadly confess that their reproaches are deserved. The salt may never quite have lost its savour, but who would say that the savour had been as strong as it ought to have been? In former days men knew that they were not leading Christian lives. They knew that the world was too strong for them. They built monasteries, and endowed holy men to help them by their prayers. They looked forward to end a life of warfare or political intrigue in a monastic cell. They thought that they could lay up in definite places a store of salt for the preservation of the world. We all know how soon the salt lost its savour when it was removed from the actual corruption which it was meant to cure. Now a days the Church and the world meet and mingle, and both are better for it. The savour of the spirit of Jesus finds its way imperceptibly into unexpected corners. The world is penetrated by it more than it knows or we can explain.

One who stands upon the shore in stormy weather looks at first with terror upon some huge billow that rears its mighty head and dashes forward with irresistible force. A moment and it has broken, and only the floating wreckage of its foam is hurled at its feet. He is alarmed, if the scene is new to him; but a little thought reminds him that the advance of the ocean's waters, its gain upon the coast line, is wrought by the steady movement of the weight of water, of which the threatening billows are merely the signs and symbols, impressive indeed to the mind of the spectator, through their power to work immediate ruin to anything which is drawn into the sphere of their influence. So is it with human thought and human progress. We are fascinated by the appearance of great upheavals; we picture the onward

movement of the world as being by leaps and bounds; we flatter ourselves that we understand the spirit of the age, and can foretell the future progress of the ages. History is a record of storms. We note the raging billows; we have little to say of the quiet, peaceful days when the wavelets rippled gently to the shore. Yet the force lies always in the mass of the waters; it is their regular and orderly ebb and flow which effects that gradual detriton on which the ocean's advance depends. The waves of fashionable opinion rise and swell; their breakers cause transient emotions in the bystanders; the simple and the novice think from time to time that all is lost, and the old landmarks are for ever swept away. Those whose experience is greater, tremble indeed at the storm, and are awe-stricken at its destructive power, but they know that, though the waves rage highly and are mighty, there is One who dwelleth on high and is mightier—One who for a time dwelt on this earth, and was an object of derision to the fashionable opinions and the prevalent modes of thought of those amongst whom He moved. Yet He left behind Him truths which since His day have been the motive power of the world's progress, and He founded a kingdom which, despite many shortcomings, has upheld the highest standard of human endeavour. The growth of that kingdom is a slow and gradual process of extension. Men in their impatience expect that it should become at once universal; that its advance should meet with no checks. They have no such promise from their King, Who taught them to find comfort not in outward recognition or outward success, but in an inward consciousness of the greatness of their mission, and the corresponding greatness of their individual responsibility. “Ye are the salt of the earth; but if the salt have lost his savour wherewith shall it be savoured?” Let us deepen in our own minds the sense of the importance of our duties as members of Christ's Church, of the eternal value of the testimony borne by that Church, of the blessings which it bestows on men, whether they be willing to receive them or no; let us keep before ourselves a humble sense of the duty of constant service to our brethren in the world. So shall we find comfort and strength and cheerfulness and perseverance; so shall we see ever before our eyes growing into clearness and definiteness, “that one face” which amidst all the progress of human thought and all the varying fashions of human society still “decomposes but to re-compose.”

ON Saturday, the 4th inst., Mr. F. W. Maitland, of Trinity College, Cambridge, and Reader of English Law, was elected to the Downing Professorship of the Laws of England. Mr. Maitland took his degree in 1873, as Senior in the Moral Sciences Tripos, and was subsequently elected to a Whewell International Law Scholarship.

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The Ecclesiastical Review.

SATURDAY, AUGUST 11, 1888.

CHURCH PARTIES.

NOWADAYS we find it everywhere quietly assumed that there are three parties in the Church—the High, the Low, the Broad—and that this is all. Now, this division of Mr. Conybeare's framing, so followed, is unjust and injurious. It is unjust to "the low," as it makes this out a mere negation of "the high." But while it is indeed this in some degree, it is a great deal more besides. It has essential qualities quite as positive as "the high." It has depth. And this is the same injustice that is done, and only too easily accepted, when Protestants are asserted to become thereby no longer Catholics. But this they are, quite as much as the Romanists, to put the case very mildly. Their protest is directed solely against anti-Catholic innovations and human additions; but they firmly hold "the Catholic faith pure and undefiled." So, also, "the broad" is assumed absolutely and altogether positive, whereas it is mainly a negation. But "broad" is something else too. It is shallow, like water intruded over an extended area in a sudden flood. And besides, as noted above, the main result of this system of designation is of injurious operation. As a reliable logical division it is inadequate, and consequently misleading. It leaves out of account what was, and what is, a great fact and abiding feature of the Church. This is that there are other bodies outside and beyond those three above-named. When St. Paul writes of "the love of Christ" he takes the designations used in estimating solid or cubical contents. He accordingly enumerates them as "length and

breadth and depth and height." Why, then, do we, in describing the Church or any living branch of it, leave out what he puts into the first place? This may be an awkward application for us to put into terms for use. But it is no less a fact for all that, nor is it inconsistent with the facts and features under this analogical admeasurement, and, therefore, ought to be taken into account. Accordingly no one would say "long Church," but no one should forget, that, as far as "high" is rightly raised, without toppling over, as far as "low" is deeply set on the foundation, and "all these," also, as far as "broad" is extension with homogenous substance, just so far is "length" commensurate with these, each and all of them in a natural propriety. These may therefore be looked out for those who can show themselves and will yet come to act as a party. This party may not be easily designated, indeed, owing to our poverty of language and affected niceties of thought. And it may not readily become recognised and pass under review owing to our blind acceptance of the inadequate division. "All-round churchmen," however, there are, or to put the case on its merits, and christen it, we hope, suitably, there is "The party of the Church," while these three are each one of them "A party in the Church," and no more. True it is that the members of this are scattered; true it is that these have no standards, no shibboleths, unless the disregarded standards and the misused shibboleths of the Church itself; true it is, also, that these are, unless in their ordination vows, undeclared; true also it is, above all, that they now have no leaders. They are out of fashion, and "clean forgotten, as a dead man out of mind." The wisest and most loving in despair see them not, as Elijah saw, not "the seven thousand in Israel." Neither "high," nor "low," nor "broad" are they, so far as these have erred and strayed along their own divergent party lines, this way and that way and the other way. But, so far forth, and no farther, as any one of these may have gone, so as to be still found commensurate with "the analogy of faith;" thus far also these go and there halt. Yes, we repeat it with gratitude to God, there are men amongst us adequate and competent to be "The Party of the Church," holding the mystery of the faith in a pure conscience, keeping back nothing that is profitable, and each in his own sphere "true as a dial to the sun, although it be not shone upon," earnestly contending for the faith, once for all, delivered to the Saints."

The practical question in the interests of the Church now is this—How is the Church to get back from this drifting, how become at "unity with herself?" Party-spirit in England, as doubtless elsewhere, exhibits curious effects. Calvinists go farther than Calvin. Wesley would hardly recognise the Wesleysans of to-day. The Anglican Catholic is a mediævalist in religion, though not

exactly such to an extent equally egregious as his horse, clothes, or weapons of war. The broad Churchman disdains dogma, or like Colenzo nibbles at figures and facts in Old and New Testaments. And so on upon all sides. And the Church suffers beyond measure thereby. The analogous conditions of the exhibition presented in party politics at the present crisis of Irish affairs may offer a clue and present the solution. Lawlessness became rampant in Ireland mainly as the direct consequence growing out of the demoralised state of English party-strife. Lord Hartington and others had the insight to see this and the manliness to disengage themselves from that servile following of assumed party exigencies, which had actually proposed a surrender to the Separatists all along the line. Hence arose the Liberal Unionists. Hence a strong Government, able to deal effectually with veiled Irish rebellion. The lawlessness of the English Church, that is in like manner aided and abetted, if not directly prompted, by Clericalism of one "school" or another, more or less, must be dealt with after the like pattern. Besides this political analogy, the celebrations of the Armada and Revolution have done a great preliminary work in bringing honest men together and breaking up party lines and quelling senseless personal animosities of good men. And the imminence of the dangers is too obvious to allow of further indifference or over-confidence or despair. To delay or play a shillyshallying game must make the internal dangers greater, and the external competition stronger. Every hour of delay gives the ecclesiastical rebels a stronger hold, and leaves the rulers with weaker hands, and the whole institution more disparaged. We feel, therefore, some confidence that the moderate men will no longer "fight shy," and that "the all-round Churchman" will form, as "the party of the Church," a body strong enough in numbers, in weight of character, in learning, in eloquence, in administrative capacity, in generous self-denial, in the well-earned respect of the Church of England and nation at large—to turn the tide, end the strife, and save the Church. Nor will any such action of theirs augment the dangers. But then, these men are not yet adequately organised, whether for Ecclesiastical or Parliamentary action. And organization is the prime requirement. And it is in this, as well as in the general ignorance and indifference, and traditions of contempt and energies of infidel animosity that the parties of retrogression, apathy, or rashness are so strong. It is hoped that the urgencies of the present crisis may prevail with all who love the Church and England above party ties or personal ease, to open their eyes, combine and act. And, why, also should not all such add their earnest supplications that the Great "Head of the Church" may please to raise up a leader or leaders for "The Party of the

Church." Clergy and Laity will soon fall in—perhaps even the bishops in a body, after awhile, will stand in, and the ranks will be filled. Thus we may look out for "the Church terrible as an army with banners." Thus, traitors on all sides, shall find themselves foiled, and wanderers recalled to the standard.

OUR CHRISTIAN YEAR.

ELEVENTH SUNDAY AFTER TRINITY.

THE address in this Collect gives us an insight, if we may so say, into the Divine character; shows to us the Almighty God as a pitying friend. From our earliest childhood we have, most of us at least, been familiar with *some* idea of God. Through some mis-teaching on the part of others, or in consequence of some strange misunderstanding of our own, the idea has been often but crude or vague. Have we not all been too prone to think of Him rather as the stern Judge, Whose piercing eye was bent upon us only to discover all our faults and weaknesses, than to recognise in the Almighty Maker of all things, the ever-loving and watchful Father, Whose heart is grieved by our sins and coldness?

Declarest thy Almighty power most chiefly in showing mercy and pity. We have all some estimate of *Power*; we all in some way or other aspire to the exercise of it. To some of us, the man who is possessed of much riches, appears the most powerful, and we envy him his ability to supply his own wants and those of others without difficulty. To others the man of good social position, whose word is law among those with whom he comes in contact, whose influence can effect great changes, is our idea of *Power*. Or again, we may be of those who see in the intellectual giant the impersonation of our conception of *Might*. Let it be a lesson to us that the Almighty, the King of Kings, the Maker of all those things we admire and long for, was content to show *His Almighty Power* most chiefly in mercy and pity. And why? So that we might learn *true* greatness. Who of us would be content even for our *friends* to give up all that is dearest to us, even life itself? Yet God did this for His *enemies*. Here then we have the true view of our God; do we not feel our hearts stirred at such a thought? Shall we not pray Him earnestly for His grace that we may be faithful to such a revelation? The Collect puts the prayer into our mouths. Life is a race, let us *so* "run that we may obtain," in the way of God's commandments. We are not left alone to find the road; our Father's map for the journey—the Bible—is always open to us. We have not to make the journey without encouragements. If we go on the right road, with the right intentions, we shall obtain His "precious promises" to cheer us when down-cast and weary. And, finally, oh glorious hope! if we "be not weary in well-doing," we shall be made *PARTAKERS*, sharers, of His "heavenly treasure." What *is* our light affliction," when compared with such an "eternal weight of glory"?

"O death, where is *thy* sting? O grave, where is *thy* victory? . . . Thanks be unto God which giveth *us* the victory through the Lord Jesus Christ."

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

CHAPTER I.

O'CONNELL AND ROMAN CATHOLIC EMANCIPATION.

FOR several years after the unsuccessful rising of Emmet, no event of importance occurred in Ireland. There was still much smothered disaffection, which was increased by the agitation of the Roman Catholics for emancipation. In 1807 the Caravats and Shanavests created some alarm, by agitating against rent and tithes. In the same year there appeared as member of a committee, appointed to bring the case of the Roman Catholics under the notice of Parliament, a man destined to fill a prominent position in Irish politics for nearly half a century, and to conduct to success the struggle for Roman Catholic emancipation. This was the celebrated Daniel O'Connell. He was born in the county of Kerry in 1775, and belonged to a family of good position strongly attached to the national cause, and warm supporters of the Church of Rome.

"There is much reason to believe," says Mr. Lecky, that almost from the commencement of his career, he formed one vast scheme of policy which he pursued through life with little deviation, and it must be added with little scruple. This scheme was to create and lead a public spirit among the Roman Catholics : to wrest emancipation by this means from the Government : to perpetuate the agitation created for that purpose till the Irish Parliament had been restored : to disendow the Established Church ; and thus to open in Ireland a new era with a separate and independent Parliament and perfect religious equality.*

The priests were to rule the people and O'Connell was to rule the priests, and through them to govern Ireland. A daring policy boldly conceived, and worked out as far as circumstances admitted its development with no ordinary power. How long the priests would have consented to play second part in the programme, was a question certain to arise at some time or another, if the policy had proved successful all along the line. The man who inaugurated the policy was, however, no common man. A herculean frame, a stately presence, a head well shaped and well set, a voice of marvellous flexibility, rare skill in reading the characters of men, a fertility of resource never at fault, an ambition that brooked no rival, an influence over the masses such as has fallen to the lot of few leaders of men, a power of invective rarely equalled, perhaps never surpassed. Such were a few of the characteristics of one who excited on the one hand the most unbounded admiration, while his enemies regarded him with the most unmeasured abhorrence.†

* Lecky, "Leaders of Public Opinion in Ireland," pp. 225, 226.

† See Duffy, "Young Ireland," People's Ed., p. 15 :—His speeches were often marred by the use of language of the most scurrilous type. He described Wellington as "a stunted corporal," Orangemen as an "infamous banditti"; of one opponent he said that he was "a lineal descendant of the impudent thief"; of Sir Robert Peel that "his smile was like the silver plate on a coffin"; another he called "a contumelious cur."

In 1808 the question of the veto was fiercely debated. As a step towards emancipation, it was proposed that the king should have the right of veto upon the appointment of Roman Catholic dignitaries in the Irish branch of that Church, and that the Roman Catholic clergy should receive payment out of the imperial exchequer. The bishops at first viewed the proposal with favour, but the priests conscious that it would ruin their influence with the laity, opposed it most violently; and O'Connell and the populace sided with the priests. The bishops wheeled round and scouted the proposal. In 1810 O'Connell came prominently before the public in a debate in the Dublin Corporation, on the subject of Repeal of the Union. The corporation was then exclusively Protestant, and was in favour of repeal. But the demand for emancipation more deeply concerned the mass of the people, and this demand found in O'Connell a zealous advocate. We cannot follow the minute phases, the meetings and counter-meetings, the resolutions and counter-resolutions, the successes and reverses of the agitation. They possess but little interest now for the general reader. In 1824 O'Connell started the society known as the "Catholic Association." It consisted of members paying one guinea a year, and associates paying a shilling. This contribution changed in the following year into a payment of a penny a month, was known as "the Catholic Rent," and in the course of a few years reached the handsome figure of £500 a week. The society soon spread its ramifications over the land. The Roman Catholic prelates took up the cause, the priests officered the parochial branches, and in 1826 for the first time the priest in politics became a power in the country. The Beresford family had been all powerful in Waterford, but the people rejected their nominee and elected the popular candidate. In those days the fact was significant. In great part of Ireland the landlord wielded over his tenantry a power little short of absolute. The large landed proprietors were mostly non-resident; their agents sublet the lands to middlemen who farmed them out in turn to tenants, extorting as much rent as they could possibly grind out of their miserable helots—paying as little to the landlord as they could—greedy, lavish, needy, vicious. Such men were the curse of Ireland at the time we are writing about.

The tenants, too, had divided and sub-divided their farms without let or hindrance. Too often they had been encouraged in this fatal policy by their superiors, for the 40s. voter was serviceable at election time. The Waterford election came on all parties like a new revelation. The tenant who could be thrown out on the road-side for insubordination, had cast off the yoke and asserted his independence. He had been the tool of the landlord, he was now to become the tool of the priest. He had been the dupe too often of the place hunter, he was now to face the danger of falling into the clutches of the professional agitator and the political sharper. The poverty of the farming class was extreme. Wright says: "The cabins in which the people lived were of the most wretched description. Whole families comprising individuals of all ages and of both sexes, were commonly clustered in one room, without the capability of observing the ordinary rules of propriety, and in fact in a state in which the lower animals would hardly have been able to live. Employment was so scarce that thousands of able-bodied labourers could be obtained to work for twopence a day, and it is supposed that not less

than a million of persons were supported by mendicancy.*

Fixity of tenure was unknown outside of Ulster, and to disobey the landlord at election time might entail eviction and possible starvation. But O'Connell opposed spiritual to temporal terrors, until it became a constant complaint with the people that they were between two fires. If they disobeyed the agent they lost their land; if they voted against the priest they ran the risk of losing their souls.

The Catholic Association advanced in influence day after day. Meetings were held everywhere, generally on the same day, and in controlling those vast assemblies O'Connell displayed in all its marvellous power his extraordinary eloquence.†

The hopes of the Roman Catholics were somewhat dashed in 1828, when Wellington was appointed Premier, for the Duke was known to be bitterly hostile to their demands, and inflexible in purpose when he had once determined upon his course. In 1828 Mr. Vesey Fitzgerald, M.P. for Clare, accepted office under Government as President of the Board of Trade. He was thereupon compelled to seek re-election from his constituents. The Catholic Association determined to oppose him, but it was not easy to find a candidate for the county. At last O'Connell came forward and offered himself to the men of Clare as the popular candidate. He was returned, and Parliament yielded to popular clamour, not unmingled with menace, the concession denied to the demands of reason and justice. The bill for emancipating Irish Romanists received the royal assent April 13, 1829.

Thus the claims of the Roman Catholics were, as Government fondly supposed, fully satisfied. They were undeceived without much loss of time. Emancipation had hardly been won when the agitation assumed a new phase, and became a war against tithes. The country had been thoroughly organised, and a system of terrorism was at once established. In 1832 a meeting was held in the Mansion House, Dublin, and here are the words of the appeal then issued:—"The Protestant scarcely dares to venture after sunset from his home; he fears to transact his business in the fair or market; he is waylaid, insulted, beaten, robbed, or assassinated on his return. To such an extent have these sufferings pressed upon the Protestants of Ireland, that it appears on good authority that more than 60,000 of them have fled to America since the Emancipation Bill has passed the British Legislature."

CHAPTER II.

THE TITHE WAR AND REPEAL.

RIOT followed riot in quick succession. Dr. McHale fanned the flame, and O'Connell flung himself into the new agitation with all his heart. In 1831 there was a tithe riot at Newtown Barry, and thirteen persons lost their lives. A few months later occurred the affray at Carrickshock. A party of twelve police, under the command of Sub-inspector Gibbons, was sent out to protect a process-server. The people gathered in thousands, and when the little band had reached a wild place called the Common of Carrickshock, where the road was lined by a thick hedge on one side and bounded by a stone wall on the other,

the crowd closed in on the police. They insisted that the process-server should be given up to them, the sub-inspector answered that he would never give him up while he had life. A man armed with a pike having a crook in the back of it stood in the hedge, and catching the luckless process-server dragged him off his horse and attempted to pull him through the hedge: the officer shot him dead, and was instantly shot down by the mob, and every man with him was slaughtered except one who escaped by feigning death. As usually happened in such attacks upon the Church, the hardship fell upon the poorer clergy who were reduced in numerous instances to abject poverty. The state of the country was however alarming, and Government had no choice but to enter on the settlement of the vexed question of tithes. The Church Temporalities Act, 1833, abolished vestry assessments for the requisites of Divine Worship, which were thenceforward to be supplied by a tax levied upon the bishops and beneficed clergy. Two archbishoprics and eight bishoprics were suppressed, and it was thought that the enemies of the Irish Church would rest content with this important concession, but they soon returned to the attack. In the same year 1833 the Million Act was passed, which provided that a sum not exceeding one million sterling should be paid out of the exchequer in liquidation of tithe arrears. The Melbourne Ministry having been dismissed in 1834, Sir Robert Peel undertook the duty of governing the country, but in the very next year his ministry went out on the celebrated Appropriation Clause of Lord John Russell. For several years the Church of Ireland continued to occupy the attention of Parliament. At last in 1838 the tithe question was for the time set at rest by a compromise, according to which the tithe heretofore paid by the tenant was to be henceforward levied as a land tax paid by the landlord. But while the Liberator, as he was called by his co-religionists, lost no opportunity of weakening the establishment, he did not lose sight of the object which his party regarded as the goal of every Irish agitation, viz., Repeal of the Union. His programme was "Ireland for the Irish people," and the tithe agitation had no sooner ceased than the Repeal question came to the front. Prior to the settlement of the Roman Catholic question in 1829, Repeal was popular with Protestants; but the sectarian spirit had been roused by that agitation and the bitterness existing between the members of the two churches had been intensified a thousand-fold by the unbridled virulence with which O'Connell assailed every person and every institution opposed to the claims of the Roman Catholic party. When the agitation was over, the denunciations were remembered and Protestant repealers had vanished into the land of mists. In Ulster, Dr. Cooke, the pillar of Irish Presbyterianism, a man of great ability and commanding eloquence, thundered against the designs of the Liberator and maintained with unflinching determination Protestant principles and Protestant interests. It soon became evident that the champion of a section of the population in a religious crusade, was not the man to win the confidence of a united Ireland in favour of national independence. But there were other causes, too, which weakened the confidence of the Irish in O'Connell as an advocate of repeal. In 1832 the question had been raised and used as an election cry all over the country, but it was soon apparent that O'Connell had no serious intention of agitating for the measure. The repeal members

* Wright, "History of Ireland," III., p. 477.

† In 1828 as many as 2,000 meetings were held in a single day.

took office under Government, and even the son and sons-in-law of the liberator accepted place and emoluments under the Crown.

(To be continued.)

Reviews and Notices.

"THE EXPOSITOR." August, 1888. London: Hodder & Stoughton.

MANY readers of the *Expositors* will doubtless (owing to present-day controversies) turn first to Mr. Emerson's paper on "The Teaching of Christ concerning the use of Money." It is an interesting paper, yet a little disappointing. Certainly we cannot agree with its closing sentence: "Whatever a man's theory may be concerning Christ and Christianity, he cannot refuse to give sober attention to the fact that One whose influence has had such a prodigious effect upon mankind, should have said so many things upon the one item of money and its spiritual perils, and that those sayings were amongst the most emphatic and memorable of His instructions." Clearly Mr. Emerson has been seeing his subject till he can see nothing else. Again, Mr. Emerson uses Christ's parables most one-sidedly. Surely the parable of the Tares was *not* spoken to "portray the sin of injuring another man's property or business"; still less that of The Labourers in the vineyard to teach "a merciful discrimination in the payment of wages." It is indeed quite true that the parable of the Prodigal Son "illustrates one of the ways in which covetousness operates, or rather it shows how property may become the instrument of evil," but the purpose of the parable is quite different. We are heartily in agreement with Mr. Emerson when he says: "In the midst of the luxury, excess and profusion of material comforts which characterise our modern life, it can do us no harm to remember that Christ taught us that it is no more right to waste money, than to be miserly with it. To spend it in ministering to vanity, or in purchasing political favours, or in buying the pleasures that corrupt ourselves or our fellow-men, is as bad as to deny ourselves the lawful and needful use of it for the sake of hoarding it. Lavish generosity for bad purposes is not a praiseworthy liberality;" but still we feel that though the paper is good, it might have been much better.

Mr. Rendall's notes on the Acts are as good as ever. We notice especially that on xv. 9, "Our versions ignore the difference between *πίστει* and *τῇ πίστει*. It is not suggested that the hearts of the Gentiles had been cleansed by faith as an inward disposition of mind, but by *the faith*, i.e., by their believing in Christ and embracing Christianity. The distinction is of importance in many passages of the New Testament, and is especially marked in Rom. iii. 30, where Israelite faith in the true God, apart from the Christian faith, is declared to be a justifying and saving faith, "God will justify the circumcision by faith (*ἐκ πίστεως*): but of the Gentiles it is said that He would justify them through the instrumentality of the faith in Christ (*διὰ τῆς πίστεως*).

Mr. Simcox's paper on "The Authentic Pictures of St. Luke" is slight. Mr. Hutton on "Job xix. 23-27," and Professor Bruce on "Christ and the Angels," are both papers to be made a note of; but we have no space to do more than mention them.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ISAIAH VII. 14.

SIR,—In a former letter I was rather intent on giving reasons for considering Mr. Bladon's interpretation of this passage inadmissible than for advancing any theory of my own. However, in the latter part of my letter, I did hint at what I humbly conceived to be the right view of the matter, and as it has been partly called in question, I wish to say that I shall gladly follow a better when it is put before me, in a manner consistent with reason. If we compare "Presbyter's" theory with his principles, I am afraid that we shall find it wanting in this quality. He says that "each of the definitely Messianic passages had a primary historical relation to some contemporary event, through which, as through a type or prefiguration, it pointed on in a wider and more spiritual sense to the personal Word, who in the fulness of time should be made flesh." Accepting this as true, I would like very much to know how "the natural conception of a maiden immediately following her marriage" could be a type or prefiguration of the conception and birth of a child by a virgin who never had any intercourse with a man. The one is an ordinary, natural event, the other is an extraordinary, miraculous one. As, therefore, there is no similarity between the two, we cannot entertain this view of the case. He says again, "it is almost certain that Isaiah's words do not absolutely require a supernatural conception," but not a particle of proof does he produce to show us how or why the "almost certainty" exists. He surely cannot expect us to accept his theory on such a shadowy statement.

"F.T.P." is at a loss to know how the birth by "the Virgin" seven centuries later could be a present sign to Ahaz of the continued existence of Judah's kingdom. In reply I point him to chapter xi. 1 as an illustration. Just as "the coming forth of the rod out of the stem of Jesse" implied the continued existence of that stem from the time the prophecy was uttered until the time it would be fulfilled, so the birth by a virgin of the house of David, which is the same idea under another figure, implied the continued existence of that house, from the time of Ahaz until the time of the birth. And the prophecy from God respecting the birth, was the sign to Ahaz that his kingdom would be then preserved. But let us take in the whole of the prophecy. The child's name is to be Immanuel. The present and the future meet in this symbol. The future child was to bear this name, but God was to Judah in the time of Ahaz what the name implied. God with Judah as their *Saviour*. The name had its origin in the circumstances then existing in Judah, or rather God gives Himself this name on account of the deliverance He was going to bring about for them, by being with them as their Saviour. That this preserving power actively exerting itself at the time forms part of the meaning of the word, is evident from what Isaiah says to the forces combined for Judah's destruction: "Speak the word and it shall not stand: *for God is with us*." Thus then the word Immanuel was the sign "obvious, definite, cogent," to Ahaz; and the deliverance then wrought for Judah, God's people, in a national way, was a sign, type, or prefiguration of a greater deliverance to be accomplished by the Christ

for God's people in a spiritual way. In this deliverance we have the "primary reference," the "contemporary historical event" which so many are in quest of; and it is wonderful that so obvious an interpretation has been so long passed over. But I think the cause of this perhaps was, that the *emphasis* of the passage was continually laid on the fact of the *Virgin* having the child, rather than on the *special character* which the child should bear. The point of comparison therefore, in the type and the anti-type, lies not in the fact of *two* virgins having a miraculous birth; because it is "impossible of verification" that a "supernatural conception" took place in the time of Ahaz; and we have seen above that *any* "married maiden" who happened to call her child Immanuel, would not suit as a prefiguration. Besides it was an article of belief in the world long prior to this date that the Christ was to be born of the woman *alone*. See Gen. iii. 15. The point of comparison therefore, and the emphasis of the passage will lie in the *similarity* of the *relationship* which the Christ of the Virgin bore to His people, and the relation in which God stood to Judah in the time of Ahaz. God was to Judah at that time what the name Immanuel implied, and what it was intended to signify or be a sign of. God with them as their Saviour; and I need not point out that the Christ of the Gospel had the same relation to His people, though in a higher sense.

I will put it now to "F. T. P." whether he does not consider that Immanuel would be a better sign to Ahaz than Maher-Shalal Hash-Baz. Indeed, "haste to the spoil, quick to the prey," contains in it anything but what would be consolatory to the mind of Ahaz at the time. For this and other reasons which I have not time to enter into now, I cannot accept this name, as the sign. "F.T.P." cannot object to the name of God being used as a sign, seeing it was so used many times before, and seeing that He himself said on one occasion, "This is my name for ever, and this is my *memorial* to all generations." And the fact that He commanded the Virgin (Thou, O virgin, *shalt* call) to call the child by this name, or even *His* prophetic declaration that the child should be so called was an intimation that it was his intention that the name should be regarded as a *sign pregnant* with meaning to Judah at that time.

Let us now sum up what we have got: the word Immanuel as sign to Ahaz of a national deliverance soon to be wrought for him; and this deliverance a prefiguration of a still greater to be accomplished by the Christ. This seems to meet all the requirements of the case in a rational way—the sign obvious, definite, cogent; the contemporary event; the prefiguration.

R. DONALDSON.

August 7th, 1888.

"PHYSICIAN, HEAL THYSELF!"

SIR,—I have read the statements of Mr. Lawrence with unfeigned astonishment. Why, I know a highly respectable youth, a student in the college, who tells me as a positive fact that these Guild Members meet regularly in the college for their devotions, and that there is no secrecy observed, but that these young men rather glory in being noticed so much, and now pose as martyrs for Catholic Truth as they call it. Mr. Ewbank has been in the choir of St. Bartholomew's Ritualistic Church, Dublin, since his early boy-

hood, and is looked up to as the leader of the young Catholic party—so this youth tells me. I do not like these fasting communions recommended by this Guild on their cards. I cannot see what harm it can do me to eat or drink before I partake of the bread and wine in the Sacrament? But I am only an old-fashioned Churchman, and these youths are the new lights.

BARTHOLOMEW SPRING, LL.D.

SIR,—I decline to communicate my authority on the condition of Trinity College, not choosing to expose my principal informant to attacks by the writer of the pamphlet that was circulated at our Synod.

EDMUND LAWRENCE.

July 30th, 1888.

THE IRISH QUESTION.

SIR,—Without further loss of my time or your space, let me only point out to your readers that Mr. J. J. Murphy has carefully omitted to explain and justify, or withdraw his injurious censure of me, which he rested on his own arbitrary misuse of the word *Socialistic*. I also note that the sincerity of the Pope is to be further measured by the tone of his latest missive, which is a cringing appeal to the Irish, like Saul's "yet honour me now, etc." Also the socialism of his Irish head-agents is further evident in their socialistic defence of the Irish land-robbers just published. And is it not the fact that the Pope's missive, such as it was, had been ordered to be read, but Archbishop Walsh's own was actually read first at Mass as I learn. The whole affair is but a tissue of complicated duplicity, on all sides bearing injuriously upon the very elements of morality. This is what I wrote and proved step by step, and what Mr. J. J. Murphy was pleased to run foul of in the face of notorious facts on all sides accumulating faster and faster.

P. D.

RAHAB AND THE INSPIRED WRITERS.

SIR,—Your correspondent "B" makes a few statements in his letter which require a little explanation. In the first place, he says "they impeach not His (God's) testimony, which is not given about Rahab one way or the other." Does "B" say that God's testimony is not given about Rahab one way or other in the Epistle to the Hebrews? Then if so, what is said of the others, mentioned in the same chapter, is not God's testimony about them?

The question appears to me to be, not as to the verbal inspiration of the Bible, but whether, in cases receiving God's commendation, it is open for anyone to attack what He has approved. And as to verbal inspiration, my defence has no reference to the "ands" and "buts," nor to the various differences in style, &c., characterizing the Prophets.

The notion of what the Bible is referred to by "B" as belonging to another of your correspondents, and which he says has long been exploded, might throw some light on the matter, had "B" told us what that notion is.

I question the system of attacking an individual writer, no matter what he states, as likely to be of any use.

INQUIRENS.

THE PARSON OUT OF THE PULPIT.

SIR,—In your issue of July 28, I observe an article by Mr. Kerr-Smith on "The Parson out of the Pulpit." He makes certain suggestions which I think impracticable. For instance, he says, To catch the men, the clergy must work in the evening, and every evening, and work hard too, from six to ten. Now it must be remembered that the clergy have bodies as well as souls, and if they are calling on working-men from six till ten, when will they get their supper? If they are not to have this till ten, the probability is, they will have a restless night, or be obliged to lie in bed late in the morning. Besides, if you are visiting the working-men's homes later than eight, you will most likely disturb the mothers in putting their children to bed, or perhaps prevent the men, who have to be up early in the morning, from seeking early repose. What, too, about every evening? Does Mr. Smith mean Saturday evening when the parson ought to be thinking about his sermon, or Sunday evening when he is tired with the labours of the day, and working people like to see their friends and relatives? It is hard upon the parson to expect him to visit on either of these two evenings as a general rule. So much visiting as Mr. Smith recommends is apt to degenerate into gossip, and to lead to neglect of the cultivation of the mind which is so necessary for a clergyman in these days.

The picture which Mr. Smith draws of a curate sitting in his arm chair reading every evening till one a.m., and then rising at ten to breakfast, is an exaggerated caricature. A working curate must be very silly to sit up so late, or to breakfast so late, and I have generally found they are lazy men who do so. Perhaps if a curate was among the working-men from six to ten p.m., he might feel a craving to refresh his mind with some light reading till one a.m. But by so doing he would lose precious hours in the morning, and would be undermining his health. He would not be able to be present at religious instruction of his school at 9.15 a.m.; if he were married, he could not have family prayer in proper time, nor would he be able to have a morning service at the church in places where such service might be desirable. He would unfit himself for public and private prayer, at least in some measure.

A CURATE.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

PREFERMENTS AND APPOINTMENTS.

Allanson, Rev. Edwin; Rector of Partney, Lincolnshire.
Bolton, Rev. James Beaumont, I.L.B., Vicar of Knowsley; Vicar of Badsworth, Pontefract.

Booker, Rev. John Herbert Lee, M.A., Curate of Ardingley; Perpetual Curate of Elmbridge, Worcestershire.
Bromage, Rev. R. R.; Chaplain of the Frome Union Workhouse.
Butt, Rev. George Holden, B.A.; Vicar of Edlington, Lincolnshire.
Carruthers, Rev. Christopher; Vicar of St. Stephen's, Wandsworth.
Case, Rev. Joshua John; Vicar of Weston-under-Wetherley, Leamington.
Clementson, Rev. J. P., Curate of Hornsey; Assistant Clerical Organising Secretary for the Northern Province to the Additional Curates' Society.
Collard, Rev. Percy White, M.A., Vicar of St. Augustine's, Honor Oak Park.
Davies, Rev. Joseph Sanger, Vicar of St. Matthias's, Handsworth, Birmingham; Vicar of St. Mary Bredin, Canterbury.
Edwards, Rev. Aug. George, M.A., Vicar of Grewelthorpe, Ripon.
Fox, Rev. J., Rector of St. Werburgh's, Bristol; Incumbent of Trinity Church, Torquay.
Gardner, Rev. T. J. C., Rector of Radstock, near Bath.
Hanbury, Rev. J. C., Chaplain at Wiesbaden.
Howson, Rev. G. J., M.A., Vicar of Christ Church, Crewe; Surrogate for the Diocese of Chester.
Joues, Rev. Herbert, B.A., Perpetual Curate of the District Chapel of Pentir-cum-Glasinfryn Bangor.
Kruckenberg, Rev. F. T., Vicar of St. Bartholomew's, Bowling, Bradford.
Lane, Rev. W. M., Vicar of Normanton; Rector of Beeford, near Driffield.
Lawrence, Rev. John T., M.A., Curate of Stoke Newington; Organising Secretary of the Society for Promoting Christian Knowledge for Madras.
Leaver, Rev. William Henry Acome, Rector of Cooling, Kent.
Lee, Rev. Henry Wilson, M.A., Curate of Redditch; Vicar of Baddesley Ensor, Atherstone.
Lowe, Rev. T. Hill, Incumbent of St. John's, Baillieston, N.B.; Incumbent of St. John's, Cranstonhill, Glasgow.
Nagel, Rev. C. N., Master of the Commercial Division of King's College School, London.
Powys, Hon. and Rev. Edward V. R., M.A., Vicar of Kemsing, near Sevenoaks.
Richardson, Rev. John, Vicar of Barking; Vicar of Knowsley Prescott.
Royle, Rev. William George, M.A., Rector of Winceby, Lincolnshire.
Slater-Browne, Rev. Edward, M.A., Prebendary of Yetminster Secunda, in Salisbury Cathedral.
Sutton, Rev. Arthur Frederick, Rector of Brant Broughton, Newark.
Tindall, Rev. G. A., Senior Curate of Runcorn; Rector of Heage, Derbyshire.
Thomas, Rev. E. B., Curate-in-charge of Henegwys, Anglesey.
Trefusis, Rev. Robert Edward, M.A., Vicar of Chittlehampton; Prebendary of Exeter Cathedral.
White, Rev. Henry Julian, M.A., of St. Andrew's Mission Society, Salisbury; Vice-Principal of the Theological College, Salisbury.
Woodward, Rev. George J., Curate of Tring, Herts.

CLERICAL OBITUARY.

Burgon, Very Rev. John William, B.D., Dean of Chichester, at the Deanery, Chichester, on 4th inst.
Courtney, Rev. Harry McDougall, M.A., Chaplain, Province Wellesley, at Penang, on the 30th ult., aged 36.
Crallan, Rev. Thomas Edward, M.A., eldest son of the late J. Crallan, Esq., of Highgate, for seventeen years Chaplain at the Sussex County Asylum, Hayward's Heath, at Ivy House, Emsworth, on the 30th ult., aged 61.
Lamb, Rev. M. M., Vicar of Swinbrook, on the 21st ult., aged 65.
Paylor, Rev. Frederick Morgan, for forty-five years Rector of the parish, at Willey Rectory, on the 3rd inst., aged 85.
Rigaud, Rev. John, B.D., Fellow of Magdalen College, Oxford, at 18, Longwell, on the 27th ult., aged 67.
Sullivan, Rev. James, of 3, Lemsford Road, St. Albans, formerly Rector of Askeaton, on the 22nd ult., aged 70.



The Church of England Pulpit.

IMPERFECT CHRISTIANITY.

BY THE RIGHT REV. DR. MITCHINSON, LATE
BISHOP OF BARBADOES.

SERMON PREACHED BEFORE THE UNIVERSITY OF
OXFORD, ON SUNDAY, JUNE 15TH, 1888.

"First the blade, then the ear, after that the full corn in
the ear."—MARK iv. 28.

THE Christian's natural attitude is to idealise the remote past. Like the sunflower, he cannot help turning with loving reverence towards the source of his spiritual life and growth. It is natural to him to look for an ideal state of perfection in the *origines* of Christianity, and to believe that it was a more real thing in its earlier and fresher days than in its middle life, or in what pessimists would teach us to regard as its senile decrepitude of to-day. Nor is he unduly a *laudator temporis acti* in so doing, for to some extent it is a well-founded impression. When we take a careful survey of the rise and growth of the Christian Church, there are certain characteristic features that must strike even the superficial observer, which entirely throw our modern Christianity into the shade, and convince us that the expression *the Age of Faith* is no mere fanciful hyperbole.

Foremost among these features we should reckon zeal. Can we devise any gauge of zeal? Yea, surely, it is measured by the value of the sacrifice the zealot is ready to make for the object of his zeal. And "greater love hath no man than this, that a man lay down his life" for his cause, as well as "for his friends." Yet this was what the early Christians in thousands did. And, remember, it was not simply the Apostles who joyfully took the spoiling of their goods, who rejoiced that they were counted worthy to suffer shame for His name, who gloried in being made a spectacle to angels and to men, and who attested their faith by eventual martyrdom; it was not only the Polycarps and the Cyprians, it was not only an Ignatius or a Pothinus, bound as bishops to lay down their lives for their flocks, but lads of fifteen, weak women like Perpetua, Blandina and Felicitas, all sorts and conditions of men willingly surrendered themselves to torture, and death in its most appalling forms, sooner than deny the faith that they must have embraced and appropriated with a passionate earnestness of conviction. Zeal there must have been, widespread and real, even if ill-regulated and indiscreet, when it was found

necessary for the Church to refuse the honours of martyrdom to those who should suffer in consequence of their own violence.

No doubt much of this enthusiasm for the cause of Christ may be accounted for by the consideration that Christianity was a new cause. Zeal seems to be spontaneously generated when men embrace and are overborne by a new faith. It is no disparagement of the martyrs and confessors of the Marian persecution to point out that the Reformation doctrines for which they willingly and bravely suffered were to them new discoveries, and discoveries that from their very novelty appeared to them of transcendent importance.

Nor does it diminish ought from one's thankfulness that the Noble Army of Martyrs has not yet faded into a Christian myth to note that the savage Mwanga's victims at Uganda, that gallant band of men and boys, that barely two years ago were mutilated or burned or roasted alive, because they had embraced and would not renounce their faith in the Crucified, were comparative neophytes, and all aglow with the self-forgetfulness of first love. But while we thus discount their zeal, we may fairly ask how many of the persons here assembled would go to the stake (literally) in defence of the Zwinglian or any other theory of the nature of the Blessed Sacrament; nay, how many of us, sooner than abandon the name and profession of a Christian, would face torture and a hideous death like those semi-civilised African lads?

The second characteristic in which we fall far, far short of primitive Christianity, is *φιλὰδελφία*, brotherly love, or as we nowadays style it, *esprit de corps*. "See how these Christians love one another" is a trite, but true saying in reference to the mutual attitude of Christians, when the Church was young. We can realise its truth without straying beyond the four square walls of the New Testament. Witness the voluntary quasi-communism of the Apostolic Church in the first flush of its infant life. "All that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (Acts ii. 44). Or again: "There was not any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things sold, and laid them down at the Apostles' feet, and distribution was made to every man, according as he had need" (Acts iv. 34). And though this common fund, enriched by the munificence of the faithful, ceased to have an existence, as the immediate need which called it into being ceased, and the Church of God, which at first was concentrated in Jerusalem, began to be scattered abroad "into all Judea, and Samaria, and into the uttermost parts of the earth" (Acts i. 8), the spirit of Christian communism survived and took permanent form in large-hearted and open-handed munificence; such, for example,

as gives occasion for the writing of the Epistle to the Philippians, viz., St. Paul's acknowledgment of liberal and welcome pecuniary aid to his own necessities. "I rejoiced greatly," he says, "that your care of me hath flourished again . . . not that I speak in respect of want for . . . I am instructed both to abound and to suffer need. Notwithstanding ye have well done that ye did communicate with my affliction . . . Not because I desire a gift; but I desire fruit that may abound to your account" (Phil. iv. 10, etc.). This spontaneous liberality was exhibited to their father in the faith, and may, perhaps, be deemed a filial act of gratitude—the partial repayment, in earthly things, of an infinite spiritual obligation. Be it so. It was at least the spirit of true brotherly love that prompted the Christians of Antioch, on hearing of the predicted famine, to determine "every man according to his ability to send relief unto the brethren that dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts xi. 28). It was this spirit that influenced the Churches of Macedonia and Achaia, some fifteen years later, to make a contribution for the poor saints at Jerusalem, recognising that "if they (Gentiles) had been made partakers of the Jews' spiritual things, it was their duty to minister unto them in carnal things" (Rom. xv. 26).

Contrast with this our nineteenth century brotherly kindness. Is there some work of Christian philanthropy to be supported, or a pressing need of the Home Church to be met? So soon as the more commonplace methods of subscription lists and collecting cards are exhausted, the bazaar with its frivolities, illicit or legitimate, the sale of work, the concert, the amateur theatricals, are called into requisition in order to charm the money out of the pockets of our modern type of Christian, who demands a *quid pro quo* in the shape of amusement or value received, for the minute dribble of the mammon of unrighteousness (of which he is but the steward) with which he can induce himself to part. Is an appeal made, alas! how constantly it is, and how resultlessly—for sustained or increased support of Church work in the colonies or among the heathen? How is it responded to? Mainly by the clergy and the poor, to a small extent by the middle strata of society. But, with a few brilliant exceptions, for which we thank God, those classes in the community, which by their limitless profusion on selfish pleasure are a standing menace to the stability of Society, are conspicuous by their total lack of interest as evidenced by pecuniary support if not by their avowed cynical indifference to the whole question.

A third characteristic of primitive Christianity in which it contrasts favourably with ourselves is the manifest appreciation and enjoyment by those early Christians of religious privileges and means

of grace. Hear St. Luke's account of the first Church immediately after the Pentecostal effusion, "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers. . . . And day by day continuing steadfastly with one accord in the temple and breaking bread at home, they did take their food with gladness and singleness of heart, praising God and having favour with all the people." It was the natural thing for all the faithful to gather together on the first day of the week to break bread, and we do not hear that Paul's discourse at Troas till midnight, and from then till break of day was resented as a weariness of the flesh. This impression is strengthened by noting that, in the multiplicity of exhortations to Christian duty with which the Epistles abound, there is but one—and that incidentally and parenthetically introduced—which has reference to laxity of attendance at Christian gatherings for worship, "Let us hold fast the confession of our faith that it waver not . . . not forsaking the assembling of ourselves together, as the manner of some is" (Hebrews x. 25). Nor was this only a characteristic of the apostolic age. We infer from Justin that attendance at worship and weekly participation in the Eucharist was a universal practice in the second century A.D. I refer to the well-known passage in the first Apology, "And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read as long as time permits." And then in reference to the actual celebration he adds, "and there is a distribution (of the consecrated elements) to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons," from which we infer that communion, whether present or absent, was made weekly by all.

Is it necessary to contrast with this the apathy as regards religious ordinances of the Christian world of to-day, or to draw attention to the multitudes of baptised and professing Christians who habitually neglect public worship? To the still larger number of those who practically condemn the outward and visible sign of the communion of saints, by entire, or all but entire disuse of the Eucharist, and to the listlessness and irreverence of so large a proportion of those even who do frequent Church ordinances?

And yet, amid all this zeal and brotherly kindness and religious fervour of the early Church, very many of those simple and pious folk must have been very imperfect Christians. In fact the entire type of primitive Christianity must have been admittedly imperfect, and, so to say, rudimentary.

In order to establish this we may remind ourselves of the complaint made by the writer of the Epistle to the Hebrews, that whereas those whom he addressed for the time ought to be teachers, they had need again that some one should teach

them the rudiments of the first principles of the oracles of God—(Hebrews v. 12). And he goes on to urge the propriety of ceasing to speak of the first principles of Christ, and of not laying again a foundation of elementary truths and practices but of pressing on unto perfection, or full growth—(Hebrews vi. 1).

But the conviction of palpable imperfection is strengthened by a careful study of most of the Epistles. It is but necessary to refer to the abuses in the Church at Corinth that are censured by St. Paul in his first Epistle—party-spirit, unrebuked incest, general unchastity, litigiousness, irreverence and a heedless profanation of the Eucharist which to us appears simply shocking. The same conclusion may be drawn from those other Epistles which are not, like those to the Corinthians and Galatians, definitely intended to convey censure and admonition. The Epistles to the Ephesians, Colossians, and Thessalonians, charged as they are with deep spiritual doctrine, and breathing a spirit of thankfulness and hopefulness as regards the growth in grace and knowledge of our Lord Jesus Christ of the Churches generally to whom these epistles are addressed, each has a considerable portion of it devoted to the inculcation of the most obvious ethical principles—purity and chastity, sobriety, truthfulness, honesty, and industry; as well as to the definition of the mutual domestic duties of husbands, wives, children, masters, and slaves. Surely even to moderately perfect Christians these admonitions and definitions should have been superfluous.

Perhaps the clearest evidence of imperfection is to be found in the qualifications enumerated for the sacred ministry in the Primitive Church. The overseer (presumably presbyter) according to St. Paul's instruction to Timothy must be temperate, orderly, no brawler, no striker. To Titus he writes that the elders to be appointed in every city must be "blameless (*i.e.*, with no slur on the character), having children that believe, who are not accused of riot or unruly; for," he adds, "the overseer must be no brawler, no striker" (Titus i. 6, 7). And even so Timothy himself, while he relaxes for health's sake the self-imposed rule of total abstinence, he adds the significant warning "keep thyself pure." (1 Tim. v. 22.)

All this seems to point sufficiently clearly to the existence and yet the value of imperfect Christianity. I doubt whether we clergy or you laity sufficiently realise its existence or its value. We clergy—those of us at least who are in charge of souls, whether in town or country, do not make enough allowance for the imperfect Christianity of our flocks. We find our Churches badly attended, numbers being habitual neglecters of public worship, others again being irregular or very occasional visitants. We find our communicants a miserably small percentage even of the Church-going population, and most of them are women;

we somehow fail to get the men and lads. We have to look them up vigilantly to see that infants are brought to baptism, and we are disappointed as confirmation comes round, at the scanty handful of volunteers we are able to muster, and at their dulness and uninterestedness when we get them to our instruction classes. Even the faithful few who frequent our services disappoint us often by their lack of reverence and personal participation in the act of worship, and it is heartless work to preach to a congregation of sleeping adults and playing children. Many a parish priest, as he labours year by year, and seems to make no headway, is sick at heart with the thought that his flock are Christians only in name.

And you laity,—though I fear it occasions you no heart sickness, for you say, "Am I my brother's keeper?" form a very similar opinion of the result of missionary effort among the heathen. You read books of travel, generally written by clever and observant birds of passage, and you converse with retired officers or civilians that have been quartered, or have resided some time, in lands where missionary effort is at work. And they all tell you the thing is a failure. The native Christians, they assert, lie freely, and pilfer, and overreach one another, and quarrel, and know not how to control their tongues or curb their animal lusts, and are, in fact, a pack of canting hypocrites calling themselves Christians, but leading unchristian lives. And you read—at least, a very few of you do—the reports of missionaries and bishops in foreign parts, who tell you how eagerly the heathen desire instruction and baptism, and how their converts flock, at great personal trouble and inconvenience, to religious services; how they press forward for confirmation, and shame our lukewarm Church-people at home by the crowds in which they seize every opportunity of communion. And, between the two, you set the whole thing down as an imposture or a delusion. But it is neither. In both cases, that of the lukewarm church-goers at home and the evil-living church-goers abroad it is *imperfect Christianity*, a state of things not to be acquiesced in; but, on the other hand, not to be despised. "For who hath despised the day of small things? Not by might, not by power, but by my Spirit, saith the Lord of Hosts"—(Zech. iv. 10, 6).

We have grouped both disappointing conditions under the one head of imperfect Christianity. We must, however, clearly bear in mind that this imperfection springs from widely different causes in the two cases we have brought forward by way of illustration. In the one case the imperfection arises from inchoate life, in the other from degeneration. In considering both of these causes of imperfection we must bear in mind that Christianity is a culture, not a natural development; a graft on a wild stock, not the spontaneous or assisted metamorphosis of a weed into a garden flower.

Take first the case of our converts from heathenism. In their case Christianity is patently and obviously a graft on a wild stock. Gospel teaching cuts rights athwart their cherished practices and prejudices. These all have to be lopped off, and the graft of Divine grace has to be inserted in a nature not absolutely alien to it (for man was created in God's image, and that image he has never wholly lost), but very far gone from original righteousness. But, like all grafted trees, it requires constant vigilance, for the wild stock will keep reappearing, and requires to be constantly trimmed away. It requires time, often years, for the graft to grow and develop fruit bearing branches. And even when it does produce these, there is often a tendency to excessive leafage and to profusion of blossom. But, even in the best of trees, by no means all the bloom sets for fruit, and the early fruit of a young grafted tree is often scanty, and, still oftener, for some years poor and disappointing.

It appears to me our missionaries often forget this. They are captivated by the leafage on the grafted boughs, it looks so healthy, and bespeaks such vigorous life. They are sanguine at the show of blossom and unwisely discount the amount of fruit to be gathered bye-and-bye, and they thus have laid themselves not unfrequently open to the charge of exaggerations and misrepresentations of facts, and even their earnest supporters at home have been heart-sickened and disappointed at apparently no result to all the expenditure, and all the efforts, and all the good lives sacrificed, and all the prayers so persistently put up, while all the while both parties have but fallen into the error of mistaking blossom for set fruit.

May I venture to illustrate this from my own personal reminiscences of foreign work. The West Indian negro formed the bulk of my flock for several years of my episcopate. He is a Christian (I speak, of course, of the rank and file: God forbid that I should seem to disparage many among them, whose hold on vital Christianity is as strong—it may be stronger than yours or mine—he is a Christian), but a very imperfect one. He catches eagerly at the right hand of brotherhood held out to him; he delights in Church ordinances; he will walk bare-foot for miles to attend them, and they never seem to weary him; out of his deep poverty he contributes his weekly quota (a perceptible proportion of his scanty earnings) to the church fund, sooner than run the risk of having his church closed or its services reduced in frequency; he covets Church privileges and greatly values the outward means of grace; no need to exhort him to bring his infants to baptism; no need to beat up recruits for confirmation, or to exhort to regularity of attendance at Holy Communion; but much need to sift warily the confirmation postulants, and to weed unsparingly the Confirmation class, and much need to exercise a

lynx-eyed vigilance over communicants, lest haply the patently unworthy should, to their soul's detriment, press gaily in where angels fear to tread.

For with all this religiousness the negro inherits and retains many of the vices which are his sad heirloom alike from his heathen African parentage, and from the servile condition of his more immediate progenitors. He is the victim of an overmastering dread of evil demons and of wicked men who profess to wield their malignant power; and he quails before this even though he believes in his Lord's power to preserve his body and soul from the malice of the enemy. He under-values the ordinance and binding power of Christian marriage; he is too often false of tongue and tight of finger. Is he, after all, so very unlike those Christians—not the eminent saints, but the rank and file of imperfect Christians—to whom St. Paul wrote in such very plain terms on the plain duties of the Christian life in the first century of the Church's existence.

Thus much for the imperfection of inchoate life. Let us pass on to the imperfection of degeneration. Here, again, we must bear in mind that if Christianity is, as we have assumed, a graft on a wild stock, there will always be danger of its showing a tendency to revert to the original type, that is to say the Christian man is always in danger of slipping back into the natural man. Can we diagnose its symptoms by referring to our analogy of the grafted tree? I think we can, without any risk of being misled by false analogies.

Obviously, unless constant vigilance is exercised over a grafted tree, the wild stock sends forth shoots and suckers, and they impoverish the graft. Its branches wither and die here and there; its leaves are few, and, these being the tree's organs of respiration, its health generally is impaired, and insect pests find their opportunity in its enfeeblement, and attack it persistently. The fruit becomes each year more scanty, and most of it is cankered; the true flavour is there, it is not the rough unwholesome wild fruit, but it is soured and impaired by the degeneration the tree has experienced.

This is precisely the case with Christians who have allowed themselves, or been allowed by those that have been set to watch for their souls to degenerate. The cares of this world, or the delightfulness of riches, the wild growth of uncurbed appetites and yearnings impoverish the work of Divine grace in the heart; religious ordinances become distasteful and are dropped; and yet these are to the Christian means of grace, true organs of respirations to refresh and quicken his spiritual life, and the consequence is, scantier fruit, and—worse still—cankered fruit, *i.e.*, conduct which has much of the genuine flavour of selfishness, worldliness, and secularity. These are just the cases of neglect of external religion, that, as we saw, sadden the pastor's heart, and tempt him to believe that

the Christianity of the majority of his parish is but nominal.

Let him, however, follow many of these nominal Christians into their family and social life, and he will find them honest, trustworthy, temperate, thrifty, industrious; good husbands, good wives, good parents, kind one to another, neighbourly, self-denying (where they recognise actual need of help); in fact, practising many of the Christian virtues, not, perhaps, whole heartedly, according to a fairly-elevated standard of conduct. And he learns that Christianity is not dead, or even dormant in his parish, but simply palpably imperfect and one-sided.

Is this, then, all that we must look for? For surely this is a lame and impotent conclusion to the great scheme of man's redemption. Are we indeed to acquiesce in imperfect Christianity, and regard with optimist indifference the faith without works of the one, and the works without faith of the other class of imperfect Christians? Surely not; for the final cause of the Gospel is to make man perfect, its ideal is perfection; nothing short of it. Yes, perfection, Divine perfection, is the Christian's standard, imposed on him by the God-man, Who, being man, is touched with the feeling of man's infirmities, and accurately gauges the limits of human potentiality. "Be ye perfect, as your Father which is in heaven is perfect," is His dictum; for indeed the very object of His incarnation was to make perfection possible to man, and to teach him how to attain to it. And St. Paul's teaching is conceived in the same strain; nothing short of perfection is the standard aimed at by him in his own person, and recommended to his very imperfect Christian converts. He speaks of himself as "not being already perfect," but as "pressing toward the mark for the prize of the high calling of God in Christ Jesus;" and, he adds, "let as many of us as are perfect be thus minded" (Phil. iii. 12, etc.). And elsewhere he speaks of our coming "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). If this be so, how is imperfect Christianity to be transfigured into perfect? The methods adopted must be different, in dealing with the imperfection of inchoate life, and the imperfection of degeneration. The former is obviously the easier to deal with, for the imperfection lies in the very fact of the life being undeveloped. It will only be possible very briefly to indicate the methods which suggest themselves for dealing with it.

In the first place we must get rid of the idea of essentially inferior races, and of a supposed hopeless inability on the part of those races to apprehend the mysteries of Christianity. Did not our Lord thank the Father, because He had hid these things from the wise and prudent and had revealed them to babes.

Secondly, we must act on the assumption that humanity is the same potentially, in spite of idiosyncrasies of race throughout the human family, and that in a true sense "God hath made of one blood all nations of men, to dwell on all the face of the earth."

In the next place we must be patient, content with gradual growth, "first the blade, then the ear; after that the full corn in the ear;" but never content unless we are able to trace symptoms, however slight, of that growth progressing.

And we must educate: this is an axiom that needs not proof nor illustration. And we, who pose as the higher race, must, while we live among them, set before them a pattern of perfect Christianity; they will imitate us in it, even as they are not slow to imitate our vices and shortcomings.

The imperfection of degenerate Christianity is a more difficult problem. Something may be done to mend it by missions soberly and carefully conducted, and well and systematically followed up. Something may perhaps be done by more irregular and exceptional agencies such as the Church Army; though the scope of this organization is rather to reclaim from virtual heathenism than to elevate imperfect Christianity. Much may be done by efforts planned on the lines of the Oxford House in Whitechapel, keeping steadily in view the two great principles of living in the midst of those who are to be influenced for good, and of utilizing co-operative action, *i.e.*, clergymen and laymen living the *cœnobitic* life under rule, and thus securing the advantages of varied work, frugal and regular living, and the mutual encouragement and enthusiasm which is bred of combined, as contrasted with individual action.

But above all, it must be combated by a high ideal of Christian life and work on the part of the clergy as an order, especially the country clergy, who are perhaps brought most in contact with this second type of imperfect Christianity, to which may be added a spirit of sympathy not only with the private life and needs, whether bodily or spiritual, of the individual members of the flock, but where it is possible, with the secular aims and aspirations of the class which forms the bulk of the flock.

Do not our eyes naturally turn to the great centres of learning and culture for the material wherewith to work on these lines? Have we not a right to expect that, of those who have been brought up in the refining and at the same distinctly hallowing atmosphere of this place, an increasingly large number will devote themselves to this interesting and absorbing though often dispiriting test? In the conception formed by mediæval founders of colleges of what a student's life should be, modified or amplified as it has been by subsequent reformers, and certainly not obliterated by still more recent changes, we have in Oxford a noble ideal of Christian perfection. If

"noblesse oblige" Oxford men should not be slow to carry the ideal they have here formed to those who so sorely need one to pull them upwards.

I appeal to you, my younger brethren, my sons—if as a bishop I may venture so to style you—I appeal to you to say whether you know of any nobler cause to enlist clear heads, strong intellects, generous instincts, warm hearts, undaunted faith, than the attempt to translate imperfect into perfect Christianity.

In both fields of imperfection there is scope enough for as many as can be enlisted in the effort to lift our fellow-men to better things: at home, alike in busy town and in country village, and not only, as some seem to think, in East London; abroad, in one or other of the undermanned fields of colonial or missionary work. You may say, "*in tenui labor*," for it is with the babes in Christ, not with the wise and prudent, that the bulk of a clergyman's work lies. "*In tenui labor; at tenuis non gloria*" is my rejoinder, for "in due time we shall reap if we faint not."—Are we sure we shall reap? not perhaps the individuals but the species. We may go further and say certainly not the individuals, for growth is slow and gradual; but the species most certainly, if God be true.

And who still dare to say that life has not been worth living to each one of us who has borne his part, however subsidiary or transient it may have been, as an *επίκουρος*, in preparing for that last ingathering of perfect Christians: Among whom may God in his infinite mercy through Christ grant that we all may have our portion "in that day."

THE Bishop of Oxford formally signed the deed of resignation on Saturday, the 11th inst.

THERE is no truth in the rumour that the Bishop of Truro intends to resign through ill health. It was arranged two months ago that he should not resume diocesan work until September.

THE Bishop of St. Albans, who has nearly completed his eightieth year, is again lying seriously ill at Danbury Palace, near Chelmsford. His lordship is suffering from weakness of heart and consequent shortness of breath. Prayers were offered in his behalf at most of the churches in the diocese on Sunday. We are glad to hear that more recent accounts are somewhat favourable, and that he was slightly better on Tuesday. His lordship is not at Danebury, as was stated by the newspapers, but at Argyll Lodge, the residence of his son-in-law, the Duke of Argyll. Dr. Ogle is in attendance.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

CORPULENCE

All persons suffering from this burdensome and dangerous state of the body, and even those developing tendencies thereto, should **CALL TO-DAY, IF POSSIBLE**, or write at once for a treatise on the subject just issued by

MR. C. B. HARNESS, Consulting Medical Electrician.

The book contains **ADVICE NOW**, in a simple, rational, and effective manner, without resorting either to drastic medicines, quack prescriptions, poisonous preparations, or starvation. **OBESITY IS CURED**, and will tion dietary. **gratis and post free**, on application to the **Medical Battery Company, Limited, 52, OXFORD ST. LONDON, W.** (Corner of Rothbone Place.)

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 18, 1888.

CLERGY DISCIPLINE.

A GOOD deal has been said and written upon certain phases of Church Reform, especially with regard to the formation of "Parochial Councils with Statutory Powers," and the law of Patronage, with the sale of Advowsons, and next Presentations, popularly known as the "Traffic in Livings"; but there is one feature in the scheme of Reform sent out by Mr. Main Walrond, and the Committee working with him, viz., "to provide further security against Ministerial inefficiency, from whatever cause it may arise," which has not received the amount of attention which it ought to have received; for it is one of the most important of all the suggestions made.

In one sense the subject of Clerical inefficiency has been dealt with by the Pluralities Amendment Bill, which is now in force; whereby the Bishop may demand a certain number of services to be performed in a parish, and if the work is not properly done, may order one or more curates to be provided, in order that the spiritual wants of the parishioners may be properly attended to.

But it is not with these cases that we have to deal so much as with those flagrant cases of gross neglect arising from causes which bring the Church and religion into contempt, and lower her prestige in the eyes of the world; for the secular press—especially if antagonistic to the Church—is glad to find any flaw by which it may hold up the Church to scorn and ridicule; therefore it is in these matters that there is need for stricter discipline, and for more clearly-defined power in the hands of the Bishops, in order the more effectually and summarily to deal with such cases.

Of course, among the 20,000 Clergy of the Church of England, there will be some "black sheep"—men who do not thoroughly consider the weighty character of their sacred calling, so as to fulfil their ordination-vows—viz., that they will lay aside the study of the world and the flesh, and that they will fashion their lives according to the doctrine of Christ; and although flagrant cases are happily few and far between, yet when such do arise, we contend that those in authority should have power to expel and depose such as bring disgrace not only upon themselves, but also upon the Church at large. We have in our minds two cases, one of a clergyman, who, after grievous exposure, is still allowed to continue his ministerial functions, and to hold a benefice; the other—being almost worse—the benefice is sequestered, but matters are so arranged that the costs of a recent case in the courts cannot be taken out of it, the holder maintaining the title of vicar, though non-resident, and glorying in the fact that he can thus baffle his Diocesan. That such a state of things is possible in these days is simply abominable, and hence the great necessity for stricter discipline.

It may be urged by some that a Bishop has the power to deal with such cases—that he can inhibit clergymen, and also prosecute them in the courts, but it may not be generally known that the delay and costs in such cases are so enormously large, that a Bishop may well pause before he enters upon any such action, for it is a well-known fact that lawyers' fees are very heavy, especially in ecclesiastical cases, and there is also the getting together of such evidence as will ensure a conviction. Many parishioners will discuss a Rector's faults, and make complaints, and yet when it comes to trial, and they are urged to come forth boldly and give evidence, then they give way and make plausible excuses.

There is also a difference between open immorality and offences such as drunkenness, or continued intoxication, and it is a moot question whether a man who has given way to drink in a slight degree should be entirely suspended from his office, because it may be that a man who has made a mistake may be led to see the error of his way and afterwards become a good and useful clergyman. We must not be too harsh in such a case, but where a man has given way to gross immorality, we contend that he should be degraded from his sacred office. It may be hard upon his wife and children that the means of livelihood should be taken away, but these things ought not to be considered in comparison with the great injury that is done to the Church of God.

In the cases which have occasionally been brought to light the result has generally been that the delinquent has been "suspended," say for three or five years, according to the gravity of the offence, and when the time is up comes back to

the parish as if nothing had ever taken place; we contend, therefore, that when a clergyman has been suspended he ought never to be allowed to come back to his former parish—he may be repentant, and we should be slow to close the door of mercy upon him, but to come back to the parish where the wrong was done is suicidal—the influence for good is gone—doubt and suspicion follow him, and the result is that dissent grows and flourishes in the parish.

We have been speaking principally of the beneficed clergy, but there are also some of the unbeneficed who have made "mistakes," these often find it difficult to obtain employment, as they have not got what is termed a "freehold," the Episcopal license may be withdrawn, and it is only through certain so-called "clerical agencies" that they can obtain work as *locum tenens*, etc., and in the interest of the Church it is much to be desired that these so-called "agencies" should be abolished, as they are oftentimes productive of much mischief, as half the difficulties and abuses, especially with the sale of next presentations, donatives, etc., may be traced to them.

We have no wish to magnify the evils that exist, rather would we draw the veil over them, but the Church is on her trial, and these cases of clerical inefficiency give great cause to the enemy to blaspheme; it is much to be desired that some system should be adopted whereby the heavy legal expenses in dealing with "Criminous Clerks" may be done away with. There is far too much red-tapeism and officialism which wants sweeping away, and if we do not reform ourselves in these matters the time may come when the State will step in and say, "Cut it down, why cumbereth it the ground;" therefore, let us take the bull by the horns and seek to avoid any such contingency. We regret that the Clergy Discipline Bill, which had passed the House of Lords, did not become law, before the adjournment, for it would have amended the law in the direction we have indicated.

OUR CHRISTIAN YEAR.

TWELFTH SUNDAY AFTER TRINITY.

LAST week's Collect revealed God to us as the Almighty One, Whose great power was shown in "mercy and pity": this week He comes to us as the Loving Friend whose ear is attentively bent to catch the feeblest cry of the needy. There are few, if any, of us who are possessed of all we *need*, much less of all we *desire*. How often do we find ourselves longing for the fairy god-mother of ancient stories, or the munificent benefactor of modern tales! And how foolish should we consider the person who, after having bewailed his necessities, should refuse to avail himself of the free offerings of a rich friend! Yet we may well ask ourselves—Are we not the foolish ones? Listen to the words of this prayer—"Almighty and everlasting God, who art always *more ready to hear*

han we to pray, and art wont to give more than either we desire or deserve." If this address is more to us than an empty form, if we have any heart feeling that it just expresses what we *know* about our Heavenly Father, why *should* we ever lack the truest good? How can we be *really* poor? He is ALMIGHTY. Just think what that means. Then lest we should feel "Oh, that is all very well, but how am I to know that the power will be exercised in my favour?"—it is followed by those other comforting words, "*more ready*," and further confirmation of His good will still, we have Bible warrant for trusting them, in the text "*Before they call I will answer*" (Is. lxxv. 24). Let us then proceed to the rest of the prayer with joyous, trusting *expectant* hearts, knowing that the best answer will be given. We ask for three things:—

First. "The *abundance* of Thy mercy." If we know anything about ourselves, we know how weak and helpless we are, how much in need of help outside ourselves. Here it is, then, the abundant mercy of the Almighty God.

Second. "Forgiveness of those things whereof our conscience is afraid." The secret of *those things* is between God and ourselves. Perhaps our dearest friend knows nothing of those sins whose memory haunts us; we do not care to tell these misgivings to any mortal like ourselves. Let us be comforted when we remember *God knows* and will help us most surely against them if we ask Him.

Third. The giving of those "good things" which the Heavenly Father ever has in store for His faithful children. How many "good things" God is always bestowing upon us! Health of body and mind, sufficient food, friends, home, grace to resist sin; the promise of a Heavenly mansion.

All these are ours on one condition. We can only *ask* them "through the merits and mediation of Christ." Our only *claim* to the best of all these gifts is, that Christ has died for us and risen again. He has paid the price, *we* have but to take the free gift. But we *must* take it, and endeavour by the grace that will be given to live *worthy* of such a calling. Let us walk as Children of Light.

THE CHRISTIAN MINISTRY.

BY THE REV. J. L. ROBERTS, HON. CANON OF
PETERBOROUGH AND VICAR OF SPRATTON,
NORTHAMPTON.

AN ADDRESS DELIVERED TO THE CANDIDATES AT
THE ORDINATION OF THE LORD BISHOP OF
PETERBOROUGH, TRINITY, 1887.

THE sacred ministry of the Church of Christ. Such my friends is the office which we discharge; an office the weight of which grows with experience and that deeper and wider view of its responsibilities which experience gives.

But it is not in order to depress or to discourage that I dwell upon this responsibility, far otherwise; for I am sure that God will not refuse His grace to those who humbly and wisely seek to do His will. There is not one of us but in view of his obligations is tempted to exclaim, "Who is sufficient for these things!" There is not one to whom the words of his Master may not come with comfort in reply, "My grace is sufficient for thee."

But it is in the hope that we may be assisted in taking a wise as well as humble estimate of our duties, and may, above all things, learn to accommodate ourselves to the special and very difficult circumstances under which the Church has at present to exercise her ministry, that I propose to call your attention at present to some features which strongly mark the religious character of our own day, features out of which arise our special difficulties, and to which we are bound specially to address ourselves.

For though it be true that the Gospel of the living God is ever one and changeth not, and though in its broad lines the heart of man is still one and the same, moved by the same fears, stirred by the same emotions, faintly aspiring after good, miserably entangled in the evil, still the particular modes of human thought and feeling are constantly varying, though often, indeed, recurring in certain cycles, so that we may at times predict their approach, and may gather wisdom from past experience.

In attempting to gauge the present tone of English life, I think we may feel that we are in a measure passing out of that cold shadow of a direct infidelity and cynical scepticism which of late depressed us. Atheism or Materialism, whether we prefer to call it by its negative or positive description, is in itself so cold and dreary a system that it cannot for long maintain its sway over the heart of man. The moral sense and the affections alike protest against it. It is said that among the more cultivated classes things have much improved, and that men, and young men too, are not ashamed to protest against a scepticism which had become not less dogmatic than orthodoxy itself; and it has always seemed to me that movements in the lower *strata* of society, like that, for example, of the Salvation Army, are tokens of a strong, though, perhaps, unconscious reaction against the bondage of a degrading materialism. Men did not choose to be reduced to the level of the brutes.

If this indeed be so, if men are beginning to feel that life without faith is as barren of dignity as of joy, then, my brethren, the ministers of Christ are called to play their part in a great and glorious struggle, and that at a crisis of the most intense interest. I scarce know whether of the two be the more difficult office, or stand in greater need of the wisdom which is from above; to plead with souls which are sinking into doubt, or to guide and strengthen souls which are rising into belief.

Now it seems to me that there is one great danger to the Church, and one great temptation to many of us, her ministers, in the period of her life now opening. It is lest in attempting and rightly attempting to grasp a wise toleration of varying phases and degrees of truth, we lose our hold of definite and essential truth. There are few who will deny that in the past our Church, in common with other branches of Christ's Church, has been too dogmatic; that is to say, in the sense of being dogmatic upon far too many points, some of small, others of transient importance. But upon the cardinal points of the Faith the Church *must* be dogmatic, and it is a contradiction in terms to say that herein she can be too dogmatic. The incarnation, the death, resurrection and spiritual Headship of her divine Lord. Her own corporate existence, the presence of her King within her, and the impartation of His grace are dogmas, or they are not; there is no middle term. They who hold them must hold them absolutely and declare

them fearlessly. If they do not, their influence in the crisis of the faith is naught. There is, I admit, great and reasonable attraction in breadth of thought, and liberality of sentiment, but *breadth of thought consists in the intelligence with which we hold definite truths; and truth is tolerant when it is certain, not when it is obscure.* If anything is certain in the history of thought it is this, that men have persecuted in the name of those convictions which they have held most feebly, and in the possession of which they have felt insecure. He who holds Truth knows how great it is, and in the strength and security of his position he can feel tolerantly, nay kindly towards those who are tossed upon the sea of error. But then it is upon the ascertained truths of revelation that one must take one's stand, not upon the secondary or even more remote deductions of human systems. Philosophy though she be the handmaid of religion, and capable of rendering true and honourable service to her mistress, is yet open to changing moods and partial views. Of Revelation alone can it be said: *Verbum Dei manet in Æternum.* Let me then point out this as the twofold danger of our time: first, lest we be tempted to water down the faith, accepting for Christianity that which in truth is not Christianity, preaching the truth in a spirit of compromise with the inevitable result of feebleness in the present, and of failure at the last. Or, on the other hand, lest we be tempted to multiply the objects of faith, investing with divine authority the conclusions of the human intellect, and erecting in turn the definitions of each school of thought into *articuli stantis vel cadentis ecclesie*.

I believe, my friends, that comparatively few even among the older and more experienced of our number are aware how much of that which passes as theology is really philosophical in its character, owing its origin to certain schools of philosophical thought influential at different periods of the Church's history. The doctrine, *e.g.* of transubstantiation, could not have existed independently of the scholastic systems of the middle ages; the same is true of much of the theology once so popular and so influential under the name of Calvinism. And any thoughtful mind that has studied the striking and powerful, but in many respects most curious treatise of St. Anselm *Cur Deus Homo* will find there abundant illustration of my meaning. We need, my friends, constantly to be recalled to the simplicity of the gospel message, from that which is human to that which is divine.

It is quite true that we cannot escape from the necessity of formulating doctrines, and of systematising the corollaries which we deduce from them; but then the Divine Revelation is superior to the human system: just as if I may be allowed the expression, the Blessed Sacraments are superior to sacramentals.

The truths of God's Revelation are indeed awful in their mystery, yet is there a simplicity in their greatness. Man's deductions from those first principles are uncertain and obscure, tempting indeed to ourselves, sorely perplexing to others.

So much, my brethren, for the more intellectual side of our position. The danger to which I have pointed is, I am assured, of no imaginary importance, and many thoughtful minds are at this moment contemplating it with anxiety.

Let us turn to another, and as it may be thought, a more practical view of the situation.

We hear it constantly repeated that the Church of England—the Church that is of which we are minis-

ters—has failed in its mission to the people. The charge which used to be levelled exclusively against the Church, is now directed with scarcely less pointedness against the Nonconformist bodies also, so large a proportion of the population would there seem to be whom the preaching of the Gospel has never effectually reached. Whether there has been anything of exaggeration in these statements, I do not presume to say, assuredly there has been but too large a foundation of truth. There is no doubt, whatever, that where the life of the Church has revived, and her ministry has been intelligently as well as faithfully exercised, the reproach has been in a great measure done away, and the hold of the faith upon our more intelligent working population has been much strengthened. But there still remains a fearful amount of coarse, I had almost said brutal ignorance, and low morality, upon which infidelity in its grossest form of secularism had laid hold with lamentable power.

Against this, consciously or unconsciously, has arisen a most remarkable reaction in the form of the Salvation Army. The force of its first impression, at least where I have had the opportunity of observing it, is very remarkable. That the impression fades, that the good effects are transient, that the evil, in the injury to reverence and sobriety of feeling may ultimately outweigh the good, I am perfectly willing to admit. I am no admirer either of their principles, or of their methods, still less would I imitate either; but comparing them with the Wesleyan revival of the last century, and with the corresponding movements in the middle ages—notably those of the Franciscans, and bearing in mind the remarkable fact that both these strange periods of religious fermentation followed upon periods of unbelief, I cannot but ask myself whether we as ministers of Christ have not something to learn, something to correct in our own methods.

Men and women are influenced whom we could not influence; dead natures and torpid souls have been roused whom we have not roused, and drunkards have at least for a season been reclaimed whom we have not reclaimed.

I do not say that we by any legitimate action could or ought to have produced these effects. I do not say that we, or the Church at large, are to be blamed for not having produced them. To a certain extent I believe that it was neither possible nor desirable that we should have done so. The Church is not entirely responsible for such as obstinately reject her ministry. At the same time I feel that such a fact most properly calls upon us to review our position and see whether, and in what respects we have been deficient.

Now it will be said, and said with truth, that our culture, our education, our very sense of responsibility, and our consciousness of the great evils that follow upon undue and false excitement, is utterly inconsistent with such emotionalism as has supplied the leverage of this and similar movements. That their very vulgarity is no small element in their strength, and that the very refinement which the Gospel gives, and which so eminently characterises the first Apostles and their writings, forbids the adoption of such methods.

All which I readily and fully grant; but I still would ask, might not our charity supply something of that emotion which our education tends doubtless to repress? Has there not been found in men of the highest culture and the most reverent mind that burning love of souls, that intense desire to win men from

Satan, and to bring them to Christ which has been in them a source of most powerful emotion, and has kindled in them a flame of such intense sympathy as broke down the barriers of reserve, and gave them power to speak with telling influence upon their fellow men?

Assuredly it has been so. And if in ourselves and in our own generation, there has been too little of this unction, for so our forefathers used by no unhappy inspiration to term it, it were well that we search deeply for the reasons.

They may be many and various. I will point out what appears to me to be one. Forgive me, my friends, if in this I differ from any here; but in this as in all else I speak as one who has been amongst all his brethren most blameworthy *Me, Me, adsum qui feci*. No word do I utter that does not pierce me first with its barbed point.

Well then: Have we not allowed ourselves to become far too insensible to the danger of lost souls? Has not a subtle universalism, resting far more upon sentiment than upon proofs, insinuated itself into our minds, and weakened our protest against sin, and softened our warnings against its dangers?

I am not going into the question of the Eternity of punishment. I know very well my ignorance of what constitutes eternity. I know indeed that if God's spirit cease to strive with man and the soul of the sinner be immortal, sin will work out its own punishment, and that, as it were in geometric ratio, multi-fold on every side.

I know, too, how Butler has said in words eloquent from their sheer simplicity, that after all it may not be the purpose of God to make all men happy, but only the righteous and obedient: and that whatever pictures we may draw of what ought to be, still our conceptions do not change the fact, but that "things are what they are, and their consequences will be what they will be." I know, too, on the other hand that our Heavenly Father is exceeding merciful as well as just, that He knoweth whereof we are made, and remembereth that we are but dust; and I can fall back upon and appropriate as my own that glorious expression of Abraham's faith: "Shall not the Judge of all the earth do right," but for all this I feel, and I feel deeply, that I myself and others, my brethren, have come to speak of the terrors of the law, and of God's judgment in the future in terms which fall far below the severity and awfulness of those of our most merciful Redeemer.

I am not advocating the preaching of the physical pains of hell. I remember how in the most searching sermon of Bourdaloue "*sur l'Enfer*," there is not one word of them. The remorse of conscience is hell itself. But at the least I would have us impress alike upon ourselves and upon our people, the immense and incalculable greatness of the issues at stake. I know that thus, and thus only, can we speak and act as ambassadors for God, "entreat[ing] men for Christ's sake," and for the love of their own souls "to be reconciled to God."

One word more upon this subject. The zealots to whom I have referred, abound in most terrific denunciation, and in the promise of a most easy salvation, there can be little doubt that in such a course they show a keen insight into the workings of the human heart, at least among those to whom they address themselves. I will only ask whether in fact in our righteous dread of antinomianism, and our equally

righteous anxiety for that which is real and true, we do not sometimes preach the doctrines of repentance and conversion in terms which repel men by their severity, and make the return to God more difficult than is His will. We are apt to expect of untutored and undisciplined minds a reasonableness and a consistency in their views of things, and in their subsequent action, of which they are not capable. We forget, too, the force of prejudice, as well as the weakness of purpose and wrong-headedness in judgment, the one-sidedness and narrowness which an irreligious life leaves behind it. The lame man does not at once leap as the hart: nay, he walks with trembling and uncertain steps. The blind man, whose eyes are opened, sees his brethren at first as trees, walking. The very severest truths must still be spoken in love—and of that love tender and considerate patience is no small part. Let the minister of Christ learn of his master to watch and to cherish the day of small things. But to dwell upon this were to open a new subject; I have one of great difficulty and of equal interest with which I would conclude my address. It, too, is suggested by the action of the Salvation Army, and of similar organisations.

A settled ministry is an essential feature in our conception of the Church of God. Some small sects have indeed ventured to dispense with it, but upon the grounds of mere expediency their success has not been such as to justify the experiment. Almost all the Nonconformist bodies have made distinct provision for such ministry; but the Church of England views her ministry as of divine institution, and invests it with a marked authority in the exposition of the word and the administration of the sacraments. But in practice there follows the very important fact, that even when resting upon the most spiritual foundations and exercising the most spiritual functions, the settled ministry of a large community becomes necessarily *a profession*. It acquires—and it cannot avoid—professional instincts, professional aims, professional habits. These it is impossible to avoid; indeed it is not desirable that they should be altogether avoided. They have their good as well as their dangerous side; they promote order, discipline, and regularity; they act as salutary restrictions, and they give no less salutary support. But there remains after all the tendency which professional instincts have, to repress enthusiasm. Now, enthusiasm is the very spring of influential action. Without it the Church can never be aggressive, can never leaven the world by its spiritual fermentation. Enthusiasm needs control, direction, instruction, but its repression (and as perhaps the 18th century saw), its extinction within the Church means the paralysis of its influence for want of motive power.

Now we, my brethren, are members of a profession—a profession great in its antiquity, honourable in its antecedents, most sacred in its character, but still having its lower, though not therefore wrong or in any sense improper, aims in common with other secular professions. A man, priest though he be, must have some regard for his means of subsistence, for the suitable provision for his advancing years, even for a position of honour and influence as he is conscious of intellectual powers. All this in its place is, as I believe, perfectly legitimate; but I need not point out to you that it has its dangers and those dangers great, as they threaten to extinguish the fires of a spiritual enthusiasm. The danger is great in successful ambition: the danger is even greater in unsuccessful. Now

let me point my moral by a short but beautiful narrative within my own knowledge.

A young deacon of high university distinctions and position, presented himself to his Bishop for admission to priests orders. The Bishop himself was one of the foremost scholars and most distinguished prelates of his day. Taking the young man by the hand, he made him kneel down with him in his study, and prayed to God for His grace and blessing upon the contemplated step. The young man rising from his knees went into the chapel of the palace, and, as by an inspiration recollecting the example of his Lord, continued all night in prayer. Now, thus was professionalism killed in the outset of that bright career—a deep, holy enthusiasm was kindled in its stead. No need was there for the wild emotionalism of irreverent zealots, the chastened enthusiasm of love—of love for Christ, of love for souls—gave abundant influence and a few years of self-sacrifice produced abundant fruit.

In the enthusiasm of that self-sacrifice he died : died young : all earthly rewards forfeited. But there was peace and joy and abounding reward. And the good Bishop travelled hundreds of miles to be present at his funeral ; and to lay the cross of flowers upon the grave of his young disciple.

A few days afterwards I, too, was there. And it so happened that I was then reading with a young candidate for holy orders — to whom life was just opening full of consecrated promise, and I took him to that grave and for a few minutes left him there, that in that cross of white flowers he might see the symbol of that pure enthusiasm, that living Faith, and dutiful love which is the secret of ministerial power and blessing.

My brethren, I know that in a Church numbering in her ministry about 20,000 men, the average cannot be pitched so high as this. It may be that our Heavenly Father does not call upon each of us for so absolute a surrender : it may be, nay it must be, that what I have termed professional aims will find their place and play their part, but if we would win souls, they must hold but a secondary place and play but a subordinate part. Otherwise our ministerial character is choked, and our spiritual influence gone. I say gone, for the man of an unmortified ambition has no real influence with souls. How should he when the spirit of a subtle worldliness is eating out his own spirituality.

Let no man think his powers too great, his accomplishments too refined, his rank or estimation too exalted for the humblest office in his Master's service. Some of you may remember that passage in that charming history more picturesque than fiction, in which it is told how at a signal from their Lord, the courtiers of Cyrus sprang from their horses and plunged into the mire, and each putting his shoulder to the wheel, extricated the sumpter waggons from the morass into which they had sunk. Then, says Xenophon, might be seen the purple tunic, the gold-embroidered greaves, and all the rich insignia of the highest rank mingled with the lowliest in the toil, for to labour at their chief's command, was the glory of those who served a Prince so noble. Be such the ambition of the ministers of Christ.

Invited, my dear friends, to address you to-day, I have constrained myself to speak in all sincerity. I have spoken from the retrospect of many years. Believe me that in no single point have I spared myself. Indeed I have done little more than lay bare the infirmities of my own heart, and have dwelt upon

those dangers which I have *felt* to be such. And now as I said at the beginning : Who is sufficient for these things? It is the voice of Christ our Lord that answers "My grace is sufficient for thee." To live near to God : to taste day by day alike of the strength and of the discipline of His Word ; to live in prayer, and to walk by faith, this is the true security of the ambassador of Christ : and to do this above all *in patience*, in humility, in gentleness of spirit, as the children of the Most High.

There is a sentence of the Psalmist which should be engraven on the heart of every Minister of Christ. I leave it with you to meditate upon its depths, and to taste of its fulness, and so to sanctify your ambition :

"Thy loving correction shall make me great."

Reviews and Notices.

"STRANGE BUT TRUE." By "Seer." London : "Church of England Pulpit" Office. Price 6d.

THE author of this remarkable little pamphlet has endeavoured, not unsuccessfully, to illustrate the following positions :—Man since Pentecost has become the Temple of the Holy Spirit. So Christ spake of His Body as a Temple : "Destroy this Temple" (John ii. 19). What it hath inhabited the Holy Spirit immortalises.

From the individual we proceed to deal with the Church. The early Christians were warned of the end of the Temple, and its services at Jerusalem : of the destruction thereof by the Romans. So modern Christians may expect to receive some intimation in advance of the fulfilment "of the times of the Gentiles," the accomplishment of the promises to Israel.

In his "Shadows of Coming Events," the author first employs the terms "omen," "portent," "oracle," and in answer to the query what such obsolete terms denote, replies "I anticipate a partial revival of heathenism before the final victory of the Cross, and the contemporary revival of the phenomena which these terms originally denoted." And he further explains the symbolic terms "portent" and "omen" in his employment of them to refer "the first to a crisis in the history of the nation," "the second to a modification of the existing relations between Church and State."

He anticipates a revival of the prophetic gift (see 1 Cor. ii. 4—11), and a resuscitation of the miraculous endowments of the early Christian Church.

We should be inclined to indicate as the most remarkable feature in the little work, the author's indications of the approach of a grand national crisis, such a crisis as England has not experienced since Waterloo.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

CHILDREN'S COUNTRY HOLIDAY FUND.

SIR,—This fund has been established to enable London children to spend two or three weeks in the country. Last year visitors in various parts of London, working in connection with this fund, sent over 14,000 children to spend their holidays by the sea or

among the fields. The children were received as guests in the cottages of villagers, where they joined in the life of the family, and where some lady or neighbour saw to their care and enjoyment. All came home bringing not only a store of health, but also memories of country life to widen sympathy and enhance good will. The cost was only 5s. a week, and in each case the parents gave a contribution according to their means.

From thirty-three centres in the north, east, south and west of London, visitors are now selecting pale and ailing children, asking no questions as to views or creeds. May I remind those who are now flying from the weariness of the fairest parts of London, that unless they give to our fund, thousands of children who need the change, and for whom country air and freedom are ready, must spend their holidays in narrow homes and close streets?

Donations may be sent to the Hon. Alfred Lyttelton, 10, Buckingham Street, Strand, W.C.

F. LONDIN.

Fulham Palace.

RAHAB AND THE INSPIRED WRITERS.

SIR,—There are two letters in your esteemed paper asking me what I mean by saying that God bears no witness one way or other to the character of Rahab; referring to Heb. xi. ver. 31. The writer of one of the letters seems to think that the first verse of that chapter (Heb. xi.) has reference to the inspiration of Holy Scripture; and yet, his knowledge of Scripture, or his respect for it, are such, that he quotes the verse wrongly. I cannot be expected to reply to him. Your other correspondent asks a reasonable question.

When the Prophet says in his book "Thus saith the Lord," what follows comes with an authority of different kind from the authority with which he speaks when he delivers a message, or utters a sentiment in his own language. To place all the things that are in the Bible on the same level, and to represent them as, one and all, God's utterances, transmitted through the inspired writers as if they were nothing but machines, is to contradict the declarations of the Scripture. According to the 1st verse of the Epistle to the Hebrews, God spake unto them "in divers manners" *πολυτρόπως*. Inspiration, thus, is diverse in kinds; and, if it may be so said, diverse in degrees. The inspired author of the Epistle said what he thought of Rahab and her conduct and faith; his opinion, good an authority as it is, is not the same authority as if a special message of commendation had been given with "thus saith the Lord"; a preface that no writer would or could use without profanity unless it were true.

I had thought all this to be downright elementary and mere common sense. I have instanced the strongest case in which one has any right to assert that God bears witness Himself to a thing. I suppose that by this time the unmeaning expression, *the infallibility of the Bible*, has been dropped out of use by all thinking persons. *Infallible* means incapable of being deceived; how can a book be deceived? And suppose the old mechanical theory of inspiration, as commonly stated, to be tenable, how, even under it, can any one be sure that the inspired words meant the same to the writers that they mean to himself the reader? To go farther, let it be considered what this theory of the Bible involves. Were the inspired

authors of the sundry books inspired equally when they spoke as when they wrote? And if not, why not? and how can it be known that they were not? Or how can anything be known of their inspiration but what they themselves tell, and what is proper to be inferred from their books and from witnesses? Lastly, what witness after all is there except the Church, which, great and nearly unappealable an authority as it is, is notoriously liable to be led astray and into error?

B.

PREFERMENTS AND APPOINTMENTS.

- Bowden, Rev. Charles Edward, M.A., Incumbent of All Saints', Glencarse, Perth.
 Clinton, Rev. William Osbert, Rector of Pudworth, Berks.
 De Salis, Rev. Charles, M.A., Precentor Curate of St. Michael's, Coventry; Vicar of St. Michael's, Milverton, Somerset.
 Doveton, Rev. Edward, Vicar of St. David's, West Holloway.
 Foy, Rev. Charles B., Vicar of St. Mary's, North End, Fulham.
 Hoare, Rev. J. Gurney, Rector of St. Dunstan's, Canterbury; Vicar of Aylsham, Norfolk.
 Jones, Rev. William, Rector of Gwaenyscor, Rhyl.
 Kruckenberg, Rev. Fred. T., Vicar of St. Bartholomew's, Bowling, Bradford.
 Morgan, Rev. John, Rector of Denbigh; Vicar of Northop, near Chester.
 Plowman, Rev. Lionel Seymour; Vicar of Quethiock, near Liskeard.
 Ruxton, Rev. Holmes, Curate of Stoke Poges, Bucks.
 Smith, Rev. Edward F. N., Minister of St. Mary's, Tottenham.
 Smith, Rev. W. Kerr, Organising Secretary of the Church of England Sunday School Institute; Vicar of Emmanuel, Leeds.
 Stokes, Rev. H. Pelham, M.A., Rector of Wareham, Vicar of Isleworth, Middlesex.
 Stone, Rev. Josiah, M.A., Vicar of Willington, Derbyshire.
 Tetley, Rev. J. G., M.A., Vicar of Higham, Gloucester; Rural Dean of North Forest, Gloucestershire.
 Walsh, Rev. W., M.A., Secretary and Superintendent of the London Diocesan Home Mission; Mission Chaplain to the Bishop of London.
 Willmott, Rev. William, Vicar of Quethiock, Cornwall; Rector of Laverton, Bath.

CLERICAL OBITUARY.

- Baillie, Rev. and Hon. John, Canon-Residentiary of York Minster and Incumbent of St. James's, Cupar, Fife, at the Residence, York, on the 7th inst., aged 78.
 Burney, Rev. Edward, M.A., J.P., for forty-two years Principal of the Royal Academy, Gosport, at the Bay House, Alverstoke, Hants, on the 8th inst., aged 72.
 Burton, Rev. Robert Clerke, M.A., for thirty-eight years Rector of the parish, at Taverham Rectory, near Norwich, on the 6th inst., aged 85.
 Burton, Rev. Alexander Bradly, M.A., at West Meon Rectory, Hants, on the 11th inst., aged 65.
 Dexter, Rev. Benjamin, at St. Joseph's, Blundellsands, Liverpool, on the 7th inst., aged 48.
 Gill, Rev. Francis Turner, for twenty-eight years Vicar of Warfield, and formerly Incumbent of Bishopston, and St. James's, Stratford-on-Avon, at Ragatz, Switzerland, on the 9th inst., aged 71.
 Grundy, Rev. William James, LL.D., formerly incumbent of St. James-the-Less, Bethnal Green, at Richmond, on the 6th inst., aged 76.
 Morris, Rev. Robert, M.A., late Rector of Fryern Barnet, and Rural Dean of Enfield, and formerly Incumbent of Trinity Church, St. Giles', at Fryern Lodge, Streatham, on the 10th inst., in his 81st year.
 Saunders, Rev. James T. C., M.A., at the Lypiatts, Cheltenham, on the 11th inst., aged 92.
 Stovin, Rev. Charles Fredrick, at Folkestone, on the 6th inst., aged 66.
 Wilson, Rev. Henry Bristow, Vicar of Great Staughton, Hunts, at 7, Lawn Villas, Eltham Road, Lee, Kent, S.E., on the 10th inst., aged 85.



The Church of England Pulpit.

GOD'S INTENTION WITH MAN.

BY REV. R. C. NUGENT KELLY, M.A., ENGLISH
CHAPLAIN, GOTHENBURG.

SERMON PREACHED AT GOTHENBURG, ON SEPTUAGESIMA SUNDAY, FEBRUARY 6TH, 1887.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GENESIS ii. 7.

WITH regard to the subject of this first chapter of Genesis, I had an opportunity of stating my view so very recently, that I now shall say no more on that.

To-day let us look at the concluding work of God's creation—man. For though there is no attempt here to give a scientific account of creation, still science seems to confirm the purpose (though not the detailed summary perhaps) of the grand drama of creation in showing that here in *man* is the present completion of nature reached. I use the words "present completion" advisedly, for is there any reason in science or religion, in pure theory or in revelation for supposing that the creative power and energy have been exhausted in the production of man? Far from it in fact. Though I shall not wander into this tempting digression, still I shall have somewhat to say which bears on it.

The limits which custom puts on a sermon, force me to take only two leading thoughts from my text and subject to-day: man as he was made and is; man as he is re-made.

Now the value—the true purpose of this account of the origin of life—consummating in the creation of man—is in this, that it clearly states the intention of God with regard to the human race. Man was to be the priest of creation, to stand as the image of God, the representative of Him to the lower world, conquering and subduing it not for himself merely, but for the honour and glory of God, ruling in righteousness; and, being himself one of the created ones, he should be the crown, the head, the glory of the earth, and its representative towards God. That is to say, man is the created image of God. This is the great dignity of our nature. So much it seems to me is clear; and this truth, I feel most strongly, must be at the foundation of all wholesome religious teaching. For this reason I often regret to see in the teaching of earnest preachers of the Gospel of Christ Jesus the position taken up that sin—fallen human nature,

and so on—must form the *basis* of their work and words.

But the Gospel surely does not begin with sinners, it begins with God; behind the fallen nature is the true nature. In other words, though I am forced to a paradox, the New Testament is older than the Old Testament. Genesis tells us that "in the beginning God created the world." The Gospel tells us that before this "beginning"—before all beginnings was "the Word"—that this "Word," Christ, was slain in effect "before the foundation of the world"; *i.e.*, that love which became visible to us in the sacrifice of Calvary, existed from all eternity as the true and perfect love always must exist, *viz.*, as the principle of self-sacrifice.

State the doctrine in another form: Would you read human nature aright; would you understand the full depth of the Christian religion, you must learn to see behind man—God. Why, for example—to put the thing into visible shape—why should you let yourself be made unhappy or sad, when you see a young man drawn into fast and loose life? Why should you be grieved when you find a man or woman give vent to feelings of malice or envy or slander? Why, in short, must you have forced upon you at every turn of your life, this consciousness of a mysterious abstract idea which we have called by the name of sin? If a wild beast turn upon my brother and kill him in my sight, I am conscious only of misfortune; if that brother, on the contrary, do but speak against another in ungoverned anger, I am aware of sin. Put it to yourselves, friends—take cases on all sides, and you find this ever-present consciousness of sin in men; except in those cases, and they are rare, where the heart has been quite shrivelled and hardened with selfishness. Now why this? Can it be for any other reason than that we feel unwillingly or unconsciously, but inevitably, that behind man stands God? or, in other words, with the ignorant, selfish, vain or faulty individuals, who make up the sad picture of humanity at its best, there is a certain absolute, unshaken conviction in us that that is not the true man, that not the true woman; they are not as they might be—not as we can lovingly picture them and would willingly have them be. In a word, when we are most painfully conscious of fallen man, we are most spiritually conscious of the glory from which he must have fallen; the consciousness of the lower forces on us the thought of the higher; there cannot be sin unless there is righteousness. And therefore it is that I said just now, that the *fundamental* truth of human nature is, that it is made in God's image. Man is of the dust of the earth—but we all allow and know—sometimes too well—but not till "God has breathed into his nostrils the breath of life," as Moses poetically and graphically expresses it, does man become a "living soul."

Here is another thought which brings us to the same conclusion: the imperfection of our present nature for the purposes which it proposes to itself. I mean this. All the other kingdoms of the world are to all intents perfectly adapted to the life they have to lead: beast, bird, and fish, the very plants and lowest organisms find their true development in following out the lines of their life or nature. But we men, on the contrary, find that it is not so with us. Follow out your instincts, and they lead you to the grave. Live the animal life and it kills you. Be but a "child of nature," and you sink below nature. Never yet was an animal heard of which was the happier for restraint. A man without restraint is a savage, a madman, a *no-man*. The disease, the misery, the degradation which we see in the train of sinfulness—why are they? If man is but of the dust of the earth, as some would fain persuade us, why is the earth unkind to him alone of all her children? Why this imperfect fitting in of the latest growth of the series of life to his surroundings? Why, in fact, this absolute contradiction of the law of nature in man's case only?

Or, again, take another view which also will bring us back to the one inevitable and awful truth on which I so much want to insist.

So far as our observation of the lower creation goes, there is practically but "the present" in their view of life; for though some consciousness of past and future may be seen at times, and in exceptional circumstances; yet it is true that they *live their life* in the *present moment only*, there is no future for which they plan and scheme, no past which they regret or despise. Now with us the future absolutely rules life. There certainly are those who do not care to see beyond the next half-hour, and live without care, or thought, or plan, but all men have agreed to call such fools. And whether right or wrong, in this, it shows that we feel it to be contrary to our higher being that any should be content with this aimless life. But now ask further about these plans on which men build up their life, and you find that there are two strange things to account for: (1) There is no common consent as to what to seek; and so the lives of thousands are feverish and weak, and (2) further there is a consciousness hanging over us all which is entirely unknown to any other creature under heaven—the consciousness of death. Now in both these directions, which I may not stay to enlarge upon, there is this feature in common. They show the limit and imperfection of this life of ours, so long as it seeks its fulfilment here. All this tends to enforce upon us this one solemn truth, that we men and women need something outside ourselves to complete our life.

Weigh what I have said: I have not said it lightly, my dear friends. If it be untrue let it go; if it is true, then it is more than true, it is commanding. It means a protest of your God-made

self against your earth-made self. It means that you must seek for the completion of your nature, for your true self, for your proper life—not here, not in the trifles of worldly pursuit, but in that God who, at the first, breathed into the "dust-made man" His own breath; in that greater life, that fuller existence, for which our human souls are so truly fit, and towards which our hearts instinctively yearn.

II. For there is a new creation. When you want an argument in favour of a Divine Revelation, you will find few stronger than this we have considered this morning—the imperfection of man and the filling up of this imperfection in the truths of religion. Our life turns towards a perfection it seeks but fails to find: it is conscious of a human *ideal* which it has lost the power of making *real*; it is forced by its own energy to build and build and build—yet death is ever before it as the destroyer of its schemes.

What will you then?

Is this possible? If God who first made us *capable of a life which we have lost by sin*, if He should deign to *breathe anew His spirit of life into us* what then?

And yet this is more than possible, it is a fact of human experience; it is the message of revelation—the true meaning of religion; the sum and substance of the Gospel of Christ. This is the *new* creation which fulfils the old, because it restores the *oldest*. It no mere figure of rhetoric, it is very truth to say as St. Paul does, that Christ is the second Adam; the head of a new order of creation. Christ Jesus is the new true Human Life, Christ is the Ideal Man. Christ is what God would have us be, and "in Christ" you become that which you would be.

We might, I said at the commencement of my sermon, find some hint of a further stage in created life beyond that of the merely human. Is there not something more than a "hint" of it in this gospel of Jesus Christ? The mere fact that such a One as Jesus of Nazareth once lived, is in itself a revelation of infinite possibility; but what shall we say if this Jesus of Nazareth proves Himself to us to be the very Son of God—the taker of the human life into the Godhead—the first of a race of human Sons of God, "the first-born of many brethren?" then you have indeed an awful, grand overpowering vision of that new creation for which God has purposed us. And so we can say that God has not only made but re-made man. "If any man be in Christ Jesus he is a new creature." This is the thought—say the truth rather—which is to be carried with you through the subject which we first considered.

But we must bring this all home to ourselves, dear friends, or it is worse than useless. If it be true in your particular case, as we seemed to find to be a universal truth, that our life is significantly marked with imperfections and

limits; then according to this Christian faith you should find the fulfilling of them in Christ. Is it so? You see that you are capable of more than you can attain to; does Christ help you to it? You know from the indications you meet on all sides, that you—you, my friend!—have lost the first glory of the God-made man; but have you been restored to something of its power by Christ Jesus? If not—how are you to be the better for this gospel, for this great gift of God.

Take these two contradictory truths of our nature of which we spoke, (1) your power and inclination for living in the future; (2) your singular and striking consciousness of death. And then take the Christ-given life—(you must take it to know it—but it is a royal gift) — does it not lift your whole being into such a plane, that these two thoughts—instincts—or what you will, are reconciled both to each other and to your whole nature, and you become in very fact a “new creature,” a being of a different order from what you were. For the future then shall be to you the continuation of this life; it is your spiritual part which has found life in Christ Jesus, and it is your spiritual being which shall be taken up into the life of God hereafter. And so your life gets shape, fullness, consistency, so you can build without fear of death; for Christ, you then understand and believe—believe I mean with your heart and soul, not head merely—Christ has abolished death, robbed it of its terrible meaning, made it no longer the bound and limit of our humanity.

Take this thought, this truth, dear friends and fellow Christians, into your being; let the spirit of God breathe His new life into your soul; take the Christ-life, the God-life, into your earth-born natures, and you shall become more than “living souls,” you shall become very sons of God, the children of His love. And rising ever higher and higher in the new risen life, you shall enter at length through the last trial of death into the fulness of the glory of the presence of God.

“And I heard a great voice out of heaven, saying: Behold the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death . . . neither shall there be any more pain, for the former things are passed away.

“And He that sat upon the throne said: Behold I make all things new.”

THE Bishop of St. Albans is reported to be much better.

DR. STUBBS, Bishop of Chester, will not leave the diocese to take charge of the See of Oxford until November next. His lordship will bid farewell to the Cheshire clergy at the diocesan conference, over which he will preside at Chester on October 30th.

OBEDIENCE TO GOD MAN'S TRUE HAPPINESS.

BY THE REV. CHARLES KINGSLEY, A.M.,
CURATE OF SANDFORD.

SERMON PREACHED AT SANDFORD CHURCH, ON
SUNDAY EVENING, 24TH JUNE, 1888.

“Thou hast commanded us to keep Thy precepts diligently. O that my ways were directed to keep Thy statutes! Then shall I not be ashamed when I have respect unto all Thy commandments.”—PSALM cxix. 4-6.

THIS Psalm teaches us how to value the Word of God; it is a sermon on the preciousness of the Bible, yet not a sermon of the ordinary kind, but a witness of the deep and varied experience of the Psalmist to a power that he has felt to raise him when he was sinking, to guide him when he was wandering, to help him when he was in need. This Psalm shows that the word of God is not a mere system of theology for the study of Divines, but that it is a practical counsellor for the daily life of the wayfaring man, and that if any man wants to be safe and happy for time and eternity, he ought not to let a day pass without coming to this Book for advice.

The Psalmist found happiness for himself in this never-failing source of blessing, which he recommends here to others by his experience—“Thy testimonies also are my delight and my counsellors” (verse 24). Listen to another witness to the worth of the Bible—“If I have been honoured to do any good in my day; if I have been of any use to the Church of Christ, to my family and to my fellow-creatures; if I have enjoyed any happiness in life, and I am happy to say I have had a large share; if I have any hope beyond the grave, and that hope I would not exchange for a thousand worlds, I owe all to the Bible.”

“How precious is the book divine
By inspiration given,
Bright as a lamp its doctrines shine
To guide our souls to heaven.”

Now we have in the text a reason given why we should regard this Book—“Thou hast commanded us to keep thy precepts diligently.” We have the true spirit of this regard, the spirit of Prayer—“O, that my ways were directed to keep thy statutes.” And we have the blessed result of this regard—“Then shall I not be ashamed when I have respect unto all thy commandments.” Now there are three motives which give strength to the reason for our obedience to God's commands, one rising higher in the scale than the other. The lowest of all motives why we should obey God is, the motive of fear, the danger of incurring the penalty that is attached to broken law. If we believe that God is the Moral Governor of the Universe, we must learn either to yield submission, or expect to feel the severity of the power which we wilfully resist. Natural Law cannot be resisted

with impunity, and Moral Law will require the stern demands of Justice—"Whatsoever a man soweth that shall he also reap." That is a principle written over and over again in the lives of men, therefore if for nothing else but fear of the penalty, we have a solemn reason for obedience to God's word—"Thou hast commanded us." Thou who art the God of Power, "unto whom all hearts be open, all desires known, and from whom no secrets are hid," who shall call every man to account, and who shall "render to every man according to his deeds."

This is a strong motive—but the lowest of all motives. At the same time, it has been truly said that "God planted fear in the soul as truly as He planted hope or courage. Fear is a kind of bell or gong, which rings the mind into quick life and avoidance upon the approach of danger; it is the soul's signal for rallying."

There is another motive, which is very powerful with men, and which applies in this case too, but which is also a motive below that which should actuate us in obeying God—that is, self-interest. It is for our own advantage to hearken to God's commands, if only on the ground that it may be well with us for the time present; that obedience to God's law is a wise course; that it will bring to our own conscience satisfaction, and secure for us the respect of all respectable men; for a man who acknowledges the duty of "doing to all men as he would they should do unto him," and who remembers practically the lesson learned in his Catechism, will gain the average respect of those around him. Therefore, self-interest will urge a man to respect the commands of God.

But these motives are not sufficient for the godly man; they do not rise to the height to which God Himself calls us when He invites us to serve Him. What is the all-prevailing motive that the Great Master gives to influence the lives of His disciples? Here it is: "If ye love me, keep my commandments." Not fear, which dreads the lash for law broken; not self-interest, which chooses law-abiding as the best policy; but Love, which leads a man to look up from the law to the Lawgiver, and sees in Him a Saviour, and a Father, and a Sanctifier—a Saviour who delivered him from the penalty of law by fulfilling in His own person and work the righteousness of the law—a Father, who loved him when a wandering child, and gave a proof of that love beyond all that "eye hath ever seen or ear heard, or that ever entered into the heart of man to conceive;" for it was from the heart of God alone that such thoughts and words as these could issue: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Yes, and love sees in the Lawgiver a Sanctifier, who gives the believer in Him the mind to desire obedience, and the will to carry it out in act.

Love, then, is the highest and truest motive in obeying God's commands. Under its influence they are no longer a grievous burden or a stern duty, but a service of perfect freedom—yea, a real privilege—the privilege of the loved child who delights to please a loving father. "Show me what thou truly lovest, and thou hast hereby shown me thy life: this very love is the life, the root, the seat, the centre-point of thy being." This principle is pre-eminently true in eternal things. The love of Christ revealed to the soul of man is the vital spark which animates the life of the Christian. "And the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

And how the Commandments of God begin to expand when they are looked at with the eye of a child! They do not stop now at "Thou shalt not" or "Thou shalt," but a new principle goes on now to suggest to your conscience what is right for you to do, and to your affections what will please your own enlightened and renewed nature to do, and, above all, "to do the thing that pleases God," becomes the great aim of life, for the light of God's love has shone into the soul, and a new creation has taken place, the old slavery of sin is gone, the new liberty in Christ has begun.

And then there is the spirit of a right regard for God's commandments, the spirit of prayer—"O that my ways were directed to keep Thy statutes." This is not a mere pious wish or a well meant intention. How many of these there are that never come to anything.

But it is a wish inspired by the spirit of God, an inclination backed by divine power, a desire placed in the hands of God at the throne of grace, to be sanctified by His approval, to receive the seal of His authority, to be translated into the life by His own energy. Here is the desire of man longing to go out and run parallel with the will of God, and this is nothing less than a new nature, and nothing less than what every one of us needs, before we can be true servants of God. Do these words express what we really feel, or more than we really feel? "O that my ways were directed to keep Thy statutes." Mark the words in the Prayer Book version—"O that my ways were made so direct that I might keep Thy statutes."

There is something very attractive in the character which walks straight in the eyes of his fellow-men, who is above all mean or crooked ways, who is open and straightforward in all his dealings. But the directness of the path here seeks even a higher level than this; it is not satisfied with the praise of man, which is often a snare, but it looks for the approval of God. If we want to be kept straight, the upward look is the only safe one. If we look in for direction, there is a deceitful heart; if we look out, there is a pleasure-going world; but if we look up, there is a God of truth and

love, and if this be our earnest prayer—"O that my ways were made so direct that I might keep Thy statutes," where will we find ourselves surely led? To Christ Himself, "who left us the perfect example that we should follow His steps."

And then, what is the blessed result of this proper regard of God's Commands? "Then shall I not be ashamed when I have respect unto all thy commandments." There is a false shame that we ought to struggle and pray against, that is, a shrinking in the presence of the world from showing that we are decidedly on the Lord's side. There need not be an ostentatious parade of our religion, that is the other extreme; but what we want is, to get the Christian spirit and principle so incorporated with our daily life as to become a second nature, and then, when an emergency comes, no sudden assault of the world will take us off our balance, or lead us to disown the life where we have felt ourselves so much at home, for if we do not feel ourselves at home with the Lord here on earth, how can we expect to feel ourselves "at home" with Him in heaven? It is surely a false shame if ever we are led to be ashamed of Jesus.

Ashamed of Jesus! yes, I may
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

But there is a true shame—to be ashamed of sin, which crucified Christ, our blessed Lord and Master. "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Let us pray that our sense of shame in this respect may increase—that we may flee from sin as that which destroys the soul and dishonours God.

The more we grow in this shame the less will we be ashamed of Christ, and the more confidence will we have that He will not be ashamed of us when He comes in His glory. "The frustration of hope is the source of the shame mentioned in the text, but that shame will never be known to those whose hope is built on Christ.

May our memories treasure up this command; may our lives be an answer to this prayer, and may the whole course of our life, and especially its close, be lit up with this glorious hope.

ON Monday last, Lord Arthur Hervey, Bishop of Bath and Wells, completed his eightieth year.

A FEW days ago the *Irish Catholic* inserted a mysterious paragraph to the effect that a female member of the Royal Family was about to "vert." On the 15th inst. it hedged a little, and said that the reception of Princess Helena would "be void of ceremonial beyond that usual in all similar cases, nor was it probable that publicity will be given to the date and place of reception." On the 16th inst. the morning journals were authorised to give the whole story a flat contradiction, and to state that "there was not the slightest foundation for the rumour."

A BAD BARGAIN.

BY THE REV. R. DIXON, B.A.

SERMON PREACHED AT S. MICHAEL'S, STOCKWELL,
ON FEBRUARY 26TH, 1888.

"Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."—HEB. xii. 16, 17.

THERE are two distinct honours or high privileges mentioned here, (1) the birth-right which Esau despised and sold, (2) the patriarchal blessing from which he was in consequence excluded.

The birth-right implied the first place or rank in the family; and as there was as yet no ordained priesthood among God's chosen people, the privilege of offering sacrifice and conducting worship in the absence or death of the father. It also included a double share in the inheritance, and in this instance the honour of being in the line of the patriarchs in and through whom God had promised to bless all the families of the earth. It was this high honour which Esau bartered away for a morsel of meat, or, for "one mess of meat," as the Revised Version translates it. Returning home from the chase one day hungry, Esau so lightly regarded this blessing that he sells it to his brother Jacob for a mess of red pottage made of lentils, a plant of the bean kind. It was this contempt shown for his birth-right—a high sacred honour—which acquired for him the name of profane person, and caused his exclusion from the patriarchal blessing. This latter was distinct from the birth-right, and had been first conferred by God on Abraham, and afterwards transmitted to Isaac. It was the patriarchal blessing of plenty, dominion, and pre-eminence.

In passing we need attempt no palliation or defence for the deceit and falsehoods of Jacob. The blessing had been forfeited by Esau, and would have come honourably and legitimately to Jacob the younger brother, had he bided God's time.

The other appellation of fornicator, given to Esau in the text, was undoubtedly obtained, in consequence of his improper marriage with many wives, and these from among the heathen daughters of Canaan.

There is one other expression in the text which requires to be carefully noticed. "For he found no place of repentance." This certainly does not mean that Esau sought earnestly to repent and could not. The marginal note supplies the key to the true meaning. You will observe it reads "way to change his mind." Thus the clause would stand: "for he found no way to change his mind, though he sought it carefully with tears." Whose mind? Not his own—that would not make sense

but the mind of his father Isaac. That is, Esau found no way to make Isaac revoke the blessing which he had unconsciously conferred on the younger brother Jacob. "And Isaac trembled exceedingly," we read in Genesis xxvii. 33, and said, "Who? Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him. Yea, and he shall be blessed." Isaac firmly declares that he *had* pronounced the blessing, and though it had been obtained by fraud, yet as it was of the nature of a divine prediction, it could not now be changed. He had not intended that it should be thus. He had pronounced a blessing on Jacob which had been designed for Esau. But still the benediction had been given. The prophetic words had been pronounced. By Divine direction the truth had been spoken and could not be changed. All that was left to Isaac, in response to the tears and entreaties of Esau, was to pronounce on the elder brother a blessing of inferior value. "For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

We learn, then, from the history of Esau, that the privileges and blessings of God are bestowed and continued to us conditionally. They are capable of being bartered away. They may be irredeemably, forfeited, or withdrawn. Consider the honour bestowed by God on Saul, first king of Israel. Chosen by the Almighty from among the many thousands of Israel to be the first Monarch of His people. To be in reality God's vicegerent upon earth, was surely no small token of the Divine favour. But it entailed correspondingly great responsibilities, and was only continued to him conditionally. Saul's subsequent disobedience to the Divine commands forfeited both for himself and house the high distinction. "Then Samuel said unto Saul, Stay and I will tell thee what the Lord hath said to me this night. . . . When thou wast little in thine own sight, wast thou not made head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? . . . *Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.*" "And Saul said unto Samuel: I have sinned, for I have transgressed the commandment of the Lord and thy word. . . . I pray thee pardon my sin, and turn again with me that I may worship the Lord." But it was too late. Saul found no place of repentance. The sentence of God's rejection had been pronounced. It was irrevocable. Samuel came no more to see Saul. God's favour and protection

were withdrawn; and Saul and his three sons were all slain in battle against the Philistines.

What mark of divine favour ever conferred on man was higher than that bestowed on Judas Iscariot? Honoured high above King Saul; chosen by our Lord to be one of the pillars of His holy Church; privileged to sit at the Master's feet and hear from His own lips those words of wisdom, power and love of Him who spake as never man spake; privileged to witness with his own eyes those wonderful deeds of mercy as Christ fed the hungry, healed the lame, cured the leper, raised the dead, yea, privileged to be himself the instrument of wonder-working cures; yet notwithstanding he despised his high calling, he profaned his office: for filthy lucre he betrays his Lord and Master. "Then Judas which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying: I have sinned (mark the identical words of Saul)—I have sinned in that I have betrayed innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed and went and hanged himself." His repentance came all too late. His Master was sold and bought. His profanity, his greed for money, his baseness, had already wrought their fatal irrevocable consequences.

Like Saul and Judas we are the recipients of high religious privileges; like Esau we too are the inheritors of a sacred birthright. Our birthright is the privilege of membership in the church militant here on earth; the future blessing offered is membership in the church triumphant. Have we ever fully considered and duly appreciated those sacred privileges and this high religious birthright?—in that we were born in a Christian land; in that at very infancy we were received into Christ's fold by baptism; in that we have received on our brow the sign and seal of the sacrament of our redemption; in that we were taught in childhood's days, may be, to kneel at pious mother's side and lip forth infant prayers; in that we have ever had shed on our path the light of the lamp of God's holy word; in that we have always enjoyed perfect liberty of conscience, and multiplied means of grace. Are we using this birthright and these privileges so as to ensure for ourselves the future blessing—the blessing of eternal life? Or are we, like Esau, profaning our birthright, and so sealing our rejection when we would have inherited the blessing?

Are we, like Esau, I say, neglecting or despising and so profaning our birthright, and so sealing our doom against that day when Christ shall return with His holy angels to judge the quick and the dead; against that day when prayers and tears and repentance will be of no avail; against that day when the solemn, awful verdict of God, pronounced

on all the profane, will be, "Depart from me, I never knew you." Thank heaven, we are none of us as yet in the hopeless condition of Esau, who found no place of repentance, though "he sought it carefully with tears." We still hear ringing in our ears the gracious offer of the Saviour, "Him that cometh unto me I will in no wise cast out." To the poor prodigal son in the far-off country of forgetfulness of God, the gracious loving Father is still looking wistfully for his return, still ready to welcome him home again. But there will come a day when reparation and reconciliation will be impossible; when repentance will be too late; when prayers and tears will be of no avail; and, mark you, that day might be to-morrow for some of you. Surely then the lesson and practical application of the text is this: "To-day is the day of our salvation"; "to-day if ye will hear His voice, harden not your hearts"; to-day "the Spirit and the Bride say Come."

There is another most important thought suggested by the text which there is only time to mention: That is, how each wasted day, and hour, and minute is past recall; how each door of escape from temptation rejected is for ever closed; how each opportunity for good neglected is for ever withdrawn.

In conclusion, is not Esau's sin typical of all sin? Was it not the sacrifice of a great but apparently distant blessing for a momentary but present gratification? The sale of his birthright, his consequent rejection, when he would have inherited the blessing. And all for what? A mess of pottage! A bad bargain surely? Was Saul's any better? The loss of his throne, the incurring of the Divine wrath for a few choice sheep and oxen? And Judas Iscariot's, was his any better? The loss of body and soul, eternal shame, for thirty pieces of silver?

Is sinning ever profitable? Has not He who knows fully the heinousness and the consequences of sin, who knows full well the value of the soul, all that it is capable of enjoying, all that it is capable of enduring and suffering, who knows full well, too, all the enjoyment this world is capable of bestowing—has not He, I say, implied that that man would make a bad bargain who should gain the whole world at the expense of his soul; that is, by sinning? Does not the sinner ever pursue a short-sighted policy, imperilling his eternal welfare for a momentary gratification? The sinner lives only in and for the present—the saint in and for the future. This was the source of comfort and strength which supported those afflicted heroes of old of whom we read in the preceding chapter: the realisation by faith of the future blessedness. "These all died in faith," the writer sums up, "not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on

the earth. For they that say such things declare plainly that they seek a country." And now, having entered into their rest, are they looking down upon us to see how we comport ourselves; whether like Esau we are selling our heavenly birthright for the momentary pleasures of sin, or whether, like themselves, we are enduring as seeing Him who is invisible.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

OUR CHRISTIAN YEAR.

THIRTEENTH SUNDAY AFTER TRINITY.

THE subject which this Collect brings before us, is that of true service. And at the very outset we have to face a problem. Faithful service is enjoined upon us—we are expected to be good, and yet without some prompting from outside ourselves, we cannot even *wish* to be so. Are we *then* to blame if, instead of serving God, we seek to please ourselves? Doubtless, we shall all, whether from conviction or training, reply in the affirmative. Let us see why. The answer is easier than at first sight seems possible. Our position is this—we are *of ourselves* powerless, with a *tendency* to do *wrong*: an Almighty Friend *commands* us to do *right*. We can come but to one conclusion, that He who commands will provide means of obedience. God, who tells us to be good, will also give us the strength to carry out His Will. So far, so good. Why, then, are we often such miserable failures? Why are there so many idle soldiers in Christ's army? Perhaps the reason is that we fail to recognise our individual *responsibility* in this matter. We blame friends, circumstances, our natural idiosyncracies for our faults. Let us do so no longer. We must reflect that all God's grace is made of none effect when we *will* not to make use of it. So long as we are possessed of a free will, so long, that is, as we are constituted as free agents, so long may we frustrate the glorious purposes of God towards us. That we do so no longer, let us *pray* this prayer for the gifts of faithful service. What is implied therein? We enlisted at our Baptism into the great army of Right-doers, under the noblest Captain that the world has known, a Captain who has set a brighter example than ever Captain has or will set—none other than the Lord Jesus Himself. We are pledged to fight the strongest enemies that the world can produce. In such an army, with such a Captain, against such foes, let us be up and doing: let us be brave, obedient, self-sacrificing, as true soldiers should be. Then we shall attain to "the rest that remaineth" for the soldiers of Christ; then when the toil is over and the battle won, we shall hear the Captain's voice welcoming us to His Father's home: "Well done, good and faithful soldier, enter thou into the joy of Thy Lord."

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The Ecclesiastical Review.

SATURDAY, AUGUST 25, 1888.

THE OLD CATHOLIC MOVEMENT.

AMONG the various subjects discussed at the recent Lambeth Conference was the Anglican Communion in relation to the Eastern Churches, to the Old Catholics and others, and the result of the deliberations of the Bishops in council has been looked for with much interest.

The Old Catholic Movement dates, as we all know, from the time when the decree of Papal Infallibility was promulgated; then several eminent men found themselves unable to accept this dogma, and were accordingly excommunicated by the Pope. But while denying this dogma they did not wish to separate themselves from the Catholic Church, and so it devolved upon them to form themselves into a definite body, now known as the Old Catholics. The most intellectual and powerful among them undoubtedly is Dr. Döllinger, while on the other hand they have the power and influence of the eloquent orator Père Hyacinthe, who is now pastor of the little Gallican Church in the Rue Arras, in Paris, and among their bishops may be mentioned Bishops Reinkens and Herzog. When we look back upon the past we cannot help feeling that it must have required some strength of purpose, and determination of will, for these men to brave the outburst of opposition which they had to endure, or for Père Hyacinthe, who had been accustomed to address thousands in the Cathedral of Notre-Dame, to become the pastor of a little church in an obscure part of the city. But the movement has gone on increasing in force and gaining a power which cannot be denied by those who have seen the works and the doings of its leaders. From time to time conferences have been held at various

centres, and the Venerable Bishop of Winchester has been present at one time or another; only the other day he had a meeting at Farnham Castle, to which various representatives were invited. The late Bishop of Edinburgh (Dr. Cotterell) took a great interest in the work, while Bishop Jenner, formerly of Dunedin, has held confirmation's in Père Hyacinthe's church in Paris. The Bishop of Western New York has also been on the Continent this year, helping them by his presence and sympathy, whilst Bishops Maclagan and Wordsworth went over to Germany last autumn to make themselves more thoroughly acquainted with the workings of the movement, in view of the meeting of the conference; and in the spring two members of the Episcopate visited Holland for the purpose of learning as much as they could about the Jansenist Church which exists in that country. It is much to be hoped that some definite results may be attained after all these labours.

It might be objected that we have no right to countenance this movement, because there may be some things which all people do not entirely approve of; but it must be borne in mind that abuses die hard, and even although things may not be exactly as we like, yet we are bound to lend a helping hand to those who are trying to reform them selves. Anyone who looks back upon the history of the Reformation in England will see that it took a long time to thoroughly reform the Church of England. So again with the deadening period of the latter part of the eighteenth century; it was a long before the church could awake to the sense of its danger, and adapt itself to new needs and larger demands. With the Old Catholics we note with pleasure some of the reforms that have been made; for instance, the cup has been restored to the laity in the Holy Communion, the service is now rendered in a language "understood of the people," and clerical celibacy is at an end; while, at the same time, there is the three-fold order of Bishops, Priests, and Deacons. In a word there are certain marks whereby the Church may be known, while there is the spirit of reform, and many of the accretions which the Church of Rome has added to the faith have been cast on one side.

We should like to know what is the doctrine of the Old Catholics on the subject of the veneration of images and relics, purgatory, etc. And we think it would be well if a definition of their faith on these points, as well as on others, were put forth by authority, so that we could know exactly how we stand with them. That there is a certain element of truth and catholicity in them is very evident, and when men are striving to grasp the truth, and trying to reform themselves, they need all the encouragement we can give. We believe that there might have been a great deal less schism in the world, and the Church of Christ need not have been torn by divisions and split up into fractions and parties, if a little help and sympathy

had been offered to them. Unity may be attained if not exact *uniformity*, and therefore we trust that the deliberations on the subject may have done much to help the cause of Christendom.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 70.)

CHAPTER II.—continued.

IN 1834 O'Connell forced a division in the House on the subject of Repeal. He was followed by one English member, and his motion was defeated by a majority of almost 500. But the agitation for emancipation had taught the Irish party that their strength lay outside Parliament, and once more they proceeded to bring into play the tactics which had proved successful on a former occasion. The country was thoroughly organised, and preparations set on foot for a crusade against the Union. In 1839 O'Connell established the Precursor Society, the meaning of which was that Ireland was still seeking justice, but that if this should be denied an agitation for Repeal would follow. It amounted in fact to the old argument, "Give us what we want, or else—" In 1841 this society was merged in the Repeal Association. Many of O'Connell's former associates had fallen away during the years that followed emancipation, but their loss was more than counterbalanced by the acquisition of some young men of superior ability and genuine enthusiasm. Foremost among those new recruits stood Charles Gavan Duffy, editor of the *Nation*, Thomas Davis, John Blake Dillon and Clarence Mangan. The first number of the *Nation* appeared October 15th, 1842, and marked a new era in Irish politics. The press had hitherto been little used by the Irish National party. The mass of the people were still ignorant, and the effect produced by the appearance of a newspaper written with consummate ability and bearing the stamp of real genius cannot be fully estimated in our days. If O'Connell had known how to use such an engine it would have aided him materially in his agitation, but though the *Liberator* boasted that he was a Catholic not a Papist, there can be no doubt that the interests of his church entered deeply into all his schemes, and that the advancement of Romanism was an object which he kept steadily in view. The *Nation* on the other hand aimed at the promotion of a broad and tolerant national spirit. Davis was a Protestant, and by no means anxious to overthrow English ascendancy in order to set up in its place the supremacy of Rome. Writing to O'Brien he said, "I will not be the conscious tool of bigots. I will not strive to beat down political in order to set up religious ascendancy. You, unless I have much mistaken you, will subscribe to what I now say. The Federalist leaders here go entirely with me, and, in fact, now or never we Protestants must ascertain whether we are to have religious liberty.*"

To any one at all acquainted with Irish history it will not seem strange that the Nation soon had to reckon with powerful enemies. The writers were accused of spreading infidelity, the Roman Catholic bishops and clergy looked askance on it, and O'Connell and his son, Mr. John O'Connell, viewed it with suspicion and secret hostility. The year 1843 was the great Repeal year. Once more the *Liberator* was at the head of a movement of national significance.

Emancipation had been conceded in answer to menace; it was not unnatural for O'Connell to suppose that the same means might extort another concession. He was not inclined to go beyond menace; a constitutional agitator, his constant advice was to keep within the bounds of the law. He used to say: "The greatest of all sublunary blessings is too dearly purchased at the expense of a single drop of human blood." Once more the priesthood flung their weight into the scale, the press raised its voice in a manner hitherto unknown in Ireland, and the country became a scene of wild excitement, vast meetings assembled in the open air for the most part on Sunday. From early dawn the people poured by thousands and tens of thousands to the hill side, where the Great Tribune never wearied of denouncing the brutal perfidy and the long misgovernment of the Saxon, or of painting the scenes of glory which had been transacted in Ireland before she had been conquered by the hands of the alien. Side by side with the Repeal Movement went on another crusade—Father Matthew's Temperance Campaign. The Apostle of Temperance was born in Tipperary and educated at Kilkenny. He was drawn to the temperance movement by seeing the havoc wrought by drink in his native country, and his crusade against intemperance achieved a success without precedent in the history of social reforms. O'Connell used to call the teetotallers "his policemen," and there can be no doubt that the temperance preached by Father Matthew, contributed not a little to prevent riot and disorder at the monster meetings during the great Repeal Year. Some idea of the vastness of those meetings may be gathered from the fact, that at Tara fully a quarter of a million of people assembled to join in the demand for a separate legislature. At last Government decided to suppress the agitation, and a monster meeting, summoned at Clontarf for Sunday October 3, 1843, was proclaimed on October 2. The crisis had come and all eyes turned upon O'Connell. He had more than once used language which seemed to hint darkly that if Government interfered with the free expression of public opinion, the people might be compelled to resort to other means. Had he then and there raised the national flag, doubtless civil war would have followed, but he never meant to engage

Many of O'Connell's friends had fallen from him on the Repeal question, Richard Lalor Shiel among others. William IV. died June 1837, and Queen Victoria succeeded. During the first three years of the new reign three very important measures were introduced: The Poor Law, the Tithe Settlement, and the Law of Municipal Reform. The Poor Law system was carried in July 1838, and it has not proved beneficial to Ireland financially, socially or morally. The Municipal Reform Act, 3 and 4 Victoria, cap. 118, fixed £10 rating as qualification for voters. It passed February 1840. O'Connell was elected the first Roman Catholic Lord Mayor of Dublin under its provisions. In 1845 Government voted an addition to the endowments of Maynooth of £26,000 a year. In the same year the first proposal was made for the establishment of the Queen's Colleges. The project arrayed Young Ireland against O'Connell, who of course went with the bishops.

* Dated Belfast, October 27th, 1844. Cahirmoyle correspondence quoted by Duffy, "Young Ireland," pp. 225-227.

in actual hostilities with the Government. His threats were mere bluster. When the Government put its foot down firmly, O'Connell gave way. He sent out messengers at once, and stopped the crowds who were already beginning to flock towards the place of meeting. They dispersed unwillingly enough. The Repeal agitation was at an end, and O'Connell's influence as an Irish leader died with it. The Government instituted proceedings against him for conspiracy. He was found guilty, and sentenced to twelve months' imprisonment and a fine of £2,000. The sentence was reversed by the House of Lords, but the trial ruined O'Connell. His health gave way: a profound melancholy seized him. He died May 15th, 1847. As the leader of his co-religionists in the struggle for emancipation, O'Connell occupies a position to which very few have ever attained, but that very success disqualified him for the repeal agitation.

What might have happened if the famine had not come in 1847-8, we cannot of course tell; but O'Connell's religious views strengthening as he advanced in years—his towering ambition that brooked no rival and tolerated no contradiction of his will, his jealousy of the younger men which culminated in the dispute of 1846, and their withdrawal from the Repeal Association; these and other causes made the failure of his agitation a foregone conclusion. He was a man who had many and serious faults, yet on the whole he was one of whom Irishmen of every creed and class can feel proud. Compared with his successors on the Irish stage, the Liberator towers a moral and intellectual giant among pigmies.

CHAPTER III.

THE CHURCH OF IRELAND: ALEXANDER KNOX.

The years which followed the Act of Union were pregnant with interest to the Church of Ireland. The Incorporated Society for Discountenancing vice established in 1792, distributed Bibles, Prayer Books, etc., and encouraged catechetical examinations. The Hibernian Bible Society started on its course in 1808, to be superseded in 1811 by the Kildare Place Society. In 1809 the Sunday School Society for Ireland began its operations, and in 1816 the Irish Society was founded. Among the eminent Churchmen of this period, we may mention Power Le Poer Trench, the last Archbishop of Tuam. Dean Murray says of him: "But it was for his moral rather than his intellectual power, that he deserves our reverence and regard. No man was ever more conscientious than he was in the discharge of duty. He rose every morning summer and winter at four o'clock, that he might get through his multifarious business. He spared no pains in visiting his diocese, and in acquainting himself with the work and wants of his clergy. Dignified as be seemed his high station on all proper occasions, he had the true and unfeigned humility of a little child. If in anything he erred, it was perhaps in too great diffidence, as to his own powers, and in too high an estimate of the powers intellectual and spiritual of others." We cannot pass over in silence another prelate whose presidency at this time was of advantage to the Church of Ireland. Richard Whately, Archbishop of Dublin, 1831-1863: In the fierce agitation against Tithes, which led to the Church Temporalities Act, 1833, and the Tithe Commutation Act, 1838, and in

the bitter disputes resulting from the introduction of the National system of Education, it was fortunate for the Irish Church that she possessed in Whately a clear-headed and resolute administrator. Whately wrote many books on religious subjects, of which we may mention "Bampton Lectures," "On the Errors of Romanism having their Origin in Human Nature," "Essays on the Difficulties in the Writings of St. Paul," "Kingdom of Christ," etc. Mant, Bishop of Down 1823-1848, belongs to this period. He was a voluminous writer, but the work by which he will live in the memories of Irish Churchmen, is *The History of the Church of Ireland from the Reformation to the Act of Union*."

To these might be added many honoured names of Churchmen who have adorned the Irish Church by their piety and learning, in the years between the Union and the Disestablishment. At present we can but notice Laurence and William Archer Butler, Magee and Brinkley, O'Brien, and FitzGerald and Elrington; but in the years that immediately follow the Union, two Irish Churchmen demand more than a mere passing notice: Alexander Knox and Bishop Jebb. Knox was born at Londonderry 1758, and was subject to nervous derangement and epilepsy from his childhood. Dr. Adam Clarke esteemed him so highly that he says: "Many times it has been my wish to be in the place of your valet, that I might hear and treasure up sayings, judgments, and opinions, which I have ever regretted should be lost to the world." Newman claimed him as the precursor of Tractarianism. His apologies for the established Government recommended Mr. Knox to the notice of Lord Castlereagh. He offered him the situation of private secretary; and, after a hard mental struggle, the offer was accepted.

"It was then" (1798), says he, in his diary, "that Lord Castlereagh proposed to me to be one of his secretaries. I feared to comply, lest I should again be driven into the world. He pressed, and I, thinking that, in my circumstances, it would be madness to refuse such an offer, at length consented. *That very night the rebellion broke out.*"

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ISAIAH VII. 14.

SIR,—Leaving "Presbyter" to answer for himself, I wish to reply briefly to Mr. Donaldson in the same courteous spirit in which he has criticised my view of Isaiah vii.—ix.

Mr. Donaldson has made his case so clear that no one can mistake it. Isaiah vii. 14 refers to a future event, viz., the birth of the Messiah from a virgin mother; the Child's name to be Immanuel, meaning "God with us"; and this word Immanuel "was the sign obvious, definite, cogent to Ahaz," as prefiguring his present deliverance, and a still greater one thereafter. I am told that I cannot object to the name of God being used as a sign, seeing that it was so used many times before. Exodus iii. 15 is quoted as a proof: "This is My name for ever, and this is My memorial to all generations."

My reply shall be as brief as possible. Isaiah

* "Eminent Irish Churchmen," by Dean Murray, p. 161.

vii. 14 does not primarily refer to a distant, but to an immediate event. The whole narrative vii. 1—16 is closely connected. The birth of the Child might take place while the two confederate kings, Rezin and Pekah, were still warring in Judah, but *before* the Child should know good from evil, "the land for which thou fearest" (LXX.) shall be forsaken of both the kings. Mr. Donaldson's interpretation changes *before* into *after*. How does he meet this difficulty?

Again, he lays much stress upon the virginity of the Child's mother. It is sufficient for the primary interpretation of the text that she should be considered as such at the time of utterance. The Hebrew word is not that which denotes a virgin properly so-called. Aquila, Symmachus, and Theodotion render it by *νεῖς*. Our Revised Version puts "maiden" in the margin. No miraculous birth is possible of verification. Genesis iii. 15 does not say that Christ shall be born of the woman "alone." It uses exactly the same language for the serpent as for the woman, viz. *σπέρμα σου, σπέρμα αὐτῆς*.

Immanuel, as a proper name, can only poetically be said of Christ. His circumcision name was Jesus. Apart from a proper name, it is, of course, highly suitable to Christ. But the crucial difficulty is to show that it was in any sense a "sign" to Ahaz, let alone an "obvious, definite and cogent" one. It was, one may say, a declaration, a prophecy, but in no sense a sign. On the contrary it would require itself a sign of its fulfilment.

This brings me to the point that Mr. Donaldson and myself differ on the meaning of the word "sign." Let us go to Scripture and find its meaning there. Fortunately the word occurs frequently. It is used in the sense of something visible and tangible, as "banners," "ensign." Psalm lxxiv. 4: "They set up their ensigns for signs." Isaiah xlii. 2 and xxx. 17 uses the word which our Authorised Version renders by "banner" and "ensign." Circumcision, the miracles of Moses, the altar to the Lord in Egypt, are visible "signs"; so also is that given by Isaiah to Hezekiah, the shadow of the dial of Ahaz. These instances do not exactly correspond to the idea in Isaiah vii. 14. There are others, however, which come nearer. The deaths of Hophni and Phineas are a sign; Ezekiel is twice spoken of as a sign; Isaiah naked and barefooted for three years is a sign; and particularly Isaiah viii. 18, "Behold I and the children whom the Lord hath given me are for signs." Parenthetically, I may observe that one of these children is mentioned in verse 3, under circumstances so closely similar to those of vii. 14, as to suggest the same event. At any rate, a sign generally meant something evident to the senses, a manifestation given of some future event, or of some hidden truth. "Memorial," to which Mr. Donaldson refers, is not the same thing. A memorial is a name, or event, or truth to be remembered. In the LXX. it is *μνημόσυλον*, from *μνήμη*, memory. In the Vulgate it is *monumentum* or *memoria*, e.g., Exodus xvii. 14: "Write it for a memorial (a thing to be remembered) and I will blot out the remembrance of Amalek." Here "memorial" and "remembrance" are the same word. In Exodus xiii. 9, "sign" and "memorial" occur in the same verse as not identical.

Putting, then, "memorial" aside, and keeping to the plain meaning of "sign," I think that we are driven to the conclusion that when we read "Therefore the Lord himself shall give you a sign," it was something evident, tangible, manifest, and not merely

ἔπεα πτερόεντα "winged words," which they might not hear distinctly, which they would infallibly misunderstand, and of which they would have a right to say that they might be prophetic, but that they were assuredly no sign to them. Now, on the contrary, a child born in their midst, and attested by "faithful witnesses" as the child of the maiden prophetess, and the central figure of the prophecy, would be a sign to Ahaz and his people in their distress; a weak one, I grant, but still a sign in the sense that signs were understood in that period. To accept words only, however we may value them—and prophets we must remember were not highly prized in those days in their own country—to accept words only as a sign is, I submit, to rob the word of its significance, and to make afterthought the rule of our interpretation of Scripture. F. T. P.

RAHAB AND THE INSPIRED WRITERS.

SIR,—I pass over "B.'s" complimentary and gentlemanly language as to myself. There was a mistake in my reference to Heb. xi. 1. I thought it was to *that* he was referring, and not to Heb. i. 1. But that I pass over. A small thing gives a man an opportunity of showing whether he is a gentleman or not.

2. I now come to his argument. "Infallible," he says, is incapable of being deceived: and therefore cannot be applied to a book. This is trifling. Infallible means incapable of going astray, and applies to writers.

3. All I can make out from his letter is, that no part of scripture can be depended on, as coming from God, unless it is heralded in with "Thus saith the Lord."

4. He asks "how can any one be sure that the inspired words meant the same to the writers, that they mean to himself the reader. In other words, it is impossible for God to convey to us a message, of which we can be sure that we understand the meaning. If your correspondent does not mean this, I am all in the dark.

5. As to verbal inspiration, I do not extend that to every particle, as a *but* or an *and*: and I suppose Isaiah and Ezekiel are at liberty to convey God's infallible message in their own phraseology. But every fact that God records must be true—every testimony to individuals just, and every doctrine orthodox.

C.C., V.-G.

P.S.—His critique on "divers manners," as if it meant with different authority, is quite untenable. A message may have equal authority, whether it comes in a writing, or by word of mouth, or by a sign. An inspired writer, it seems, gives only his own opinion—of much the same value as any one else's—*Credat Judæus Apella*.

SIR,—There is a rule concerning the Greek article, largely treated of by Dr. Middleton in his admirable work on that subject, with which, I am sure, many of your readers are well acquainted. I believe that it was Mr. Granvill Sharp who first brought the matter fairly before the public, and the rule is thus given by him: When two or more nouns (of the same gender, number, and case) are coupled together by the conjunction *καί*, and the article is prefixed to the *first*, but not to the *second, third*, etc., these two or more nouns, whether they be substantives or adjectives, denote

one and the same person or thing. This is also the case when two *participles* are thus coupled together.

To this rule a corollary has been added by Mr. H. S. Boyd, who wrote an excellent essay on it, which is to this effect:— That when two nouns are united by the conjunction *καί*, and those nouns are descriptive of two different persons or things, but imply qualities which might meet in the same person or thing, the article must be prefixed to *both* or prefixed to the *last* only, or prefixed to *neither*.

The rule with this corollary has been applied successfully to two portions of scripture in order to demonstrate our Lord's divinity against the Arians.

One of those passages is in Ephesians v. 5—'Ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ; and the other is in the second chapter of the Epistle to Titus and the thirteenth verse—ἐπιφάνειν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

There is another passage to which I think it might be applied with advantage to theology. I mean the fifth verse of the third chapter of St. John's Gospel—ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, &c.

The reason why I wish to draw the attention of your readers to the application of the rule to this text is that many men in their comments on it, speak of the birth by water and the birth by the Spirit, as if they were so linked together that the one could not take place without the other: that is to say that where there is the birth by water, there is always the birth by the Spirit. And yet we find, from what has been said above, that this notion wont agree with the rule of the Greek text; because there are evidently two births referred to, and if two then not merely *one*, either in the *time* or *manner* of operation.

R. DONALDSON.

August 18th, 1888.

WE regret to learn that the Right Rev. Samuel Smith Harris, D.D., Bishop of Michigan, died at the Langham Hotel on Tuesday evening last. He was only forty-seven, but had so far impaired his health by overwork as to bring on a stroke of paralysis, the first symptoms of which became apparent a few weeks ago, while he was preaching at Winchester. He had come to England to attend the Lambeth Conference, and was to have made a tour of the Holy Land before his return to the United States. He graduated at the Alabama University at the age of eighteen, and after practising for several years at the American bar relinquished his profession and took orders. He was chosen Bishop at Detroit in 1879.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

PREFERMENTS AND APPOINTMENTS.

Austin, Rev. Thomas, Chaplain to the *Malabar*.
Bailey, Rev. R., Chaplain of the Taunton Union Workhouse.
Baker, Rev. Arthur, Chaplain to the *Crocodile*.
Baugh, Rev. Henry, M.A., Vicar of Kempston, Beds.; Chaplain to the Troops at Bedford.

Barry, Rev. John H., Chaplain and Naval Instructor to the *Britannia*.
Black, Rev. James, Chaplain and Naval Instructor to the *Impregnable*.
Blunn, Rev. James H., Chaplain and Naval Instructor to the *Boscawen*.
Boden, Rev. Matthew Henry, Vicar of Countesthorpe, Leicester.
Britten, Rev. Anthony, Vicar of Mydrim, Carmarthen.
Brown, Rev. J. Carnegie, B.A., Association Secretary to the Church Pastoral Aid Society; Vicar of St. John's, Hull.
Butler, Rev. James Theobald Bagot John, M.A., Vicar of Croxton Kerrial, Grantham.
Clarke, Rev. A. D. C., M.A., Vicar of St. Peter's, Stonegate, Sussex.
D'Alton, Rev. Eyre S., Chaplain and Naval Instructor to the *Active*.
Dolby, Rev. Reginald, Chaplain to the *Agincourt*.
Dudley, Rev. Francis, Curate of All Saints', Prittlewell; Vicar of Wilton, near Taunton.
Eisdale, Rev. A. D., Licensed Priest in the Diocese of Edinburgh.
Ellwood, Rev. Charles Edward, Rector of Cottesmore, Rutland.
Flower, Rev. Herbert H., Incumbent of All Saints', Glencarne; Incumbent of St. Columba's, Edinburgh.
Holmes, Rev. C. T., Vicar of St. John's, Lyng Lane, West Bromwich; Vicar of Shrewsbury.
James, Very Rev. H. A., D.D., Dean of St. Asaph; Principal of Cheltenham College.
Johnson, Rev. John E. S., Chaplain to the *Royal Adelaide*.
Jones, Rev. A. H., Perpetual Curate of St. Martin's, Stamford, and Private Chaplain to the Marquis of Exeter.
Kenah, Rev. Samuel, Chaplain and Naval Instructor to the *St. Vincent*.
Linklater, Rev. Mortimer H., Curate of St. Alban's Mission, Nottingham; Vicar of Rowley Regis, Dudley.
Longrigg, Rev. Joseph W., Chaplain to the *Shannon*.
Manbey, Rev. George Henley, M.A., Minister of St. Alban's, Acton Green.
Mills, Rev. B., Vicar of Christ Church, Plymouth; Vicar of Totnes, Devon.
Moss, Rev. J. M., Incumbent of St. John's, Windermere.
Odom, Rev. W., Vicar of St. Simon's, Sheffield; Vicar of Christ Church, Heeley, Sheffield.
Partridge, Rev. Francis, D.D., Rector of St. George's, Halifax, N.S.; Rural Dean of Halifax, and Examining Chaplain to the Bishop of Nova Scotia.
Phelps, Rev. Charles Martin, Perpetual Curate of St. Martin's, Haverfordwest.
Phillips, Rev. David Griffith, Rector of Llanfihangel, Penbedue, Pembrokeshire.
Powley, Rev. Robert, Assistant Diocesan Inspector of Schools in Heytesbury Rural Deanery.
Quirk, Rev. J. N., M.A., Vicar of Rotherham; Canon and Prebendary of Apesthorne, in York Minster.
Smith, Rev. Charles Howes, B.A., Rector of Yelden, Bedfordshire.
Smith, Rev. Edward Floyer Noel, M.A., Minister of St. Mary's, Tottenham.
Straehan, Rev. John, M.A., late Assistant-Priest at St. Andrew's Cathedral, Inverness; Curate-in-Charge of the recently established Mission for Sasswade and District in the Diocese of Edinburgh.
Vaughan, Rev. Charles M., Chaplain to the *Orontes*.
Whymper, Rev. Alfred, Curate of Staveley, near Chesterfield; Vicar of St. James's, Nottingham.

CLERICAL OBITUARY.

Andrews, Rev. Charles Henry, for nineteen years Vicar of the parish, at St. Luke's Vicarage, Kentish-town, on the 21st inst., aged 66.
Briggs, Rev. Francis Brooking, M.A., for thirty-five years Vicar of New Brentford, at New Brentford, on the 19th inst., aged 81.
Hooper, Rev. Francis John Bodfield, Rector of Upton Warren, at 2, Barnepark-terrace, Telgumouth, on the 13th inst., aged 78.
Lomax, Rev. John Joseph, U.A., Vicar of Brenton, on the 14th inst., aged 58.
Simpson, Rev. George, M.A., successively Vicar of Northbourne and Loose, at Tunbridge Wells, on the 15th inst., aged 79.



The Church of England Pulpit.

TALITHA CUMI.

BY THE RIGHT REV. W. PAKENHAM WALSH,
D.D., LORD BISHOP OF OSSORY.

SERMON PREACHED BEFORE THE GIRLS' FRIENDLY
SOCIETY, IN ST. CANICA CATHEDRAL, KIL-
KENNY, ON AUGUST 7TH, 1888.

"And He took the damsel by the hand, and said unto her, *Talitha Cumi*, which is being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose and walked. . . . and He commanded that something should be given her to eat."—MARK V. 41-43.

I HAVE chosen this text, not only because there is something in the action and work of the Girls' Friendly Society which resembles at humble distance the care and tenderness of our dear Master, as manifested in this case of the Ruler's daughter; but also because it suggests to us the important lesson, that when life is vouchsafed to us from Christ, it should be immediately and constantly used to set forth His glory. It is not so much the power as the love of the Lord Jesus that attracts us as we read the story. There was power, divine power, it is true, exhibited in raising this maiden from the sleep of death, when all around considered that impossible. It was the same power which at the last shall raise the dead from their long slumber in the grave. It was the same power which also quickens the soul from the death of sin unto the life of righteousness. But marvellous as is that power, it does not win our hearts to it so much as does the tenderness and condescension which took the maiden by the hand, and when her life came back into the rigid limbs had considerate regard for her health and nourishment, and commanded that something should be given her to eat. "He took her by the hand." Such a touch would have been unlawful for the earthly priest. The law of Moses forbade even an Aaron to touch a dead body, lest he should be defiled. But nothing could defile the great High Priest of our profession; for He was not only harmless and undefiled Himself; but He could not be defiled by contact with us, poor miserable sinners, and just because He was so holy and so pure, He could put forth His hand of love and power to heal and to restore us. He could reach down to our death and misery without contracting our guilt, and raise us up to life, because He gave Himself to die for our sins. "He took her by the hand." It was a token of His gentleness and love. He could have raised her by a word. He could have given her back to

home and kindred without coming near the house of death. But to show His love and sympathy, to indicate His tenderness and concern He took that pale, cold hand in His, and as He did so, the warmth of His love and power accompanied His gentle voice, and thrilled through her prostrate frame, and she arose and walked. It has been noted that in the three instances in which Christ raised the dead to life, there seems to have been a loving recognition of that which was saddest in their case—an only brother in the case of Lazarus, an only son in that of the young man of Nain, and here an only daughter in the case of Jairus' child. How full of mercy and of love is that heart of Christ; how full of help for all who need it most! This society of ours cannot imitate His power; but it may, and it does, humbly imitate His love. It cannot raise the dead, or quicken the souls that may be dead in sin; but it can come with a loving voice and considerate heart to those who need its influence and its help. It can say to one and another, "*Talitha Cumi*—Damsel—I say unto thee arise." It has a word of grace and mercy to win one and another unto Christ. It has a word of counsel and instruction to help them to follow Him. It has a word of cheer and encouragement for those whose troubles or whose trials make such a word most precious. And it is then most Christ-like when it helps its members to dedicate their lives to Him, Who is "the Way, and the Truth, and the Life," and to consecrate their body, soul, and spirit to Him Who gave His life for theirs. Let me remind you, my dear young friends, that all true life must come from Christ; that before we can serve Him aright we must seek and have His Spirit; that just as He raised that maiden from her couch of death, so He is able and willing to raise each of us "from the death in sin unto the life in righteousness," and impart to us that strength without which nothing is strong, nothing is holy. The voice of Jesus in that silent chamber at Capernaum reminds us of another voice which says, "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light;" and the words that follow—"straightway the damsel arose and walked"—remind us how duty, and service, and watchfulness are to follow the bestowal of that light and life—"See, then, that ye walk circumspectly; not as fools, but as wise, redeeming the time, because the days are evil." "Straightway the damsel arose and walked." Here was at once the result and proof of life. By her motion round the chamber in which she lately lay so cold and still, she showed what Christ had done for her, and in so doing she glorified His name. And can we not imagine how ever afterwards that new lease of life would be consecrated to His service; how these hands would work for Him; how these feet would hasten for Him; how these eyes and ears would see and hear for Him; how every power of body and of mind would find their happiest

employ in doing and furthering His blessed will. If the Lord Jesus ever came that way again, (and Capernaum being His own city, it was likely she would often see Him there,) how that damsel would love to listen to His words, and obey His voice, and minister to Him who gave her that new life. And would she not henceforth love her home and her parents more than ever for His dear sake? Would she not more cheerfully and self-denyingly fulfil all the duties of that home? Would she not be kinder and gentler to all around? Would she not be more tender and compassionate than ever to the weak, and the sick, and the sorrowful? Would not that *Talitha Cumi*, of Him who was her very life be ever ringing in her ears to stir her up to duty, to purity, to usefulness? "And he commanded that something should be given her to eat." Her life had been given back to her by a miracle, but it must be sustained by ordinary means. He who could have preserved her life without food, directed that she should be nourished and strengthened by giving her something to eat. And it is even so as regards our spiritual life. That life is a divine thing and is the gift of the Holy Spirit bringing us into union with Christ for our salvation, and infusing new powers and influences into our hearts. But that life must be nourished and sustained by those means of grace which have been graciously appointed for our growth in Godliness. Remember therefore that these are to be used diligently and constantly; that you are daily to feed on the Word of God; that you are continually to draw near in prayer to the Throne of Grace; that you are gratefully and unceasingly to use the ordinances of God's house, and more especially that divine feast of love at the Lord's Table, by which you are to be constantly strengthened and refreshed. Thus you will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; thus you will be enabled to go from strength to strength; thus you will be prepared both for the duties and the trials which may await you as you journey on through life; thus you will be enabled to walk in the way of God's Commandments. Need I point out to you, my young friends, the bearing of all this upon yourselves? If you have found life *in* Christ, remember that henceforth your life must be *for* Christ. You bear His name. It was inscribed upon your forehead at your Baptism. You profess to be His servants, and many of you have sealed that profession at your confirmation, and again and again at His Holy Table. O, take care that your profession is a reality, and seek evermore for His Holy Spirit, that you may serve and please Him in newness of life. You owe to that dear Saviour all you are and all you have. He gave His life for you; yield you your lives to Him. For "ye are not your own; you are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's."

I have glanced at what the home life of that young girl at Capernaum was likely to be. Try and let yours be like it. An apostle has said, speaking of the young—"Let them learn first to show piety at home." Home has the first of claims upon us, in the way of duties; and home is the place to train and discipline us both for our duties in the world, and for the enjoyments of the blessed home above. "Honour thy father and thy mother" is the first commandment with promise. Does she make home happy? is the very first question I would ask if I wished to form an idea of a girl's character. "I feel," said a young disciple in the first flush of her love to Jesus, "I feel as if I must go and preach to sinners about the love of God." "Yes," replied a wise and loving counsellor, "but let that preaching be the life of faithful service amongst those whom God has given you at home." Have you ever thought of how much help, and comfort, and blessing you might be there?

Daughters, think what you may be

To your father, mother;
Sisters—what your influence is
O'er your darling brother.

Look from you, or pleasant smile,
A gently spoken word,
What an influence it is—
To be used for good.

Many a lad beset with snares
Fights his battles bravely;
Says, years after, through his tears,
'Twas my sister saved me.

And as to the bearing of your present life at home on the future of your own, let me read for you some thoughtful words from a lady who loved young girls well: "It may be that you are one day to have a house of your own, and to be a blessed mother in some day of the future; that somewhere there is preparing himself for you one whose life you are to share. So prepare yourself for Him. Save yourself in all your graces, in all your virtues, in all your modest retirement. Do not fritter away your affections. Do not give up your sweet modesty for boldness; do not part with your gentle retiring manner for fastness. Do not lay yourself out for admiration. At present you belong to your parents, and your aim should be to make them happy. By-and-by in your own home God may call you to bless and to be blessed. Strive to make yourself worth having. Watch over every virtue and nourish it; guard against every fault and root it out. By God's help strive to become now all that you hope to be then."

Closely connected with this subject is another which stands prominently amongst the objects for which the Girls' Friendly Society was founded, namely, to encourage purity of life. You can do much to make men believe in the nobility of womanhood by your chaste and pure conduct and conversation, and in doing this you will be conferring an infinite blessing upon the world, while you will be establishing a wholesome safe-guard for

yourselves. Let me venture a few hints gathered from the same source—"Never accept gifts and favours from those who have no right to bestow them on you. Never condescend to familiarity with those who are not entitled to it. Be yours the gentle dignity which insures respect. Be yours the modest reticence of speech and action, which forbids all unwarranted approaches. A woman's truest safety is in her purity of purpose and of manner. Never be the doors unlocked which stand between her pure womanhood and all unseemly advances. Beware of all secret letters and stolen interviews. . . . Silence with indignation the first utterance of an impure word or thought. Remember that it is the 'pure in heart' that shall see God."

Another point to which the Girls' Friendly Society turns your attention, is that of usefulness and thrift. Its object is not only to help its members to get blessings for themselves, but also to be the means of communicating them to others. "No child of the Kingdom should live an idle life." "Lord, what wilt thou have me to do?" should be the earnest question of a quickened soul. We are sent into the world, and we are left in it in order that we may be useful, and that we may follow the steps of Him who went about doing good. And to do this we have not to leave the sphere in which God has placed us, nor to wait for great occasions, but just to seize and use the daily opportunities that lie around us. The ministry of little things is one of the most important functions of all lives. The little kindnesses, the minor duties, the small attentions which invite us every day are as oil to the machinery of life, and make it move more smoothly and more happily. There may be more religion in renouncing your own gratification or ease in order to serve another than in sitting down to read a long chapter in the Bible. The true life is the life of self-denial; the most sacred pleasure is that of giving pleasure; and to do this when it costs us some surrender, is a gentle but blessed martyrdom which does good to ourselves as well as to others. And then think of the sunbeams of love and kindness, which through the youngest and humblest amongst us may be sent into homes less happy than our own. The flower, the message, the text, the book which tells some sick or tried one of our thoughtfulness and sympathy, may be more potent than the medicine of the physician. And they who have been healed and quickened by the great Physician, will love to minister to the weak and wounded members of Him Who was "The Man of sorrows, and acquainted with grief." But in all you do cultivate a cheerful spirit, or as the apostle puts it, "Whatever ye do, do it heartily as to the Lord, and not unto men." Let nothing be done grudgingly, or sullenly, or hesitatingly. There is far more in the spirit and way in which any duty is performed, or any kindness exhibited, than in the thing itself:—

A loving, cheerful temper,
A gentle, smiling face,
Will cast a ray of brightness,
Within the darkest place.
Words, deeds, and looks of kindness,
Are sunbeams bright and fair—
God help you, dear young Christians,
To shed them everywhere

The first qualification for work is to imbibe the spirit of work, or rather of the Master—to do it for His sake and for its own sake. All work, however lowly, is worship if it be done for Christ, and whatever helps our life, as to its usefulness, will help our souls as to their growth and progress. In getting good and doing good you are building up your own characters, and fitting yourselves, as in no other way you can be fitted, for the future that lies before you. One of the noblest and most useful women that this century has produced (best known by her initials L. N. R.), tells us that her first stimulus towards doing good was finding, when she was a little girl, that she could help an aged cottager who was almost blind, by threading her needles for her. That simple act of kindness led her on to others, and in time developed that noble character which made herself "a mother in Israel." Let me give you in her own thrilling words the record of her experience, and the great lesson which she has bequeathed to every one of us:—"When thou hast learned to do all things for the Lord Jesus, it will shed pleasure over all dull things, softness over all hard things, peace over all trial, woe, and suspense. It will make contradiction sweet to bear it meekly for Jesus; poverty honourable to be poor with Jesus. It will gladden toil to labour for Jesus, and sweet will be the repose which rests safely on the breast of Jesus. Then will life be glad when thou livest to Him, and death will be sweet to die in Him—With Him, and to Him, and in Him to live for evermore." May the voice of Jesus reach each of your young hearts, in power and love, saying to any who are yet dead in sin—"Talitha Cumi—Arise from the dead and Christ shall give thee light;" calling to any who are living a life of selfishness and uselessness—"Talitha Cumi, Shake off your indolence and self-seeking, and live for others and for God;" speaking to every one of you and saying, "Damsel, I say unto thee, Arise—arise to noble aims, to earnest endeavours, to a pure and holy life."

Damsel, who'rt mounting up the steep
With hope so high and strong;
Give Him thy heart to save and keep,
From all that's weak and wrong.
His grace shall guide thine onward path,
His love thy light shall be;
From sin, from sorrow, and from death,
Arise, He calleth thee.

Up from the shifting sands of time!
Their glory is but dross;
Up from its thousand griefs, and climb
Above them by His cross!

Whate'er thou art, whate'er thy part
In this poor world may be,
Come to the Way, the Truth, the Life;
Arise, He calleth thee.

A MODEL OF SERVICE.

BY THE REV. CHARLES PRIMROSE, M.A.,
CURATE OF ST. MARY'S, ELLAND.

PREACHED ON FIRST SUNDAY AFTER TRINITY,
JUNE 3RD, 1888.

ST. MARK xiv. 3-9.

THIS fine bit of Gospel story, as told by St. Mark, we have in the following words (St. Mark xiv. 3-9):—"And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Though at some length, it is worth repeating the story in the fine words of Tennyson:—

When Lazarus left his charnel cave,
And home to Mary's house returned,
Was this demanded—if He yearned
To hear her weeping by his grave,
Where wert thou, brother, those four days?
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.
From every house the neighbours meet,
The streets were filled with joyful sound;
A solemn gladness even crowned
The purple brows of Olivet.
Behold a man raised up by Christ;
The rest remaineth unrevealed.
He told it not; or something sealed
The lip of that Evangelist.
Her eyes are homes of silent prayer,
No other thought her mind admits.
But he was dead; and there he sits,
And He that brought him back is there.
Then one deep love doth supersede
All other, when her ardent gaze
Roves from off the living brother's face,
And rests upon the Life, indeed.
All subtle thought, all anxious fears
Borne down by gladness so complete.
She bows, she bathes the Saviour's feet
With costly spikenard, and with tears.

Thrice blessed whose lives are faithful prayers,
Whose loves in higher love endure.
What souls possess themselves so pure,
Or is there blessedness like theirs?

Our great English poet, you see, evidently identifies the Mary of this story with the sister of Martha of Bethany, for which I think there is a strong probability; though, if any of you are not satisfied with the statements of the twelfth chapter of St. John's Gospel as making out, or pretty clearly pointing to this identification, it is no great matter, as no material point beyond that of peculiar interest is involved either way.

The points of interest in this narrative are so numerous, and so many suggestive and practical lessons can, without any straining, be found in it, that I only profess to explain somewhat of the historic setting of the passage, and get out of it at least some of its fine practical teaching.

In the words "She hath done what she could," there fell from the Saviour's lips the crowning defence of her act, while in several other distinct particulars warmly approving of what she had done.

Note carefully that you have here, on the one hand, no undue familiarity with the humanity of Christ, nor, on the other hand, any ignorant worship of His divinity. You have simply a friend treated with ordinary and kindly hospitality, it being the custom to offer one calling by the way first the bath, and then the perfume, than which, to a traveller in a hot and dust-blowing land, nothing could be more welcome and refreshing. Ordinary hospitality, I say, Yes! And yet this was more than ordinary, for this was no ordinary friend. The box of ointment was in every sense a precious one. If sold, it would realise in our English money nearly eleven pounds sterling. And then of special value to herself, for like most Jewish maidens, Mary had in all probability laid aside this bottle of precious ointment for her own bridal day.

This, you will say, was gratitude in remembrance of His kindly words of teaching and of comfort to herself, and of His more than kindly deed in restoring to life her dead brother. It was, too, respect and reverence. It was all this and more. It was love in return for His love. It was sacrifice, the deepest and purest kind of love. Does, indeed, heaven or earth know of that which we call love, that does not include more or less of sacrifice? It was, too, under the circumstances spontaneous, so genuine and natural.

We here see the principle and measure of all true devotion to Jesus. Mary's power of loving, her capacity of self-devotion, sprang out of attachment to the person of Christ. Like her—if only you and I have loyal hearts—we shall never be much at a loss as to how and when to express our loyalty. Hers was a true and free spirit of love, inventing ways of her own in expressing it, choosing those that lay nearest to her hand. True love

is always original, and creative. Hearts full of love to Jesus—filled up out of that ocean of love where-with He first loved us—will never experience much difficulty, and will not need as of old in Judaism (when there was no God-Man as the Centre and Person of Love) a multitude of details and precepts to guide them in expressing their love. The mere fact that we have—if we have—loyal hearts will be enough to all true disciples and lovers of the Lord Jesus. Oh, let us never forget the very important and precious truth to us, that we are not the free children, but the free men of Israel—free with that freedom wherewith Christ makes all His people free—free, that is, not to run into the cold corners of doing just the least we can, so as to pass muster as respectable Christians—just as good as so many others, you know—free, do you say, to just all but shake hands with the Laodiceans. No, not this, but free from the warm centre of His Cross, to do the very most we can, and to do this most now and here in our own day and generation. We are free, I say, not to give Christ the service of half our hearts, which may the Holy Spirit show us to be bondage, to be a most unsatisfactory, and most unjoyous, and unreal service. We are free to give Jesus our whole hearts. "Give me thine heart," He says to us. Why, He gave Himself for us, and you and I are now free, and it is a blessed freedom for which we can never be too thankful, to give Him ourselves and our all. Not our money merely, but our energies and prayers—our sympathies, the entire consecration of both body, soul, and spirit. If we have done so, sure I am we shall understand both the nature and the extent of our service. Just what a loving heart can at the time do, and as it can do it, that let it do with simplicity and cheerfulness, without regard to the question that it is not a great deed in itself that we are doing. It may, indeed, be a very small matter, only if the natural expression of our love at the time, and under the circumstances we find ourselves in, then it is the very thing for us to do, whether reckoned great or small. Just what you can, and don't be ashamed, whatever the service be, to do it very well and carefully, knowing what a loving, gracious Master you are serving, who, to be of service to us, thought, so to speak, nothing beneath Him, nothing too hard to endure. St. Paul, you will remember, could not only reason well and sturdily on first principles of theological thought, but was not ashamed, when occasion demanded it, to make some good tent-pegs, and to finish them, I should think, so as to command the best market price. You know best yourselves what you can do, though I must say, dear friends, that until you have actually tried your hand—and not once or twice merely—at this, that, or the other kind of "good works," you cannot be certain whether you can do it or not. How varied such service is, such as hunting up neglected little ones and gently leading

them "into the congregation of Christ's flock," teaching in Sunday-school, reading a bit to a bed-ridden friend or neighbour, seeking at your own firesides to reflect the tolerant and hopeful spirit of Jesus—in any way you can, to elevate and brighten the religious and social life of the parish, to extend Christ's kingdom on earth both at home and abroad, so dear to His heart, and possible in a great variety of ways to us all.

I fear, indeed, that there is sometimes a danger of our forgetting that after all our service consists of littles, only again and again repeated. Even as the world judges, small things constitute almost the whole of life, certainly very much of the comfort of domestic life depends on attention to them. God attends to small things, sparrows not falling to the ground without His ken and care, lilies and tiny pretty flowers of the field not growing without His tending, the very hairs of our heads being all numbered by God. So with reference to our Saviour you have many sermons of His, but only one sermon on the Mount, many quiet miraculous healings by the wayside, and only one hushing of the tempest on the lake. Men, too, of comprehension are men also of detail; as, for example, Washington, Napoleon, St. Paul, Shakespeare, and all our leading statesmen and administrators. It is, believe me, not far off the mark to say that thorough grasp and devotion to the general principles of one's work, combined with close attention to its details, is the secret of most of the efficiency and success in the world.

Oh, for Christ's sake, then, and for your own sakes as His professing people, neglect not the doing of little deeds of kindness, and of loving service that lie often so close to your hands to do. We cannot all be Livingstones or Bishop Patteson, Florence Nightingales or Grace Darlings, Isaac Newtons or Faradays, Martin Luthers or Bishop Hanningtons, Miss Clugstons, Lady Aberdeens, or Lady Burdett Coutts. No, but we can all be ourselves, our best selves so to speak. And are we always this? Do we always strive to do and to enjoy in our own day, and generation, our own duties and our own privileges of Christian service? Do we always seek to do vigorously and lovingly that which lies nearest to us to do?

Let us one and all seek to have more of the spirit of the words—"I would not have the restless will that hurries to and fro; seeking for some great thing to do, some secret thing to know; wherever in the world I am, in whatsoever estate, I have a fellowship with hearts to keep and cultivate, and a work of lowly love to do; content to fill a little space, if Christ be glorified." If no disciple of Jesus can well rise in the highest sense to doing what he or she should do, it is, observe, a less thing we are here asked, Are we doing what we can do? Do we deserve this approval of our Saviour? Are we, I ask, doing to, by, and with our Lord and Master what

we can, all that we can do? Are we striving so to do?

The story goes on to tell us that Mary came aforehand to anoint Christ's body to the burying. How exactly she knew that Christ was near His death I do not know, unless from the deftness of her womanly intuition she saw on His countenance traces of coming death, it being now only twenty-six hours or thereabout till the final seizure and crucifixion of our Saviour. Here Christ, in the fourth note of His approval of her deed defends her by substantially saying—Oh, my Jewish countrymen, when any of your friends die, and ye anoint his body with ointment, ye are not then in the habit of saying that such is waste, and that it should be sold and given to the poor. Now, what your sister hath spent on my body hath been spent on a body as good as dead. It may be that she herself did not see the full meaning of her act, and how it fitted in to the wondrous web of Providence; for the women, St. Luke tells us, came up to the sepulchre with their spices and myrrh to anoint the body, and were much perplexed to find that the body was not there. Their kindly and seasonable act has already been done. How every human life is hedged about, and surely none more so than Christ's, with surpassing providential tokens of the divine loving-kindness.

The last note of our Lord's commendation is that it will be spoken of for a memorial of her wheresoever the Gospel is preached throughout the whole world.

"Time's blast shall quench the lights of carnal story,
But here shines on in tranquil skies afar
A bright unclouded beam of deathless glory,
Lit in the morning star."

A deed is really small or great, long or short lived, in proportion to the greatness of the person with whom it is associated. Now Christ is the greatest person in the world, and therefore deeds that are associated with Him are great, and live because He lives, are in truth as eternal as the centre round whom they revolve is Himself eternal. Any act, then, however small, when associated with Jesus becomes immediately great, so that no word, no work, no sacrifice, no affection, is wasted of which Jesus is the object. It is such deeds, and such only, that live, and that are most truly immortal. Not the battles of Marathon or Thermopylæ, or Waterloo, or Tel-el-kebir, or the famous marches on Cabul and Candahar by Sir Frederick Roberts, are longest preserved in memory or longest keep a place in loving human hearts. Take, say, the battles of Marathon, Thermopylæ, and Waterloo—turning points, you will say, in the world's history, and of keenest interest to students of human progress. Yes; and yet I am convinced for every two—out of those, of course, who know of these battles and of this portion of Gospel story—who think and speak of them, you will find

far more than two thousand who think and speak of this woman's lowly deed of love.

A soldier once, we are told, but a few years after a great battle, could remember only this of it. His commanding officer had been severely wounded, and was being conducted on horseback off the field. He asked for a glass of water, and just as he was about to put it to his lips, a common soldier, dying, was carried past, whose eyes were, with a sad wistfulness, fastened on this glass of water, which, without hesitating, the brave general put away from himself, and without tasting the cup of water, ordered it to be passed on to the dying soldier. A few days after, this general died of his wounds, and, though the soldier had forgotten all about the battle, he yet remembered this little but really beautiful incident in it. We read, indeed, that "Whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Long since has Mary heard the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." You would like this said to you, so would I, so would all of us; and just as we are true and faithful here like her, will such hereafter be said to us. Are we, like her, doing what we can now?

If now we are faithful soldiers and servants, we too shall have a similar welcome to our abiding Fatherland. I am taking, you see, for granted that you are all Christ's faithful soldiers and servants, and fight under the banner of His Cross. How very significant words were used at your baptism—"We receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." Then at confirmation you of your own free will and publicly renewed your baptismal solemn vow and promise, and at Holy Communion you let the Church still further seal it to you, and have yourself strengthened to keep your early pledge of discipleship. And yet do not deceive yourselves, by cheating yourselves into letting, so to speak, the Church do either too much or too little for you. However necessary and proper the observance of baptism, confirmation, and Holy Communion are, under all ordinary circumstances, as the commands of Christ and His Catholic and Apostolic Church, you can always, I believe, tell from your own hearts and lives whether or not you have betrayed Christ, whether or not you are His servants or the servants of another master. If any of you have good reasons for thinking you are not Christ's true and good people, oh! why for a single day longer remain so? Come even now up to His Cross and

get the new heart, and the new spirit given unto you, and go back afresh to the world with all its work and duties. Becoming disciples of the Cross you will have a new meaning, a divine purpose and brightness shed over your whole life and work, while I feel certain that, like your sister of the first century, in the service of Jesus your new master, you will from the warm centre of His Cross, do, and have a right hearty pleasure in doing all that you can.

“Thou hast thy record in the monarch’s hall,
And in the waters of the far-mid sea;
And where the mighty mountain shadows fall;
The Alpine hamlet keeps a thought of thee;
Where’er, beneath some Oriental tree,
The Christian traveller rests; where’er the child
Looks upward from the English mother’s knee,
With earnest eyes, in wondering reverence mild,
There art thou known. Where’er the book of light
Bears hope and healing, there, beyond all blight,
Is borne thy memory, and all praise above.
Oh, say, what deed so lifted thy sweet name,
Mary, to that pure, silent place of fame?
One lowly offering of exceeding love.”

NOTES FOR CHILDREN’S SERMON.

BY THE REV. H. G. ROSEDALE.

LET us see what we may learn with respect to our mode of life from our Lord’s name.
J = Joyful.—Our Lord wishes us to be so, St. John xvii. 13.—That they might have My joy fulfilled in themselves, St. John xvi. 22. Your heart shall rejoice, and your joy no man aketh from you, St. John xv. 11. That My joy might remain, and that your joy might be full. St. Peter, too, tells us this—1 Peter i. 8—Ye rejoice with joy unspeakable.

E = Earnest.—Remember our Lord in the garden of Gethsemane, was not He in earnest, see Him on the cross. His rebuke of the professing Pharisees. St. Paul tells us to be hearty and earnest, Col. iii. 23. Do it heartily as unto the Lord.

S = Steadfast.—What an example we have in Jesus of the power of endurance. Quote hymn: “Forty days and forty nights, tempted and yet undefiled.” Our Lord’s temptation by the devil, after fasting forty days. The early Christians were steadfast, we read Acts ii. 42. They continued steadfastly in the Apostle’s doctrine.

U = Useful.—Think what a life of usefulness Jesus Christ lived. “He went about doing good.” Healing the sick, giving sight to the blind, etc., and so St. James tells us, St. James i. 22: “Be ye doers of the word and not hearers only,” and we are told “Be not weary in well-doing.”

S = Separate.—Our Saviour set apart His disciples. They were to be different from the rest of the world, in view of final separation of sheep from goats. St. Paul teaches us to be so, Heb. vii. 26. Separated from sinners, and in 2 Cor. vi. 17, Be ye separate, saith the Lord.

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 1, 1888.

RELIGION AND SCIENCE.

“THE physician of the future will be more inclined to study the Bible than hitherto. He will study it in the spirit of modern scientific freedom and historical research, not under the influence of mere tradition and ecclesiastical authority. Thus only can the reconciliation of science and religion ever be brought about.” These were the words of Professor W. T. Gairdner, of the University of Glasgow, in referring, in his address as President of the British Medical Association, to the connection between religion and science. And when we remember the number of students who yearly have the advantage of attending his course of lectures, many of whose characters and dispositions may possibly be modified or moulded by the influence of a professor who has ever been looked upon as an earnest and conscientious seeker after truth, this expression of opinion, coming with such weight from so important a source for directing and training the young mind when it is just in that condition to receive firm, deep and lasting impressions, cannot but derive due and mature consideration from scientists and theologians alike. It cannot be denied that in the greater enlightenment of the present day with our facilities for intercourse with foreign nations; our improved opportunities for education; our rapid strides in science with the wonderful inventions and innovations which have arisen therefrom; there is a much greater curiosity and interest bestowed upon antiquities and antiquarian research. It must further be admitted that in those researches the Holy Scriptures are not overlooked, but are discussed in the sceptical spirit of the times with various suggestions as to what is really authentic and what may be allocated to tradition and legends, or explained in accordance with the most recent and approved scientific principles of the modern enlightened age. The cry arose again and again, What has science to do with religion, or religion with science? Nevertheless, the spirit of investigation, conducted on the simple

scientific basis of accepting as dogmas such facts only which are within the grasp of the human understanding, has, without doubt, produced an extraordinary metamorphosis in religious circles. The Church, however, stood aloof as long as she possibly could; affecting a calm, dignified taciturnity; causing grave doubts and uneasiness even amongst those believed to be safely within her pale; while affording some foundation for the insinuation that "theologians are men who decline to examine evidence." But when she found Scepticism and Agnosticism spreading and growing up around her with such rapid strides as to be likely soon to choke out the glimmering light that was still left in her, an effort was made to rouse her from her torpor, restore her to energy, and induce her representatives to make the attempt, when more than one reading of any particular passage of the Scriptures were possible, to conciliate science by adopting that interpretation most in accordance with her fixed laws; instead of endeavouring to convince the people against their own better judgment and rational understanding that the Scriptures must be accepted literally, or only with such explanations as might be admitted by their spiritual advisers, who, at the same time, strongly discountenanced the exercise of the layman's reason, judgment, or understanding, when engaged upon the perusal of the Scriptures;—intellectual faculties with which his mind is endowed from birth to be trained and developed in the process of time; talents bestowed upon him by a merciful Almighty, not to be permitted to lie dormant, but to be used and evolved to the utmost according to the ability of him who possesses them; these were to be suppressed, and preference given to the superstitious darkness of mediæval ages. The result is shown in the intelligent reading of the Scriptures now as compared with that of past generations.

From Zoroaster or Zerdusht, the great reformer of the Magian religion in Persia, who lived about B.C. 490, we learn that Oromasdes is the Persian god of good; Arimanius the Persian god of evil; while Mithras acts as divine mediator between the two. The contention is to continue between them for 6,000 years, then Oromasdes will reign supreme, and men will live without eating, and in perfect happiness. This is both interesting and important, as displaying the Persian attempt to account for that struggle between good and evil which has been going on in the hearts and minds of mankind ever since man was created; and further, that they in those days recognised a divine mediator. The Magian religion still exists in parts of Persia, where its votaries are called Guebres; also in Bombay and other parts of the East Indies, where its devotees are known as Parsees. They regard light as the most glorious symbol of the Deity, and in their temples they have sacred fires continually burning, before which they offer their solemn public prayers, not that they worship fire, but only God in the fire; they may likewise be seen devoutly praying before the sun, to which the same explanation is applicable, viz., they do not worship the sun, but only God in the sun—an explanation which is equally as satisfactory as that offered by many of the Christian faith, who so readily bend the knee before the altar and the crucifix, pray to the Virgin Mary and the saints, or mumble incoherently over their rosaries; practices indulged in by those who, in former days, degraded the noble trust they undertook of elevating the moral and spiritual condition of their fellow-creatures, by the mercenary and pusillanimous

motives evinced in their parsimonious transactions. "The Golden Legend"—one of the earliest volumes printed in this country, probably by Caxton himself—was a collection of legends read to the people by the priests instead of sermons for the purpose of instructing them in religion. A few of these legends may be worth narrating here as showing the trickery, fraud, and falsehood resorted to in order to retain a hold on the people, by working upon their emotional imagination through their ignorant credulity. One day, while St. Gregory was officiating at the altar, a bright cloud descended, filling the church with so heavenly an odour that none dare enter. On another occasion he caused the consecrated bread to appear as visible flesh. On the visit of certain ecclesiastical ambassadors to Rome to search for relics, St. Gregory gave them a linen cloth which had been in contact with a saint; this gift the ambassadors did not appreciate, when he pierced it with a knife, and the cloth miraculously shed blood; again, he absented himself from Rome to escape the honour of being made Pope, when a pillar of fire and a crowd of angels appeared above his head, by which sign he was recognised. The story of St. Denis or Dionysius is perpetuated in the neighbourhood of Paris by the church which bears his name, and which was formerly the mausoleum of the French kings. St. Dionysius is reported to have been beheaded for his adherence to the Christian faith, and immediately after his decapitation his dead body rose from the ground, took his head in his hands, and walked a distance of two miles amidst a crowd of angels, when, meeting an old woman, he placed his head in her hands. Such were the wonderful tales with which their flocks were overawed into complete submission, if not abject servility, to the decrees of the Church, as interpreted by the priests; who likewise duly appreciated the force of *will power*, being fully cognisant of the influence of a mind of more powerful calibre in the glow of health over one reduced by disease, fasting, or suffering; frequently acting upon this knowledge to coerce a patient while in a delicate state of health to submit to any conditions they wished to impose upon him; if of a more robust nature, they would confine their victim in a cell, and starve him to that degree that, sick at heart, worn out mentally and bodily, he would at length yield to their importunities, and so escape further punishment, for they not only looked after the spiritual welfare of the community, but attended to their bodily ailments as well, combining the profession of physician with that of priest. This combination of physic and religion, with the sanction and under the auspices of the Church, one would have naturally expected, could not but prove salutary to the progress and advancement of both professions; such anticipations, however, were not justified by the result, as medicine, like religion, was buried in the convents with the priests, and their secret decoctions, charms, and incantations were as obscure as the lives of the mysterious personages who exercised them.

Tempora mutantur, nos et mutamur in illis. If we look into the history of medicine throughout the various vicissitudes of the past, we must be prepared to find her principles at times greatly shaken while her practice has been ruthlessly revolutionised even within the limit of a comparatively recent period. Phlebotomy, practised at one time upon both sexes of all ages, as a preventive for every disease that flesh is heir to, is now never employed; alcohol, formerly so freely administered in fever cases, is at present but

sparingly and cautiously used; and no intelligent patient would have any faith in the success of the remedy recommended a few years ago for hydrophobia, to kill the mad dog by which he had been bitten, although such a proceeding would doubtless prevent the possibility of others being bitten by the same dog. If we turn to surgery we find no necessity in these days to heat the amputating knife for the purpose of searing the bloodvessels as it passes through the limb, and preventing the loss of blood; nor to stop the flow of blood from an amputated stump by plunging it into boiling pitch. The science of surgery has made such progress that a patient may be placed under the influence of an anæsthetic, his limb amputated and dressed, and the patient laid comfortably in bed without knowing anything about it, and when he awakes frequently begins to express a wish that it was all over. Nay, more, a patient may be chloroformed, the body opened, the internal organs examined, the diseased one removed, the body sewn up again, and the patient recover. If the report of such an operation had been published at the beginning of this century, how many of the medical profession would have credited it? How many of the general public would have involuntarily uttered the contemptuous ejaculation—impossible? How few would have accepted it in the light of a miracle! Yet such has been the progress of science within the past few years that this operation has been performed very many times. How has this progress been effected? By the acquirement of knowledge through research and the exercise of the reasoning faculty of the mind; for, in the absence of actual experiment, it would have been impossible to arrive at any definite conclusion as to the probable success of such an operation except by reasoning and comparison.

While such vast enlightenment has been accredited to medicine and surgery through the advancement of science, the clouds of mystery and superstition which so long enveloped the Church, and which were engendered by the clergy of past generations while they have been—indeed in some cases are still—fostered by those of the present age, are gradually dispersing before the light of the people's better understanding, assisted by the deep research and plain, outspoken, manly words of some of our most exalted Church dignitaries; these have been the means of clearing away obstacles and removing difficulties from the path of many who, from their scientific training, could not reconcile their conscience to the entire and literal acceptance of the Holy Scriptures. It must not, however, be overlooked that there are many in our midst who prefer a smattering of science which teaches them that cattle eat herbage, we eat cattle, and when dead and buried the gases into which our bodies are resolved, help to form food for those herbaceous plants upon which the cattle feed; going far to prove the truth of the old saying, "a little knowledge is a dangerous thing"; for this is their creed, and they live accordingly in the present looking for no hereafter, blunting all the finer and higher aspirations of the human intellect, and levelling themselves with the beasts they feed upon. This may be discouraging to those who strive so faithfully and so assiduously to elevate mankind, but, as Professor Gairdner himself reminds us, "the day of real science is only just dawning." Christianity, nevertheless, has little to fear from a candid, unbiassed, scientific investigation into her previous history; there may be much, in the present state of our knowledge, we are unable to decipher

or explain, but which may be accepted on faith as facts which will be rendered perfectly intelligible in future years when knowledge has still farther advanced; there is also much whose interpretation has been made clear and simple when explained in the light of our present knowledge, without whose agency it is a blank—incomprehensible, unintelligible.

Let the Church, therefore, open wide her portals and welcome the light of science to assist her in the interpretation of the Scriptures; for it may unquestionably be assumed her desire in the present day is to elicit, not to suppress, the truth, and thereby win souls to Christ in a manner open and straightforward, not surreptitiously by deceit. Let her remember this age is a practical one in which it is to be feared the people as a rule have little respect and less reverence for old-established institutions, consequently are the less likely to accept the teaching and formulæ of the Church, unless when in touch with their own understanding; that understanding has been greatly expanded by the spread of knowledge from the facilities extended to the people for education. The best method of reaching that understanding, therefore, is through their reasoning faculties, with illustrations from the knowledge already within their possession, frankly confessing the inability, where it arises, of simplifying the Scriptures with the knowledge at command. Such a course is pursued by many of the clergy of the present day; a course of judicious honesty which enlists the gratitude and affections of their congregations; and one which, while creating self-respect in the people by instructing them as rational beings, will assuredly tend far more towards inducing reverence for the Church, than all her past mystifications or present formularies.

OUR CHRISTIAN YEAR.

FOURTEENTH SUNDAY AFTER TRINITY.

In these nineteenth century days of high pressure, stern competition and little leisure; when all things, to be a success "must pay," we find ourselves, even in spite of our earnest aspirations to the contrary, wishing for something very helpful, very practical in religion. At times, when we can reflect a little, we feel annoyed with ourselves because we are inclined to treat quiet, contemplative souls with something like disrespect. "It is all very well for *them* to dream," we say: "We haven't time for such vagaries." In many cases we do well to rebuke ourselves for such sentiments. Those who "in patience possessing their souls, find time amidst the turmoil of a busy life to hold close communion with God, steal a march upon the most energetic *prayerless* ones. Those who are citizens of the Heavenly Court, will never be *really* behind in the race of life. Our collect for this week puts before us a very *practical* petition; something for everyday use. We desire that God will bestow upon us an increase in those qualities, which will enable us more perfectly to perform our duty towards Him; our neighbour and ourselves.

1. *Faith.* At our Baptism we were incorporated into the Church; the blessed company of all faithful people. How have we kept our oath of allegiance? Are we, in our *every-day life*, in what we sometimes think the "little things," *faithful people*? Let us pray very earnestly for more faith—more belief in the Mercy,

Love and Justice of God. How different would be our lives, if we believed with all our hearts, the things we know of God. If we realised more our position, should we not be *ashamed* to be discontented, selfish, and mean?

2. *Hope*. It has been well said that "hope sets all the wheels of the soul in motion." We have all had our seasons of intense anxiety from some cause or other. Perhaps we have not all realised what a powerful factor in the patient bearing of them, has been the thought, that brighter days were in store. Even in our saddest moments God has sent His bright messenger to cheer us with the feeling, it cannot last for ever. *All* have this consolation, the Christian a brighter one still. That however bad things may look and continue to look, there *is* "a rest that remaineth for the people of God." Then let it be our duty to ourselves to brace our failing courage by the exercise of this God-given quality; that we may brave and cheerfully face our trials, and endure patiently to the end.

3. *Charity*. The *last* in order, but the *first* and chief in importance. "Now abideth Faith, Hope, Charity; these three: but the greatest of these is Charity." Not the giving of alms, though this is included; not the affection which bestows itself easily upon those we admire; though this must not be omitted: but the enduring Love, the reflection of the Love of our Master, which enables us to spend and be spent in the service of others. A love which makes hard tasks easy; which brings bright sunshine to our homes; pleasant smiles to our faces, and kind sympathy into our hearts.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 94.)

CHAPTER III.—continued.

CAMDEN, who filled the office of Lord Lieutenant until June, 1798, many years after urged Knox to write a history of the Union, alleging, that no man was so competent at once from literary ability and acquaintance with the subject. Lord Castlereagh urged the same request.

London, 30th March, 1811.

MY DEAR KNOX,—I don't know whether the moment is yet come for giving to the empire a history of the great events—the rebellion and the Union, stripped of the virulence, which characterises Musgrave and Duigenan on one side, and Plowden and Barrington on the other. Such a work would accelerate all the good effects of the measure, and would perpetuate the literary fame of the individual who executed it. I wish you would turn this suggestion in your mind. *I know no person so equal to it as yourself*. You have been not only the eye-witness of both transactions, but have reflected deeply, and written ably on them in their process. You were, besides, in close habits of confidence with the surviving actors in both those events. The private papers, the official correspondence—in short, all these sources, which the future historian will look for in vain, will be open to you without reserve. My own stock is great. Lord Camden and Lord Cornwallis, Cooke, and other friends, could supply ample materials; and the latter would, I have no doubt, both animate and assist you in your labours. Such a work is essential to the public interest, I had almost said to the public safety. And I really think it would come before the world with great advantage in your name, as you are known to be incapable of

stating what you do not believe to be true; whilst the confidential relations in which you stood towards those in government, at that period, must have afforded you an opportunity of knowing more than any of those who have professed to inform, but who have, in fact, deceived the nation, upon the true character and spirit of that interesting epoch in the history of Ireland. Your sentiments upon the religious branch of the subject singularly qualify you to write not only impartially, but to speak prospectively the language of peace and conciliation to all. It is a great work, but it is worthy of your exertions. I need not add how truly happy I should be to aid you with any lights I possess. And if you will, when engaged in it, pass occasionally, as you used to do, a few weeks in my family (an invitation in which Lady Castlereagh most warmly joins), I think we should, by conversing together, be able to recall those impressions which have become indistinct from lapse of time. Ponder over, my dear Knox, what I have said. Don't take counsel from your *nerves*, but from your *principles*, in weighing these suggestions, and let me hear the result.

Yours, my dear Knox, ever very sincerely,

CASTLEREAGH.

His estimate of Castlereagh is singularly opposed to the popular conception of that statesman:

I am gratified at being singled out as the confidential friend of the honestest and perhaps the ablest statesman that has been in Ireland for a century. I know of him what the world does not and cannot know, and what, if it did know, it most probably would not believe. His letters to England respecting the critically important business of this country pass through my hands frequently; and I am strongly inclined to think that to them we owe greatly the promptitude of England to assist us. Humane he is and good-natured, beyond the usual standard of men. In him it is not merely a habit, or a natural quality, but it is a moral duty. And yet when firm decision is required, he can well exert it. What is best of all, he is in reality, what, perhaps, Secretary Craggs was only in the encomiastic verse of Pope, "statesman, yet friend to truth." Even I may say anything when I am supported by reason. His public conduct has gained him the approbation of all good and moderate men. He has appeared in this political hurricane, not like Addison's angel, merely directing the storm, but rather like the angel who guided the Ark of Noah through the deluge, shedding, from the very sincerity of his countenance, a ray of hopeful brightness over the dark and troubled waters. There is no bloodshed for which he does not grieve; and yet he has no tendency to injudicious mercy. I had a striking instance of this the other day, when the Shearsons sent to entreat for mercy. It was I who conveyed the message from the ordinary of Newgate; and I was present at the subsequent conversation between Lord Castlereagh and the Attorney-General.

We take as a specimen of the "thirty years' correspondence" between Knox and Jebb the following passage from a letter of the former:

The very word for REPENTANCE points out the reality and the depth of this change; *μετανοια* a transformation of mind. And our Lord's words to St. Paul clearly explain wherein that change, that *μετανοια*, consists: to open their eyes; to turn them from darkness to light; and from the power of Satan unto God—that is, to enlighten them with a divine and saving knowledge of what is true and good—to fill their hearts with the love of it, and to furnish them with the power to perform it. The blessings consequent upon this change immediately follow: "that they may receive forgiveness of their sins, and an inheritance among them that are sanctified, through faith that is in Me." Christianity, then, in this view, is really what St. Paul calls it, the POWER OF GOD UNTO SALVATION. When thus pursued, I mean, when a deep sense of inward depravity and weakness excites a man to seek divine knowledge and divine grace, in order to the enlightening of his mind, and the renewing of his heart; when this view produces conscientious watchfulness, excites to fervent habitual devotion, and presents to the mind, in a new light, God's inestimable love in the redemption of the world by His Son; then, by degree, sometimes more rapidly, sometimes more slowly, the true Christian character begins to form itself in the mind. Then, the great things spoken of Christianity in the New Testament begin to be understood, because they begin to be felt. The vanity of earthly things becomes more and more apparent; that divine faith, which gives victory over the world, begins to operate; religious duties, once burthensome, become delightful; self-government becomes natural and easy; reverential love to God, and gratitude to the

Redeemer, producing humility, meekness, active unbounded benevolence, grow into habitual principles; private prayer is cultivated, not merely as a duty, but as the most delightful exercise of the mind; cheerfulness reigns within, and diffuses its sweet influence over the whole conversation and conduct; all the innocent, natural enjoyments of life (scarcely, perhaps, tasted before, from the natural relish of the mind being blunted by artificial pleasures) become inexhaustible sources of comfort; and the close of life is contemplated as the end of all pain, and the commencement of perfect, everlasting felicity.

This, I conceive, is a faint sketch of that state of mind to which the Christian preacher should labour to bring himself and his hearers. This I take to be "true religion"; our Saviour's "well of water springing up into everlasting life"; St. Paul's "new creature" and "spiritual mind"; St. John's "fellowship with the Father, and with His Son, Jesus Christ." These points, therefore, I take to be the great features of Christian preaching:—

1. The danger and misery of an unrenewed, unregenerate state; whether it be of the more gross, or of the more decent kind.
2. The absolute necessity of an inward change, a moral transformation of mind and spirit.
3. The important and happy effects which take place when this change is really produced.

The following extract gives his ideas on Methodism as Methodism then was:

On Thursday I came hither, having never been here before, and was well rewarded by the grand display of commercial energies which this place affords. Methodism abounds in this town; it is strange and lamentable, but I verily believe the fact to be, that except among Methodists and Methodistical clergymen, there is not much interesting preaching in England. The clergy, too generally, have absolutely lost the art. This, and this alone, seems to be that which fills the Methodist houses, and thins the churches. I am, I verily think, no enthusiast. If I understand anything of Church history, of divinity, or of myself, I am a most sincere and cordial Churchman of the 17th century; an humble disciple of the school of Hall and Boyle, of Burnet and Leighton, and, in a word, of all our grand luminaries who followed their own illustrious Reformers, rather than the Genevan school. If I err, I err with a glorious company, Hooker, Herbert, Hammond, &c.

Perhaps you'll say, why do I place myself among those who are deemed Methodists? I'll tell you why. Because I conceive the *present definition* of Methodism, in its most generic sense, to be that *spiritual view of religion* which implies an habitual devotedness to God, both of the heart and conduct, so as to dispose for all fashionable pleasures and gaieties, to lead to habitual self-denial, and to aim, not only at rectitude and peace, but at "joy in the Holy Ghost," from a consciousness of what St. Paul calls the *πνεῦμα νιότητος*. This view is, I think, called Methodism by *modern* High Churchmen. It has brought the appellation of Methodism upon Hannah More, and I am perfectly satisfied it should do so upon that much humbler individual, myself. I never therefore reject the imputation, though I hold not one principle, but what the great and true churchmen above-mentioned held and maintained.

Evangelical religion, according to Knox, did not consist in any doctrinal views, but in the life of Christ in the soul. He died June 17th, 1831.

CHAPTER IV.

THE CHURCH OF IRELAND: BISHOP JEBB.

JEBB, Bishop of Limerick, was born at Drogheda in 1775. He was educated at Derry, where he formed that acquaintance with Alexander Knox, which was destined to exert a life-long influence on his character. Knox subsequently introduced him to Brodrick, Bishop of Kilmore, and later on Archbishop of Cashel, of whom Jebb says:

I would not exchange the results and the remembrance of my connexion with Archbishop Brodrick, now a saint in heaven, for the wealth of worlds, enhanced by a reputation growing, if it were possible, from age to age, until the end of time.

When Brodrick was transferred to Cashel in 1801,

Mr. Jebb followed his patron. With Knox he kept up intercourse by periodic visits, and still more by letters. We have before alluded to this "Thirty Years' Correspondence," a mine of rich thought upon some of the most interesting subjects which can engage the attention of the Christian.

He told his friend says (Mr. Forster) in return for his rich original communications, what he collected from books, what he thought in his chamber, and what he observed in living intercourse.

Of Mr. Knox's letters, Bishop Jebb thus speaks:

I corresponded with Mr. Knox, whose letters were a treasure of Christian wisdom. I have preserved nearly the whole of them, and to them I have been unspeakably indebted; though I hold myself awfully accountable to my good God that the debt has not been greater.

About Christmas, 1807, some conversation with Knox, then on a visit to the Archbishop at Cashel, first directed his attention to the parallelisms of the New Testament:

Mr. Knox pointed out this conformation, in three or four short passages, not more than about four lines each. Mr. Jebb was hence led to consider the phenomenon. In looking at one of the Gospels in the Prayer-Book, it seemed to him pure parallelism throughout. This Gospel was from the Sermon on the Mount. Hence he asked himself, what, if the whole Sermon on the Mount were contained in parallelisms. He sat down to try, and, without any elaboration on his part, the whole of this divine production naturally distributed itself into parallelisms. Immediately he made three copies of his distribution—one to be presented to the Archbishop of Cashel; another to be submitted to Mr. Knox; the third he retained. In this paper were contained the *prima stamina* of SACRED LITERATURE. His investigations were resumed afterwards, at distant intervals, and by three or four successive bounds or springs. The work was ultimately ready for the press in the spring of 1820. The discovery of the *cognate* or *gradational parallelisms*, being the proper description of that called *synonymous* by Bishop Louth, was made by Mr. Knox. In this point he gave the clue; his friend unrolled it. The arguments employed to establish it were all Mr. Jebb's.

In 1810 Jebb was appointed to Abington, a country parish in the county of Limerick, of which he gives a pathetic description unhappily too true to life, not to touch the feelings of many an Irish clergyman at the present day:

I left Cashel in deep sorrow; and for weeks and months Abington, without a single congenial associate, and without any field of parochial exertion, was to me a dreary wilderness. But the good hand of Providence was, I doubt not, in this whole transaction. This hermitage, so remote and so retired, and apparently so ill-adapted to my habits, became the scene of my best and happiest exertions; nor do I think a settlement in any other spot of the empire could, in so many ways, have elicited whatever powers it has pleased God to give me. Often, indeed, during the twelve years and a-half that I passed there, my heart and spirit have sunk within me; but I was enabled from time to time to recruit and rally. Often have almost all my friends regretted that I was buried in the desert; but they little knew, nor was I properly conscious myself, that there was manna in the desert, and living waters from the rock. I can now look back with gratitude to my long sojourning there; and were it not that I have had such experience of a graciously protecting power above me and around me, I should now tremble at what may await me in the new and arduous sphere on which I am about to enter. May it be ordered (if it be for my everlasting good) that the See of Limerick shall be to me but half so productive of use and of enjoyment as the quiet Rectory of Abington.

From Abington Jebb was transferred to the see of Limerick. Of Bishop Jebb's episcopate we can notice but a few leading points. Of his ORDINATIONS, by far, the most important of a prelate's functions:

Upon this most solemn part of the office of a Christian bishop, (says Mr. Forster) no Father of the ancient Church went beyond Bishop Jebb in his own sense of responsibility, and the

consequent strictness of his rules and requirements. Each succeeding year, and each fresh examination, augmented his heartfelt conviction, that, in the examinations for Holy Orders, the best interests of the Church and of religion were at stake ; that TO GUARD THE ENTRANCE OF THE SANCTUARY was the most effectual human security for the welfare of the Church of Christ. In this conviction he often quoted with cordial approval this anecdote, related of an eminent Protestant divine, Dr. Anthony Tuckney, Master of St. John's College, Cambridge, and Regius Professor of Divinity during the usurpation, one of the first scholars of his day :—"In his elections at St. John's, when the president, according to the cant of the times, would call upon him to have regard to the godly, the master answered, no one should have greater regard to the truly godly than himself, but he was determined to *choose none but scholars*, adding, very wisely, they *may* deceive me in their godliness, they *cannot* in their scholarship."

Of his manner in dealing with members of other denominations :

As in the humbler station (says Mr. Forster) he had been on the best and happiest terms with the Roman Catholic priests, and their flock, so, in the higher, he became on terms at least equally good and happy with the Roman Catholic Bishop and his clergy. The venerable Bishop Toughy, while he conversed with him as a friend, honoured him as a Christian bishop, and advised with him as fellow-labourers in the vineyard of their common Lord. The spirit of their ecclesiastical superior diffused itself among the Roman Catholic priesthood of Limerick. And one of the last walks taken by Bishop Jebb through the streets of that city presented the gratifying sight of the Protestant bishop walking arm-in-arm with a Roman Catholic priest, who, on taking leave, turned and bowed the knee, as to his own ecclesiastical superior.

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

RAHAB AND THE INSPIRED WRITERS.

SIR,—Although I cannot detect an answer to my question from your correspondent "B." in his last letter, will you permit me to ask him one or two further questions? When "B." says that any message or sentiment which does not commence with the words "Thus saith the Lord," comes with a different authority from that with which he speaks, when using these words ; does he imply that we can always define when the prophet is, or is not inspired?

"B." admits the inspired authorship of the Epistle to the Hebrews, but describes the account of Rahab's faith and conduct, as the mere expression of his own opinion about them. But though this seems extraordinary, perhaps "B." might be able to enlighten me as to how he arrives at such a conclusion. What is meant by "diverse kinds" and "diverse degrees" of inspiration, I also leave for explanation. It was the same Spirit which spake, although the instrument used may have been different. If we are not certain that the inspired words convey the same meaning to us, as to the writer, there is no conclusion, but that the writer uses a language unknown to us. And if this be so with regard to inspiration, of what use or value is anything God has inspired or can inspire?

INQUIRENS.

THE Bishop of Gloucester and Bristol is staying at Bel Alp, Switzerland.

THE resignation of the Bishop of Oxford has not passed without an expression of warm sympathy and regret on the part of his clergy, and a touching farewell letter to them from the Bishop.

BISHOP STUBBS will not leave his present diocese to take charge of the see of Oxford until November next. His lordship will bid farewell to the Cheshire clergy at the diocesan conference at Chester on the 30th of October. No appointment has yet been made to the see of Chester.

RECENTLY the Archbishop of Canterbury and Miss Benson, attended by a groom, were riding through Croydon, and when in the Bensham Lane, Thornton Heath, the young lady's horse fell. Miss Benson was removed to the Half Moon Inn, Broad-green, where every attention was given her, and it was found that though severely shaken, she had sustained no injuries. The horse, however, was so much injured that it became necessary to kill it.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico ; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

PREFERMENTS AND APPOINTMENTS.

Bleasdale, Rev. A. G., Vicar of Metfield, Suffolk ; Vicar of Skidbrook-with-Saltfleet Haven, Grimsby.
Brown, Rev. J. Fisher, L.Th., Senior Curate of Chippenham, Wilts ; Vicar of Muston, Yorks.
Carpenter, Rev. Philip, Curate ; Vicar of Codsall, Wolverhampton.
Henson, Rev. H. Hensley ; Preacher in the Diocese of London.
Horwood, Rev. F. R., Curate of Monk Sherborne ; Vicar of Aldermaston, Reading.
Lauder, Rev. G. H., Curate of St. Bride's, Liverpool ; Perpetua Curate of St. Benedict's, Everton, Liverpool.
Lennard, Rev. Vivian R., M.A., Vicar of St. Matthew's, Lightcliffe ; Vicar of Astley, near Nuneaton.
Norris, Rev. W. Foxley, junior, Vicar of Shirburn, Oxfordshire, and Chaplain to the Bishop of Wakefield ; Vicar of Almond-bury, Huddersfield.
Rowe, Rev. A. W. ; Vicar of New Brentford, Middlesex.
Stokes, Rev. Hudleston, M.A., Vicar of Wall and Rural Dean of Lichfield ; Vicar of St. Giles's, Shrewsbury.

CLERICAL OBITUARY.

Bowles, Ven. Archdeacon, M.A., at the Rectory, Nenagh, County Tipperary, very suddenly, on the 24th inst., aged 64.
Fothergill, Rev. Percival Alfred, B.A., F.R.A.S., late Chaplain and N.I. of Royal Navy, also Domestic Chaplain to the Earl of Limerick, at St. Famburgh, on the 24th inst., aged 58.
Leachman, Rev. Francis Joseph, at 13, Park-village West, on the 19th inst., aged 59.
Lloyd, Rev. Francis Llewelyn, B.D., for twenty-nine years and eight months Vicar of the parish, at Aldworth Vicarage, near Reading, very suddenly, on the 20th inst., aged 69.
Mason, Rev. Erasmus Valentine, at 4, Osborne-villas, Windsor, on the 24th inst., aged 77.
Shea, Rev. Robert Francis Jones, Vicar of Henbury, Macclesfield, on the 19th inst., aged 69.



The Church of England Pulpit.

"THE GOSPEL IN ROME."

BY THE REV. R. C. NUGENT KELLY, M.A.,
ENGLISH CHAPLAIN AT GOTHENBURG.

SERMON PREACHED AT GOTHENBURG, ON THE
24TH OCTOBER, 1886.

"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ."—ROMANS i. 15, 16 (part).

ST. PAUL was writing to Romans; it is in connection with a proposed visit to Rome that he makes this protest. Rome was the city of rich men: St. Paul's Gospel was the message of God to the poor. Rome was the imperial city: St. Paul had to speak of a kingdom not of this world. Rome was proud in her culture, haughty in her arrogant success, strong in her great name; self-satisfied, polished, intellectual, without fear of man and without thought of God. And to such a city was St. Paul going to bring his poor message—the message of a crucified King; the message of the love of God. He had to speak of humility, of gentleness, of hope and joy and happiness, all to be bestowed on the weakest and simplest as well as on the greatest and wisest, would they but come to the feet of the Jesus he spoke of—the Saviour of men who saved them by His death. How supremely inapplicable! one would have said. St. Paul spoke of God. Rome shook her wise head, and smilingly said, "We have seen too much to be sure about a God again." St. Paul spoke of death. "What care we for that," said Rome; for her men and women committed suicide if they found an afternoon hang heavy on their hands! The preacher spoke of sin—Rome laughed! Of purity—Rome knew of purity only as a tradition of the golden age of the world. Of faith—Rome turned aside; it was too late for such old wives' fables. Faith! there can be none. Truth! it is a dream. Ah! it was a heart-sickening task, that to which St. Paul had set himself—a task to make a man despair; a task to make a preacher see if he could cast about for a more attractive method, a more winsome message. To come to *Rome* and say that the pomp and the glory and the luxury, the wit and the culture, the whole life, the whole soul, the whole heart were to be brought to the test of a message from an unknown God, the gist and spirit of which was that the only true life came from an outcast Jew, who had been crucified like one of the vulgar slaves—bring such a message

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as that to Rome! "This is some mad fellow," they must surely say; "this is the climax of folly."

Think of it, friends! If time permitted I could show you how gentle a spirit breathed in that large heart of the man Paul; how sympathetic, and therefore how sensitive. And I make no doubt the temptation was before him to soften some of the ruggedness of his message—the temptation to shame for the Gospel. But it lasts not a moment! St. Paul knew that his Gospel was "the power of God," and he was bold to proclaim it. St. Paul knew that there was that in his poor contemptible message which was more lasting than even the great and mighty empire of Rome itself. To the keen eye of this servant of Jesus Christ, this lover of truth (and a lover of truth is always a prophet of greater or less power), the greatness of Rome was already sapped and undermined, and must pass away. For look you, friends, there was a weak spot in Rome of which I have not spoken, but to which I now ask your very serious attention.

Down there in the heart of the city; down in the unseen and unsightly dens of the old town; crowded into the squalid parts of the city, was a herd of human beings little thought of, little reckoned on; but, mark you, human beings, and therefore not to be safely overlooked. They were not overlooked by God. They were poor men, ignorant men, aye, sinful men, like their masters; but withal, men. There is where the Gospel of Christ had its strength, and could get hold on the life of the proud and magnificent city. These poor souls were sad. They were men and women, human hearts. They were, indeed, little more. But they knew what they were, they knew what they needed, they knew the deep needs of all souls. The "great ones" of the city hid these simple truths of all life from themselves by their luxury, their gaiety, their pleasures. Their false life drowned and crushed out their consciousness of the heart's need. God, we have learned, looks at nations as a whole. Look at Rome. Rome hid her poverty of heart, the nakedness of her soul under a cloak of indifferent calmness and worldly happiness. The Gospel came, and piercing this proud defence touched her weakness, and gave life to her most needy members; and through these very members of this weak body of despised Christians, Rome found her only life ere long.

Will you let me take this picture—it is a true one—as a picture of the state of your soul and mine before the message of the Gospel comes to them? It is powerful, it is true to the life. Listen to it again. You know that the strength of a chain is to be measured only by the strength of its weakest link. A nation is one chain. The weak link in the state of Rome was her crowded, miserable, degraded poor: slaves, criminals, outcasts, hidden away from her sight and thought. You cannot safely let such things be. When wealth is the near neighbour to desperate poverty; when

luxury is built up upon a foundation of needy, wretched fellow men—as it always has been—when a proud and magnificent exterior hides a secret disease of the political body; when one part of the people is striving to invent new forms of self-indulgence, while the other part is crying out for bare life, then you may know from the voice of all history that the first great strain will cause a break—a wreckage perhaps of the whole nation. “A city divided against itself cannot stand,” nor a man in whose hearts are divided counsels.

The strain came upon Rome; came in an awful, unexpected manner; came terribly, swiftly, and the chain gave way, the weak spot found her out. She had neglected her true self, her real care, the simple workers—those who always must be the backbone and foundation of a healthy state—and she perished.

But there was one strong part in her. Rome rose again. It was a veritable resurrection from the dead. She became again a power, the mother of nations, a mighty empire. How was this? That Gospel which St. Paul preached, and which seemed such foolishness to his hearers, was found in the day of trial to be the only strong thing in that vast empire. It is worth thinking of! In the hour of trial there was found a small body of faithful Christians, who were left standing amid the crash of the civilised world. That was the seed of the future empire. In them the power of God was displayed, and they showed that after all “the word of the Lord abideth for ever”: that the kingdom *not* of this world is more real, more stable, more powerful than the throne of the mightiest of empires supported by the greatest of armies.

Now, can you find a better picture of the state of many a man's soul than this? It is wonderfully exact.

The city of your heart, friend, what of that? Does the Gospel sound like something foolish there? God sent St. Paul to Rome; God has sent me to you. St. Paul had but one message; I have no other. St. Paul said a wild thing in the streets of Rome in the ears of the mighty and great: that the Prophet put to death in Judæa by their own servant Pontius Pilate was “none other than the Son of God”; the Saviour of men; the most true reality in the world. God bids me say no more and no less to you. In all your life there is nothing which will be found in the day of trial so lasting, so true, so strong as this same Gospel of the Love of God.

Fill your life full of riches, and power, and comfort, and luxury as Rome was filled with the wealth of a world. Turn aside now, if you must, from the shame of the Cross of Christ, (nay, don't mistake; it is no more fashionable now than it was then, in spite of our wearing the sacred emblem of it as a trinket of vanity); say you will find plenty in life to occupy you; you, like Rome, care not for faith; know too little of God to be able to shape

your life by His will; are strong enough, happy enough, satisfied enough for to-day—and for the rest—who knows? Ah! friend, friend, you forget: is there no weak spot in the proud city? No joint in the harness where the arrow may pierce you unawares! No hidden, forgotten, neglected life which is still part of you, and must bear the strain like the rest? Rome shut her eyes to the simple life of her sons. She thought “life” was only “high life.” Rome forgot that the greatest, and cleverest and richest are but men after all, that there was *but bare human nature* at the bottom when the proud trappings were laid aside from her great ones, just as there was *but human nature* at the bottom when the roughness and poverty were stripped from her outcast ones down in the depths. Rome forgot that a nation must be made of *men*: and that men are *souls in flesh*. Would to God that that folly had ceased with Rome! Do you not know,—I speak now to one perhaps who may desire to hide the Gospel from himself—do you not know that you must be one day stripped of all this you delight in? The pride must go: the fair earth must go: the wealth so eagerly gathered must go. The strain increases as the years go by! the life must be tested by what it can bear, and at last there is the foundation reached! You stand but a man: alone: your soul naked: your heart laid open: no one between you and God: nothing left to you in the day of trial but your own innermost self,—the plain, unvarnished, unglorified man or woman as God made you, or as you have remade yourself; and you will find then that the measure of your strength is the weakest link! After all you are but like one of the rest, a soul, one of the sons of earth. O, dear friends, dear friends: forgive me if I am forced to speak most plainly, most solemnly to you; I cannot, I dare not do otherwise. Come now, let us face it. Is there hidden away in the depths of your heart—as the brave and careless city of Rome hid away in the slums, by the Tiber, her shame and her poverty—is there a sad, unnoticed, half-forgotten but ever-present, suffering, starving, ill-used soul there? When the day of trial comes, will it find your outward life full of glory, of magnificence, of contentment; but weak, weak, weak, because at the core of all there is neglect?

To you, as to the city of Rome, comes the Gospel. Shall it meet pride? Will you say scornfully “I become as that? I carry the image of that death on a common cross with me into society? among my friends? into my home? into the everyday life of the world? How can I? I should be ashamed of it, I have not the courage.” Shall my Gospel speak to you vainly, in face of the gay pleasures of early years? Shall the ambition of riches turn you from its simple life? Shall the coldness of indifference rob you of the glory of its grand claims? Shall the selfishness of sin make the death of the Sin-bearer an idle tale

to you? Shall the indolence, the weakness, the irresponsible freedom of society stand between you and your own soul? God forbid. Let it rather be proved true for all of us here to-day, that the love of Christ has conquered us: let it go deep down into the secret places of your souls. Let us this day stand each of us face to face with God, a man with his Maker, a sinner with his Saviour, a simple, needy, hungry soul with the Author of Salvation, and there shall be found, there in the cross of Christ the power of life, the power of God, the secret of the mystery of earth and heaven. This is the Gospel—(nor need you be ashamed of it)—Love: self-sacrifice: power. The Love of God which seeks to win your heart; the self-sacrifice of Christ which rescues you for ever from your sins, having paid for you the penalty of them; and power in the mighty redemption of Christ and in the grace of the Holy Spirit. Love: self-sacrifice: power. Love in the love of God which will flood and fill your whole heart, and in the love of your fellows which springs from it. Self-sacrifice as you give yourself, your powers, your life, your hopes into the hands of God your Saviour. Power: as you rise, with Christ, from your self-seeking and self-pleasing, to the grandeur of the simple life: the freedom of the holy calling of a soldier of Christ. There is the Gospel: it is "the power" of God; the great power of God which moves this world: the greatest power in life for men in this world and in the next.

A new Rome rose from the ruins of the old, in virtue of this Gospel. Let Christ be welcomed to the heart of the man in you, and from the midst of the ruins of the old life, will rise a great undying eternal manhood—the "new creation" of a converted soul.

THE POWER OF THE CROSS.

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BY THE REV. RICHARD DIXON, B.A.

—
SERMON PREACHED AT ST. MICHAEL'S, STOCKWELL,
ON APRIL 15TH, 1888.

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"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 COR. i. 23, 24.

ANCIENT Corinth, one of the cities of Greece, was a kind of mart for the commerce of Europe and Asia. Its favourable situation gave it great commercial advantages, and enabled it to become the great carrying-place or portage from the Ionian Sea on the west to the Ægean Sea on the east. It was celebrated for its opulence, and its merchantmen covered the sea. It thus became the home of effeminating luxury and dissipation. Its inhabitants indulged in gross licentiousness, its tutelary deity being Venus, the goddess of love. It was taken and overthrown by the Romans about 150 years before Christ, and it was during

the conflagration which followed that the celebrated Corinthian brass was formed by the fusion of its various metals. It was afterward rebuilt and colonised by order of Julius Cæsar, and resumed somewhat of its former wealth, luxury, and licentiousness.

It was to this city in its restored condition that the Apostle Paul journeyed after his famous visit to Athens. It was here where the Apostle of the Gentiles had the honour of being the first to unfurl the banner of the Cross. No doubt the advent of a vagrant Jew proclaiming a new religion would evoke mingled feelings of curiosity, ridicule, and contempt among the inhabitants of Corinth. The idle loungers and common people would listen with wonder and surprise at the new and extraordinary story of a crucified Redeemer of mankind. The Jews, who looked for the coming of a triumphant monarch, were excited to blasphemy and outrage by the story of the Messiahship of a humble Nazarene; while the Stoic philosophers, like Gallio, looked on with indifferent contempt, and "cared for none of those things." Here the Apostle took up his abode, and laboured among the Corinthians for probably two years or over, preaching the Gospel of Christ, and maintaining himself at the craft of tent-making. His fervid, simple style of preaching, unembellished by art or rhetoric, his blameless and unselfish life, above all the inherent power of the story of the Cross—the story of the uplifted Saviour—stirred up the people; and before the departure of St. Paul from Corinth a church of considerable size had been formed. It was composed for the most part of the common people of Corinth, together with a few pious Jews who searched the Scriptures, and perhaps one or two of the learned and noble families of the city. But "not many wise men after the flesh, not many mighty, not many noble are called," writes the Apostle. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

Not long after the departure of St. Paul from Corinth several vexed questions began to agitate the Church there. Just as our missionaries in Africa to-day experience such difficulty in dealing with the old institutions of slavery and polygamy, so the Church at Corinth was stirred and divided on the questions of "marriage" and "of eating of things offered to idols." There had been, too, a flagrant violation of the moral law by a case of incest which had not been made the subject of discipline. Above all, the Apostle's authority had been called in question; his teaching was in danger of being perverted and uprooted by the subtle philosophy and dazzling eloquence of some new teacher. Division had thus arisen in the Church, heresy and schism were imminent. Tidings of these things reached St. Paul while at Ephesus, and in consequence he pens the Epistle from which

the text is taken. "Now I beseech you, brethren,"—he writes—"by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptised in the name of Paul?" Oh! that so-called Christians since then had pondered over these words of the inspired writer! What a rebuke do they contain to the multiplicity of divisions and sects in this country. Christian Nonconformity especially, in this land of ours, is torn into very shreds by sects and parties. If this language seems an exaggeration consult a Whittaker's Almanac. There you will find so numerous are the different bodies of Christians that it would be apparently more difficult to coin a fresh name for a new sect than to create a new sect. Churches have quarrelled and split on the slightest pretext, and often, as far as one can judge—I wish to speak with all charity—only to gratify personal aggrandisement or vanity. Two large and important bodies of Methodists are separated from each other to-day, not because of the slightest difference in doctrine, not because of the slightest difference in Church government, but simply and solely on the question of open-air preaching—a question on which they are now perfectly agreed and at one, yet the rent remains unimpaired. What a rebuke are St. Paul's words on such unseemly contentions as to the amount of water to be used in baptism, as to Christ's simple language on the Holy Eucharist. And worst of all, while Christians have stopped to quarrel over the preference of candle-light to sunlight, over a vase of flowers or the colour of a vestment, men have lived and died in starvation, soul-starvation, with no one to lead them beside the green pastures of salvation, with no one to point them to the fountains of living waters. Like as if we should let a man die of want while we deliberated whether we should feed him from a silver or leaden spoon, or give him drink out of an earthen or pewter vessel! Such quarrels as Christians often indulge in, and consequent splits, would make us laugh in ridicule and contempt were they not so wicked, so disastrous in their issues for evil!

But in opposition to those divisions and contentions, in opposition to subtle philosophy and the worship of individual men—St. Paul, in the words of the text, strikes the keynote of what his preaching was, and of what our preaching ought to be. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. but unto them which are called, both

Jews and Greeks, Christ the power of God and the wisdom of God." This was the key-note, we say, of that Gospel which St. Paul preached; by which he made inroad against the indifference, prejudice, superstition, and gross licentiousness of his age; by which he formed the Churches of Corinth, Ephesus, Philippi, and many others. And this is the Gospel—Christ crucified—which we must echo from our churches to-day if we would be useful for God in pulling down the strongholds of sin and Satan. For it is such preaching which has the promise of blessing and success at the hands of the Master Himself: "If I be lifted up, I will draw all men unto me."

I wish specially this morning to draw your attention to the peculiar significance of those words of the Apostle: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." "Unto the Jews a stumbling-block, and unto the Greeks foolishness." Now St. Paul could not be referring to the mere historical fact of Christ's crucifixion. This fact, as a matter of history, was at this time not disputed by either Jews or Greeks. Neither could he be referring to the martyrdom of Christ simply as a martyrdom. There had been hundreds of martyrs before Christ, and thousands since, who as martyrs have died as nobly as He. The Apostle could therefore only be referring to the peculiar significance of the Crucifixion, to the redemption wrought by Christ's death. We cannot grasp this thought too firmly, nor ponder it sufficiently in these days of false and dangerous doctrines as to the value and efficacy of the Atonement. The historical fact of Christ's crucifixion was not a stumbling-block to the Jews, nor foolishness to the Greeks. The martyrdom of Christ was not the stumbling-block nor the foolishness. But all that was accomplished by that crucifixion. Redemption from sin, freedom from its penalty and curse—that was the stumbling-block, that was the foolishness.

The Jew in his pride of heart and ignorance of the true meaning of Scripture, was neither expecting nor wanting a deliverer from sin. He was looking for a great national deliverer, who should throw off the Roman yoke, and raise his nation to the first military power. How could the Jew, then, with his pride of heart, with such pre-disposition and pre-possessions, acknowledge and trust in a crucified malefactor as his Messiah.

"Unto the Greeks foolishness." To the Greek it was a mere fable and an imposition. How could a despised Nazarene's death affect humanity, elevate and save it? It was art, and science, and culture alone which, he thought, could raise mankind.

And these feelings of the Jews and Greeks have been shared by all mankind in all ages, trusting only in their human wisdom and unregenerate heart. It is only when human pride has been

humbled, and the existence of sin in the heart realised, that the wisdom and power and love of the Cross are felt and understood. Then does the Cross of Christ not only cease to be a stumbling-block and foolishness, but its beauty shines forth brighter and more welcome than the morning sun. For it tells what is dearest and best to the inner life of mankind—pardon for the past, hope and immortality for the future. This is what we must preach if we would bring men to Christ, this is what we must personally realise if we would be happy and safe. Then will the Cross of Christ be for us and for mankind the power of God unto salvation.

LESSONS OF THE RAIN.

BY THE REV. J. S. LEWIS, GUILDSFIELD, WELSH-POOL.

SERMON PREACHED AT GUILDSFIELD, ON THE SIXTH SUNDAY AFTER TRINITY, 8TH JULY, 1888.

"Nevertheless, He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—ACTS xiv. 17.

ONE of the distinctive features of the Old Testament revelation was the doctrine of the Creation of the world by the One Living God. I do not think that we are aware, in these days, how much we are indebted to the Old Testament for this one truth. The heathen people of Lycaonia, and of the rest of the Roman empire believed in a creation of the world. They believed that Jupiter was the king of the gods, and ruled the affairs of heaven and earth. But there is nothing in all their philosophies like the first chapter of Genesis. Even Jupiter, like the Roman emperor of St. Paul's day, was not the first of his class. He had had a beginning. There had been gods before him. And practically all the heathen theories of creation allowed chance a very great share in the first beginnings of things, and the ruling gods, like Jupiter, and Neptune, and Pluto, were rulers rather than creators. "In the beginning God *created* the heavens and the earth" is a distinctively Jewish doctrine.

But St. Paul more than once asserts that the heathen might have guessed the existence of a Creator, and might have inferred something about the character of that Creator from the creation itself. In his epistle to the Romans, he declares that "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things which are made, even His eternal *Power* and Godhead; so that they are without excuse." And therefore when they imagined the existence of gods made "like unto corruptible man," or, still worse, like "birds, or four-footed beasts, or creeping things," they sinned against the light of nature. In addressing the Athenians, who had raised an altar to an Unknown God, he

argues that they might have known more than they did about that Unknown God, and about the *worship* which was due to Him. And here, in his speech to the men of Lycaonia, he asserts that men might have learnt something true about the *goodness* of God. Undoubtedly it would seem easier to prove from the works of Nature the existence of One Living God, and to discern evidences of His eternal power and Godhead, than to see clear and unvarying proof of His goodness. But even this, St. Paul says, could have been inferred. "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

And our Lord Himself, in the Sermon on the Mount, urges the same evidence for belief in the Fatherhood of God. Do good, He says, to all, even to your enemies, "that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Our Lord was made Man for the express purpose of declaring the Father—"He that hath seen Me hath seen the Father." And yet in His first great public discourse He shows us that the Father had already declared Himself, by sending sun and sending showers, on the evil as well as on the just. In the same way Eliphaz, in the Book of Job, after stating that man is born unto trouble as the sparks fly upward, continues: "I would seek unto God, and unto God would I commit my cause, which doeth great things and unsearchable; marvellous things without number, who giveth rain upon the earth, and sendeth waters upon the fields, to set up on high those that be low; that those which mourn may be exalted to safety." And the Prophet Jeremiah calls attention to the same natural phenomenon as a proof of the vast superiority of Jehovah to the idol gods. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures."

Now we, of course, do not need proof of this kind of the goodness, nor of the power of God, because we have much better proof. We thank God, and we ought to thank Him, for our creation, our preservation, and for all the blessings of this life; but, above all, for His inestimable love in the redemption of the world by our Lord Jesus Christ. And if this redemption, the knowledge of which was denied to the heathen, when God "in times past suffered all nations to walk in their

own ways"—if this redemption has not filled our hearts with a due sense of God's almighty power and all-conquering love, then the wonders of sun and rain may well fail to make any impression upon us, though increased knowledge has made them to us, not less wonderful, but more so. But none the less we Christians, who rejoice in Jesus Christ and His great salvation, may still "sing unto the Lord with thanksgiving, and sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."

God still sendeth His rain on the just and on the unjust. But for all that it does not come the same to both alike. To the unjust, the rain is rain, and nothing more; and the sunshine is sunshine, and nothing more. While to the just the rain is God's rain, and it is not only the sun, but His sun that shines upon them. And who does not see what a world of difference that makes? To the one class the rain is but water drawn up from the earth into the clouds, and dropped by the clouds on the earth, which, if it fall at the right time and in the right place, will give fertility to their fields and wealth to their harvest; and the sunshine is but the blended heat and light which spring from an endless series of fierce collisions at the centre of the solar system; while to the other class rain and sunshine are the immediate gifts of the Giver of all good, and bring with them not only fruitful seasons, but also messages of love and goodwill from Him whose lovingkindness is better than the life itself.

Wordsworth's hawker is the type of the one class, of whom the poet tells us that "he travelled here, he travelled there," through all the fairest prospects of the land:—

But not the value of a hair
Was head or heart the better.
In vain through every changeful year,
Did Nature lead him as before;
A primrose by the river's brim—
A yellow primrose was to him,
And it was nothing more.

The type of the other class is the Hebrew Psalmist, who saw the very "glory" of God in the starry heavens, and heard His voice in the thunderstorm and the hurricane. "The Lord hath His way in the whirlwind and the storm, and the clouds are the dust of His feet."

If we are of the evil and the unjust, then, though God causes His sun to shine, and sends His rain to fall upon us, these natural and common gifts lose their special virtue for us, because we do not recognise them as His; the world around us has lost its highest and most spiritual beauty, its noblest and most inspiring poetry, its stimulus to love, and gratitude, and devotion: there is no glory in the heavens; no song of praise rises from the earth; no bow of hope and promise bends

its fair broad arch across our sky; no Providence shapes our ends for us; for the sun is not God's sun—nor the rain God's rain, nor are the changes and chances of this mortal life under His wise and kindly control. Whereas, on the other hand, if we are of the good and just, *i.e.*, if we are of those who seek first the kingdom of God and His righteousness; if for us it is God who makes the sun to shine, and the rain to fall, then the fruitful seasons bring us not food alone, but joy and gladness; the sun yields an illumination to our minds, as well as light for our work; and the rain cleanses and fertilises our hearts as well as our fields; all the blessings of this life minister a grace unto life eternal, and in especial they assure us of a bounty that cannot fail, and love which can never change or die; and so they redeem us from that yoke of care, that burden of anxiety and fear from which there is no other deliverance. For if the sun is God's sun, and shines or clouds at His command; and if the rain is His rain, and falls only when and where He bids, then because He is our Father, and loves us, He will not suffer us to lack either sun or shower, which it will be for our welfare to have.*

But there is another, and perhaps a more useful lesson, which we may learn from considering the rain as a witness to God's goodness. Does the rain invariably bear witness to God's goodness? Does it not sometimes rather spoil the very harvest which had been nurtured by it up to a certain point? How often has the hay been ruined by it before it could be got in, or the corn laid low, or even swept away, by an excessive downpour! Is this, too, an evidence of a heavenly Father's goodness? Yes, undoubtedly, I say, *we* ought to be able to see enough to convince us that it is. For, first of all, we know that we are *members of a very large family*: we know this, but perhaps we forget it; and so the very unkindness of the rain may be intended to remind us of this all-important truth. You know how, in a large family, though the father loves all his children individually, yet sometimes he must make the interests of one child give way—for a time, at least, and to a certain degree—to those of another. In the case of an earthly father, this may be evidence of a want of power, a deficiency of means, on his part; but it does not necessarily involve any lack of love; it is rather a proof of the fairness of his love; and he may be able later on to redress the apparent injustice which renders it necessary that, for the time, one should suffer a certain deprivation that another may receive a certain benefit. Why may it not be so, on a much greater scale, in our heavenly Father's treatment of the members of His family? Let us look at things before our eyes. We know that several of our large towns have lately been very anxious about their water supply, owing to the

* Cox's "Expositions," 3rd Series, pp. 58—61.

lowness of the springs ; and the rain, that has been so trying of late, from its persistence and its excessiveness, to our haymakers, has at any rate done a great deal to remove this anxiety from our manufacturers and artizans. If we have suffered, they have been benefited. We have no reason from this to doubt our heavenly Father's goodness ; rather it confirms it ; and we know that in His case it is not want of power which ordains that one class should suffer for the benefit of another ; and we cannot doubt that, if we have suffered, it will be made up to us in the end. Is it not already made up to us, if it fixes our thoughts all the more on our Father, and makes us feel that we ought to be ashamed of ever distrusting Him ?

But again, *there is such a thing as discipline*, as chastisement, in the management of a family. A true father likes to fill His children's hearts with food and gladness. But this does not mean that he intends to let them have everything they wish for, to have their own way in everything. He knows that to treat them like this would be the greatest injury he could inflict upon them. And we know that our Father who is in heaven disciplines and chastises us, "Like as a Father pities His children, so the Lord pities them that fear Him." But "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ?" If, then, the rain comes to us as a chastisement, while it fills the hearts of others with gladness, it brings with it only another proof of the goodness of God. Only let the rain of adversity, as well as the sun of prosperity, foster in our hearts and lives the growth of all those "peaceable fruits of righteousness," which are by Jesus Christ to the praise and glory of God.

For, "when once we can convince and persuade ourselves that all things are ours, because all are His ministers for our good, how rich we grow, even though men should still think us poor. From this point of view, indeed, the whole face of Providence is changed. If it be God who rules the world and all the changes of time, and this God be our God for ever and ever, then the loss, the poverty, the pain, the bereavement we so much dreaded must be His gift to us ; it must express His will for us ; it must be charged with His love ; it must be part of the discipline by which He is training us for His service, and for His rest."* And we may well pray in to-day's Collect : "O God, who hast prepared for them that love Thee such good things as pass man's understanding ; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire : through Jesus Christ our Lord. Amen."

* Cox, *supra*.

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The Ecclesiastical Review.

SATURDAY, SEPTEMBER 8, 1888.

OPEN CHURCHES.

THERE has been a good deal of correspondence in the daily papers, arising out of certain letters which have passed between the Archbishop of Canterbury and the Earl of Carnarvon, with reference to the advisability of opening churches, so that people may go in and rest and meditate on sacred things. There is much to be said in favour of opening our churches, at any rate for a certain time during the day ; and as a matter of fact the sacrilege that many dread, is not really likely to take place. Where money has been stolen from the poor-boxes, it has generally been from churches that are locked up from week's-end to week's-end except may be for an occasional service, or possibly for a Wednesday evening. The special need for open churches is in our crowded districts, where there are numbers of people, some living it may be in flats, or single rooms, possibly in houses where there are a number of lodgers, and where peace and quiet are almost unknown. And in addition to all this, it is a difficult thing for any one to take up a religious book or the Bible, without being jeered at, and amid such surroundings it is hard to live the life that many would like to live, hence it is that the open church is often the oasis in the desert, the one bright spot, the one quiet place, where it is possible to have communion with God, without the distractions of noise and conversation. That open churches *are* used we have had ample proof, in one of the large Midland towns, where numbers of young girls are employed in the various factories. We have been told that many of them use the church for the purpose of reading their Bibles, and

especially is this the case on Saturday evenings. Not long ago we noticed in several of the city churches, numbers of men, and *young* men too, in the attitude of devotion—a very pleasing sign. That the busy city men value the privilege of open churches, is shown by the way in which they are used, not only for devotion, but also for the short mid-day services which are held in so many of them. Of course the great difficulty is the question of expense; vicars and churchwardens feeling that they ought to have some one to look after the building; but this really need not be a great obstacle, for there is generally some old woman who, for a few shillings a week, would gladly attend to this. And in many cases it has been found practicable to do without any caretaker or watcher.

In the country districts, we can see no objection whatever to the church being left open—that is, with the door and gate unlocked: for while the denizens of our large towns and cities are often herded together in great numbers, in the country very often the cottages are also over-crowded, and the labourer if he wants quiet and peace, must take a walk outside; and as a refuge from the noise of crying children and the many discomforts of some of our rural homes, goes to the public-house. And it seems to us that if such a one wants to have peace and rest, in order to have communion with God and to meditate on spiritual things, he should have the privilege of going to the House of God for this purpose.

While the correspondence in the papers has taken this turn, we cannot forget that the principle of free and open churches has been advocated for many years past, the veteran leader of the movement being the coroner of Manchester, Mr. Ed. Herford. That it is possible to have churches open for private prayer has been clearly demonstrated. The question of pew-rents *versus* the offertory is quite another question. In cases where there is ample endowment and a large working-class population, we think that a church should be entirely free, but where there is no endowment, as in the case with many of the churches built under the "Million" Act, and as is also the case with most of the churches in South London at the present time, it is open to doubt whether the offertory would be sufficient to maintain the vicar and also pay the necessary church expenses. We have been pointed to examples such as St. Martin's, Scarborough, or All Saints', Clifton, but churches in such localities are exceptions. On the other hand there is a church at Notting Hill, where the offertory has been found to bring in quite as much if not more than the pew-rents did. It is impossible to fit all into one groove, parishes are so diverse in their circumstances that whereas in one place the congregation will respond willingly to the offertory, in another they will give more readily in the form of pew-rents. Where the pew system has failed is in those churches

where the poor people have been driven away from the church in consequence. What is desired is, that we should do all that we can to draw people into the great net of the Church, and if "free" churches do this, then let us support them. On the other hand the clergy must live, and if there is no endowment and the offertory does not provide "the needful," then recourse must be had to pew-rents.

We trust that the controversy will tend to the opening of more churches, so that those who desire it may have the opportunity of "resting for a little while," amid the bustle and worry of this work-a-day world, for communion with God.

OUR CHRISTIAN YEAR.

FIFTEENTH SUNDAY AFTER TRINITY.

EXTREMES in any things are bad, especially in matters spiritual. It is, therefore, well that after the somewhat strongly personal character of last week's petition, we should approach God this week more in our *corporate* capacity. We must ever seek to avoid the errors of sinking our *individual* sins in the Church's plea for mercy, or of losing sight of the "us" when we pray, "Have mercy, Lord, on *me*." It is difficult to imagine our being *too* personal in our coming to God, and yet, is there not a danger of our becoming, at times, so anxious about our safety that we forget we are but parts, members, of the one great Body of which our Lord is the Head? Then again, the things which we personally feel most need of, are just the very mercies which, in the main, all God's people require. What, then, could be more useful as a gift from God, both to individuals and the Church at large, than the preventing mercy and grace which we here ask? The compilers have led our thoughts back so that we may, as it were, "begin at the beginning." "The frailty of man": ever since that day on which the first man and woman desired more than God had seen fit to give, since our first parents, listening to the voice of *self* rather than to the God-given voice of *conscience*, disobeyed, so long has man had to plead guilty to powerlessness, of himself, to do the right. We must commence by acknowledging our impotence, and then we shall be only too glad to avail ourselves of our Father's merciful provision for our needs. We shall accept with gratitude the work of Christ, which enables us to set out once more on the road back to Eden—to the paradise of God. But starting, though a great thing, is not all; "we must endure to the end"; and this can only be accomplished through the aid of God's grace perpetually around and within us. Do we not err considerably as a Church in thinking that rewards for righteousness and penalties for sin are all a matter of the world *to come*? Are not Heaven and Hell possible before we die? Surely they are. Our salvation is not a thing to be *hoped* about; it is a *present* matter. Let us accept God's view of the subject. Let us pray, with this thought before us,—"Keep us from all things hurtful; lead us to all things profitable." He will not leave our prayer unanswered, and so we shall know the blessedness, in some degree, of those "whose conversation is in Heaven"; the joy of those

who have escaped that worst of all punishments—banishment from the presence of a loving, but unloved, God.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 108.)

CHAPTER IV.—continued.

JEBB died in 1833, and Mr. Forster thus describes his state of mind during his last illness :

His inward frame is such as you would rejoice to witness—composed, cheerful, and serene : full of happy thoughts and heavenly meditations. Never from the pulpit, where he so eminently shone, did he preach the blessed influences of Christianity so effectually as he now preaches them from his sick-bed ; physicians, friends, domestics, all who are privileged to approach him, see and own with delight the peace that, in his example, piety, and goodness bring with them to the bed of sickness. Would you had seen the Bishop yesterday morning, as we surrounded his bed to congratulate ourselves upon his great amendment, and the angelic smile with which, looking gratefully towards the physicians, he took each of us by the hand, exclaiming every time, " Yes, under God ! under God ! " *

CHAPTER V.

NATIONAL EDUCATION.

THE possession of the franchise gave the Irish peasant weight and influence. He could no longer be neglected with impunity and accordingly in 1831 steps were taken to raise him from the slough of ignorance in which for centuries he had wallowed.

It is almost impossible in our days to realise the depth of ignorance which prevailed among the mass of the peasantry in the beginning of the present century.

Private benevolence had done much. The Church of Ireland stirred by the great Evangelical revival had come forward, late it is true, but with zeal and earnestness to instruct the people, Societies, the outcome of the zeal and charity of individuals had entered the lists, and were waging a gallant struggle against the tide of prejudice, superstition, and ignorance, that overspread the land. The Incorporated Society for Discountenancing Vice did a useful work by the distribution of Bibles and Prayer Books, and the establishment of a regular system of catechetical instruction. The London Hibernian Society, which gave birth in 1811 to the Kildare Place Society, struggled bravely with difficulties and discouragements, but though its secular system of education was excellent, yet as its religious instruction included nothing but Holy Scripture, excluding all catechisms, the clergy did not support it as warmly as they otherwise might have done. At the same time the Kildare Place Society did a noble work, and was fortunate enough to secure a government grant. In 1825 the number of pupils under its control amounted to 100,000. Of these many were Roman Catholics, whose thirst for knowledge led them to brave the opposition of their church, and to defy their clergy by attending heretical schools. They picked up, too, a smattering of knowledge at

the night schools, then a regular institution, but the " hedge school " for the most part attracted the poorer members of the Roman Catholic community. The course of instruction at all parish schools in those days went no further than reading, spelling, writing, and the rudiments of arithmetic. When we turn to reports of the Commissioners of Education in 1810 and 1812, we have before us a vivid but painful picture of the condition of the Irish peasantry of seventy years ago. The Lord Primate was a member of this Commission of Inquiry, and the eleventh report, presented in 1810, deals with the history and then condition of the " Parish Schools." Those schools had been founded in the reign of Henry VIII. under " An Act for the English Order, Habit, and Language," by which statute every clergyman inducted to an Irish benefice was bound, and, in fact, pledged himself upon oath, to teach or cause to be taught an English school within his benefice. The government, however, did not provide any remuneration for the teacher, made no provision for the erection or repairs of schoolhouses, the training of teachers, or the supply of requisites. Some men conscientiously tried to fulfil the obligation by maintaining parish schools, but in the majority of cases the clergy could not afford to pay teachers out of their wretched stipends, and so it came to pass that too often the clerk or sexton was nominally the parish schoolmaster, and a custom grew up of paying such schoolmasters 40s. a year. The Diocesan returns seem to have been imperfect, but we learn that in Munster and Connaught not more than half the parishes had parish schools, that in four dioceses there were none, that all over Ireland the great proportion of the attendance was made up of Roman Catholic children.*

In their fourteenth report, presented in 1812, the Commissioners recommend the establishment of supplementary schools in districts whose educational requirements were inadequately supplied by means of the " parish " schools. They further call attention to the inefficiency of the teaching-staff, the want of schoolhouses, and suitable educational requisites,† and they recommend the appointment of a Board of Commissioners, under the authority of an Act of Parliament to exercise a general control over the education of the nation. In this report, too, we find a recommendation that certain selections from the sacred volume should be drawn up and employed generally in the schools. A sub-committee sat at a later period and made an effort to draw up this volume, but failing to construct such a work as would command the support of Roman Catholics and Protestants, the idea was abandoned. Such is a brief sketch of the Education Question prior to 1830.

" In the year 1831 Government proposed a new scheme of national education. Instead of establishing schools supplementary to those which already received aid from the State, all assistance was withdrawn from the schools which were founded on the principles of the Established Church, and under the guardianship

* The Eleventh Report of the Commissioners for Inquiring into the State of all Schools on Public or Charitable Foundations in Ireland. November 2, 1810.

† The Fourteenth Report of the Commissioners for Inquiring into the State of all Schools on Public or Charitable Foundations in Ireland. October 30th, 1812.

These reports may be seen in full in the *Irish Ecclesiastical Journal*, August, 1843, No. 38. The supporters of the National Board were wont to ascribe the first outline of the system to the Fourteenth Report of these Commissioners.

* See Forster's Life of Jebb.

of its clergy, and from every school in which the reading of the Word of God was made a necessary part of the instruction of the pupils. The reason publicly and officially assigned for thus refusing any further aid to the schools conducted on the principles of the Church of England was that the Church of Rome objected to the indiscriminate use of the Sacred Scriptures. And thenceforward, the Government, in order to bring about united education, required our clergy to conduct their schools on a principle conformed to that of the Church of Rome.*

The prelates and clergy of the Establishment protested against the compromise first at a great meeting held in Dublin at the Rotunda in 1832; then from every diocese and parish throughout Ireland petitions poured in against the new system, and those memorials at one time were signed by 888 clergymen and 25,000 of the laity.

The following were the principal objections urged against the National System:—The undue prominence given to secular over religious education; the disregard shown to the position and claims of the clergy of the Established Church, tending to throw into the hands of the Church of Rome the entire control of the education of the country. The exclusion of Holy Scripture from the schools as a necessary part of instruction given to all children. The constitution of the board composed of men of such totally different views, that harmonious co-operation could only result from compromise of principle. The withdrawal of government aid from Protestant schools, and the demand that Protestants should sink their schools to the level of a system manifestly adopted as a compromise with the Church of Rome. It is impossible not to feel that however unimportant some of these objections may seem in our days, yet that underneath the whole controversy lay a subtle attack on the authority of the Church, and on the importance of Holy Writ as the foundation of all teaching.

But we can hardly realise now the bitterness of the strife generated by this dispute. The majority of the bishops and clergy opposed the Government plan. Platform and pulpit rang with stern denunciation and eloquent appeals. Never did the Church rouse herself to greater determination, and never did determination on her part produce more real tangible results. The idea of "united education" for Protestants and Romanists was rendered more hopeless than ever. The Church of Rome, sore against her will, adopted the National Board, and the Church of Ireland established in 1834 Diocesan Societies for promoting Scriptural education, which in 1839 were centralised in the "Church Education Society for the maintenance and advancement of Religious Education in Ireland in connection with the United Church of England and Ireland."†

The Primate joined one side, the Archbishop of Dublin, Dr. Whately, took the opposite. This latter prelate had been appointed to the See of Dublin on the death of Dr. Magee in 1831. A man of great intellect and restless energy, he took a leading part in all the disputes which disturbed the repose of the Church in those trying times. He had been an advocate of Roman Catholic Emancipation, he became a warm supporter of the National Board. But not all

his commanding abilities, nor the weight of his episcopal authority, could stem the current that ran against the system.‡ To support the National Board in those days required an amount of nerve possessed by very few, for while the supporters of Scriptural Education complained of the violence done to their own conscientious scruples by the National system, it must be admitted that they made small allowance for the conscientious scruples of those who differed from them. Dr. Elrington, Regius Professor of Divinity, T.C.D.,† had been at first a zealous supporter of the Church Education Society, but he saw reason to change his views, and he too became an advocate for the National Board. He pointed out that, by the attitude assumed by the Church, her own children of the poorer classes would ultimately be compelled in many cases to put up with a much inferior secular education to what they might receive by the adoption of government aid on the terms offered by the State, while in other cases they would run serious spiritual risks by being compelled to attend schools which the clergy of their own Church refused to visit.

Even now we hardly care to decide upon the merits, of this famous dispute, in which Trench and Whately, Elrington and William Archer Butler found themselves on opposite sides. Perhaps, after all, Dr. Trench was not far astray when he said to his clergy: "The fact is, gentlemen, we have all been guilty of compromise, guilty in supporting the Kildare Place Society, guilty in supporting the Hibernian Society. Let us compromise our principles no more."

Government could have established a system of national education for the Roman Catholics supplementary to the system worked by the Church, but the withdrawal of aid from Protestant schools proved that it was also designed to conciliate Roman Catholic opposition by snubbing the Established Church.

We shall deal later on with the National System, but here we may notice that the plan was devised by Lord Anglesey, Mr. Stanley, and Lord Cloncurry. In 1845 Sir Robert Peel granted £30,000 to Maynooth for building purposes, and nearly trebled the annual grant. In the same year he established the Queen's Colleges. But while Government thus sought to promote Roman Catholic education, and while they freely gave public funds to sectarian convent schools managed by monks or nuns, they never assisted the Church Education Schools.

(To be continued.)

Reviews and Notices.

"THE EXPOSITOR." September, 1888. London: Hodder & Stoughton.

THIS is such an exceptionally good number of the *Expositor*, that we find it difficult to make any selection from the seven papers which it contains, either for comment or extract.

In the Brevia, with which the number closes, we

* Whately took an active part in the Tractarian movement. During the famine of 1846-7 he spent £3,000 in giving relief to the poor. He died in 1863.

† Dr. Elrington, elected F.T.C.D., 1810, Regius Professor of Divinity T.C.D. 1829, Rector of Armagh 1841. Author, among many other works, of the *Life of Ussher*, a treatise of great value. A monument of the research and erudition of the author.

* Charge delivered by his Grace, the Lord Primate, at the Visitation of the Diocese of Armagh, September 15, 1842.

† In 1843 the receipts amounted to £28,065 16s. 5½d.; schools numbered 1,729; scholars 102,528, of whom 33,115 were Roman Catholics.

think the ordinary rules of criticism should be departed from, as they often are, and "E." should have given his full name. For "E." reviews Dr. Delitzsch's "Assyrisches Wörterbuch" in so extremely condemnatory a manner, that it lends to throw a doubt on the value of his other writings. Every reader of Delitzsch knows how often he illustrates his Hebrew comments by Assyrian words. Now at least 97 per cent. even of those who know Hebrew, are bound to take an Assyrian illustration on trust. But if "E." is right, we shall take these illustrations in future with grave misgiving. Is "E." right? Does he know, or is he only a pretender? We think the name should have been given.

The Pauline Antilegomena is a very industrious but rather disappointing article. It is full of suggestive tables, examining the Pauline words, and St. Luke's, and comparing both with the words of the Hebrews, but there it stops. In one sense we do not complain. An ounce of fact is worth a pound of theory—a ton if it be German,—but there is a sense of flatness, perhaps inevitable.

One of Mr. Rendal's Notes on the Acts of the Apostles, we must find room for: "xxi. 13. The expression here adopted, *to break mine heart*, points to the sorrow produced by excessive tears, but the Greek word *θρῦπτειν* describes the effect of effeminate habits upon manly spirit. The Apostle is appealing to his companions not to help by their tears and entreaties to break down his resolution, as so many had already sought to do by their prophecies of coming danger."

Egypticity and Authenticity is a paper that every student—and especially every Hebrew student should make a note of. Whether or not Dr. Lansing's sidelight on 2 Pet. i. 20 is right, we will not say; but we can certainly say that he gives us another instance of the immense use of Hebrew even for the New Testament student.

Of Professor Nulyan's article, and of Dr. Gibson's, we have not space to speak. The number, taken as a whole, is as good as can possibly be wished.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE CHURCH TIMES AND THE TABLET.

SIR,—Allow me to send you curious extracts from these two papers.

1. I refer only to a letter in the *Church Times* for August 24, p. 721. But, as it is admitted without protest, we may take it that the editor does not disapprove. The writer feels our service to be long, so he leaves out all he pleases. He says "he is master" in his own church. I thought that the law was master, with the bishop to protect the parishioners from the tyranny of the clergy. But not so in this clergyman's opinion. He leaves out the general thanksgiving, and the prayer for the Parliament. These are omissions only to save time, and not on doctrinal grounds. But what are we to say to his omitting the latter half of the words of administration, "take and eat this in remembrance that Christ died for thee, and feed on Him in thine heart by faith with thanksgiving"? "What is omitted," he says, "is of no real use to any one, being only a little sermon, which is quite superfluous; which was only inserted as a sop to the Puritans; and which, I should

imagine, most Catholics would gladly see excised altogether, as it only tends to obscure the comfortable tenet of the real Presence, which, I take it, was the object of conceding it." This is an incorrect statement. This latter clause was not "inserted as a sop to the Puritan." It was inserted in Edward VI.'th's Second Book by the Puritan party themselves. No doubt those he calls Catholics would want it excluded altogether. This sentence, he says, "tends to obscure the comfortable tenet of the real Presence, which, I take it, was the object of conceding it." This is very clumsily expressed. What he means I will explain. The first clause, "The Body, etc., preserve, etc.," existing in Edward VI.'th's First Book, was excluded from the Second, as referring plainly to what the priest was giving. This clause Elizabeth restored. I think it very likely that there was a condition, that the first clause should be restored on condition that the second was retained. This, I suppose, the writer means by "the object of conceding it." All I have to say as to this "masterly" action is, that if he is at liberty to leave out the second clause, another clergyman who objects to the "comfortable tenet of the real Presence," might just as well leave out the first clause, to the great offence of all Catholic-disposed members of the congregation. Laws are to bind both sides; if not, they bind none.

2. I now turn to the *Tablet* of August 25, p. 280. It quotes Dean Lake of Durham to the effect, "the idea of using the Church as a place of private worship was abolished by the Puritans at the Reformation, and it has never been revived since." Dr. Lake wishes the movement God-speed. "But," it goes on, "he does not touch upon the real reason for the disuse of churches for private prayer, after the change of religion, which was a very natural consequence of the withdrawal from them of the perpetual presence of our Lord in the Holy Eucharist." This withdrawal of our Lord in the Holy Eucharist, we deny. He says Himself that He is present. What the writer means is our denial of the Corporal Presence of His Body. This corporal presence was not in the Jewish temple. Even the Shekinah was absent when our Lord and His Apostles resorted there, as well as the poor Publican and the Pharisee. Yet the *Tablet* has the audacity to say, "if that," the Corporal Presence of our Lord's Body "was not there, even a Catholic would feel that he might pray in his own closet, as well as in any consecrated building." Thus the *Tablet* denies our Lord's own words: "the Temple and Him that dwelleth therein"—at least it denies that there is any reason for our praying in His house, unless we believe that our Lord's Body, contrary to the truth of His Risen Body, can be in ninety places corporally at once.

3. Both extracts are well worth study. The two periodicals may not yet quite agree, but they seem verging toward such a consummation. C. C., V.-G.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

THEORY AND LIFE.

"Gau, theurer Freund, ist alle Theorie,
Und grün des Lebens goldner Baum."
—GOETHE.

WITH petty care and grief o'erfraught,
I had been more than half inclined
To wish that I could turn my mind
Into a mere machine of thought.

But on my knee I took a child,
And pressed the soft warm lips to mine,
And saw the little features shine
With life and pleasure as it smiled.

Then came to mind what Goethe said ;
"All theory is sere and cold,
But life is green, with flowers of gold ;"
And that unholy wish was fled.

JOSEPH JOHN MURPHY.

ON the 29th ult. the Bishop of Ripon consecrated an addition to the churchyard of Bolton Abbey of 2,840 square yards, which have been given by the Duke of Devonshire.

SOME beautiful carving in clunch has been discovered in a buttress against the north-east corner of the north transept of Peterborough Cathedral. This probably belonged to the Lady Chapel, built about 1272 by Prior Paris, and demolished in 1670 to mend delapidations in other parts of the church. It mainly consists of arcading, crocketed pinnacles, caps, mouldings, etc., and formed a portion of some extensive interior ornament, probably of a shrine to St. Oswald.

ON the 30th ult. the Bishop of Durham consecrated St. Hilda's, Darlington, which has now seven churches for a population of thirty-five thousand souls. The site and a donation of £2,000 were given by Miss Eason. The Bishop also contributed £700 to the work, the total cost of which has been about £8,000. There is a very long list of special gifts. The church was designed by Mr. Pearson, R.A., and its style is Early English. It will accommodate five hundred worshippers. The Bishop being prevented by indisposition from preaching, his place in the pulpit was taken by Archdeacon Long.

THE following prelates have already signified their intention of attending, and in several cases of taking part in, the Church Congress :—The Archbishop of York, the Bishop of Manchester (president), the Bishops of Adelaide, Bedford, Brisbane, Calcutta, Capetown, Carlisle, Dakota (North), Dunedin, Glasgow and Galloway, Grahamstown, Iowa, Maritzburg, Meath, Newcastle, Nottingham, Queensland (North), Ripon, Saskatchewan, Shrewsbury, Sierra Leone, Sodor and Man, Southwell, Sydney, Wakefield, and Bishops Blyth and Mitchinson.

THE *Rochester Diocesan Magazine* states that the Bishop has accepted an invitation to preach to the Guild of St. Matthew at St. John's, Waterloo Road, on the evening of the 20th inst. His lordship "is not a member of the guild, nor does he profess to concur with all its principles and methods. One of its maxims, however, in his judgment deserves to be written in letters of gold :—"The Church is intended to be an organised society for the promotion of righteousness." He welcomes an opportunity of saying

what he hopes may be felt to be sound and kindly, but frank words on a subject which is confessedly among the foremost of our time, and on which, were the Church to preserve a total silence, she could hardly avoid one of three grave suspicions : of indifference to the necessities of the millions, but 'indifference is the perfection of selfishness'; or of utter helplessness about them, in which case how can she presume to lead? or of a base timidity in declaring her mind, a crime which would dethrone her from her pedestal as a living witness for God."

PREFERMENTS AND APPOINTMENTS.

- Barnes-Lawrence, Rev. Arthur E., M.A., Vicar of St. Luke's, Bold Street, Liverpool; Perpetual Curate of St. Michael's, Blackheath, Kent.
Cook, Rev. William, Perpetual Curate of St. John's, Out Rawcliffe, Garstang.
D'Alton, Rev. E. S., Chaplain and Naval Instructor to the *Benbow*.
Edgerly, Rev. E., Vicar of Littlebury, Essex.
Elliot, Rev. George, M.A., Rector of Benniworth, Wragby, Lincolnshire.
Elliot, Rev. George, M.A., Vicar of Ranby, Wragby.
Every, Rev. Edward, Curate of Calstock; Rector of Wayford, Somerset.
Gem, Rev. H. A., Vicar of Holy Trinity, Wicker, Sheffield; Vicar of All Saints', Nottingham.
Hannah, Prebendary John Julius, Vicar of Brighton and Rector of West Blatchington; Rural Dean of Lewes (No. 5).
Henson, Rev. Herbert Hensley, Fellow of All Souls' College, Oxford, Head of the Oxford House, Bethnal Green; Vicar of Barking, Essex.
James, Rev. Frank, Curate of St. James's, Southampton; Vicar of St. Peter's, Southampton.
Minchin, Rev. C. H., Rector of Castle Combe, near Chippenham.
Monnington, Rev. T. P., Rector of Skelton; Vicar of Penrith.
Oldham, Rev. Joseph, Vicar of Clay Cross; Rector of North Wingfield, Chesterfield.
Oxland, Rev. W., Chaplain and Naval Instructor to the *Active*.
Prior, Rev. J. C., Vicar of Charminster with Stratton, Dorchester.
Purkis, Rev. J. T., Chaplain and Naval Instructor to the *Crocodile*.
Raine, Rev. James, Prebendary of Langtoft, and Rector of All Saints' (Pavement) and St. Crux, York; Residentiary Canon in York Minster.
Strickland, Rev. W. E., Vicar of St. Paul's, Carlisle; Chaplain of the Cumberland Infirmary.
Upcher, Rev. James Hay, M.A., Senior Curate of St. James's, Bury St. Edmund's; Vicar of Sprowston, near Norwich.
Wood, Rev. Ernest E., B.D., F.R.G.S., Honorary Canon of Pro-Cathedral of St. Paul, Benicia, California.

CLERICAL OBITUARY.

- Chambers, Rev. Thomas, M.A., Rector of Halewood, at the Rectory, Halewood, on the 1st inst., aged 59.
Corfield, Rev. Coningham William George, M.A., late Rector of Heanor, Derbyshire, at Bournemouth, on the 30th ult., aged 37.
Gregory, Rev. Arthur Thomas, at Culver Cottage, Chudleigh, on the 27th ult., aged 80.
Gurney, Rev. Augustus William, M.A., at Little Hereford Rectory, on the 28th ult., aged 62.
Hill, Rev. Walter Wilmot, at Ocle Pychard Vicarage, Herefordshire, on the 30th ult., aged 40.
Ritchie, Rev. G. M. St. M., Chaplain to the Forces, Canterbury, at Canterbury, on the 1st inst., aged 46.
Scott, Rev. John, at Brooke, near Norwich, on the 31st ult., aged 80.
Spranger, Rev. Robert Jefferies, M.A., late Fellow and Tutor of Exeter College, Oxford, at Windsor House, Cumberland Place, Southampton, on the 29th inst., aged 76.



The Church of England Pulpit.

THE ORDER OF MORNING PRAYER.

BY REV. CANON DWYER, M.A.

ANNIVERSARY SERMON PREACHED IN ST. MARY'S CHURCH, LUDDENDEN FOOT, ON JUNE 24TH, 1888.

"Happy are the people that are in such a case, Yea, blessed are the people who have the Lord for their God."—PSALM cxliv. 15.

IN selecting the Order of Morning Prayer as appropriate to the present occasion, no apology is offered. Indeed, the omission of a subject naturally so attractive, instructive, and edifying, should rather call for an apology from the preacher.

2. The Rationale and frame-work of the Order is laid down in the Exhortation, and on this wise. Beginning where we ought to begin (we that have "no health in us") the first thing for us to do, as having an assured standing ground and right of access in prayer, under the covenant of grace sealed to each in baptism is "humbly to acknowledge our sins before God." And to this end, God's invitations, declarations, and warnings are promulgated in God's own words, set forth in sentences taken from the Holy Scriptures that chiefly deal with "repentance towards God," and are addressed to individual sinners as such.

Then, we have "a general confession to God" to be said, not separately or secretly, but of the whole congregation, after the minister, all kneeling (but none kneeling to the minister by the side of a confession-box). And none to be hurried into "an inquiry-room" to disclose their inner life to any self-constituted soul-agent—themselves, perhaps, convulsed in body, at least inflamed by passionate appeals and glowing under the spell of thrilling song, and only becoming afterwards too soon colder and harder in heart than before. Then comes next in calm, clear words of authority Divine, "The absolution and remission of sins to be pronounced by the Priest only." In this it is declared that "Almighty God (and none else) pardoneth and absolveth all them (and only them) that truly repent and unfeignedly believe His Holy Gospel." (If this be not "the Gospel of the grace of God, what or where else is it?) Also, that He "Almighty God hath given power and Commandment (directly from heaven under His own recorded commission and not of necessity, through any Roman concession) "to His ministers"

(and not the Pope's serfs)—to do what? Well, nothing less, nothing more, and nothing else than "declare and pronounce unto His people being penitent the absolution and remission of their sins," and this "by* a solemn declaration of that which God has already performed in heaven" Himself.

Here rise up neither priestcraft nor laycraft in contention of ghostly tyranny over simple and silly ones. Here is no disproportion or perversion of repentance without faith or of faith without repentance, or of either without baptism. Here individual relations are not sacrificed to corporate, nor *vice versa*. But God's own Gospel is opened and offered, pure, deep, free and full, where you may, each and all, "whosoever will," draw water with joy out of the wells of salvation. "Then the minister is to kneel and say the Lord's Prayer (Our Father) with an audible voice, the people also kneeling and repeating it with him here and elsewhere," as having the same right that he has to "Our Father." This is worth reflecting upon, rejoicing over, and joining in. Because, if the priesthood of the clergy is recognised as it had been from the first, so is the priesthood of the laity, although it ceased to be recognised for so long a period of clerical despotism and Church darkness. Then, in the way of Versicles and congregational responses, "Here all standing up, the priest shall say, "Glory be to the Father and to the Son, and to the Holy Ghost." And the people respond—

"As it was in the beginning, is now and ever shall be, world without end. Amen."

This is how "we render thanks for the great benefits (of pardon and peace in Christ Our Saviour) that we have received at His hands." Benefits, indeed, these are, and then and there imparted, also duly signed, sealed, and delivered, to each one of us present, provided only these are really sought for and grasped by each one of us. For there is here grace all-sufficient, but not grace by sacramental contact, which is insufficient and only misleading.

3. The second part of "the Order" here ensues namely, "to hear God's most holy word." And this hearing of God's word read is heralded in joyously with the 95th Psalm, said (or better still when sung), "Oh, come let us sing unto the Lord, let us worship and fall down and kneel before the Lord our Maker." Thus it is that in full view of the mercies received, and of the sunshine of our Father's love "we set forth His most worthy praise" for what He is to us. The Psalms then commence—gone through in order monthly—without curtailment † or patchwork; those Psalms in which, with saints and martyrs, and the men of God, who chanted them in the temple, in the desert, on days of national triumphs, and by the

* So, Ri Hooker.

† As in the American Prayer-Book.

rivers of Babylon, where they sat down and wept ; also, as well as did others, afterwards, in caves and dens of the earth—north and south, east and west—we, too, join in all that humility can subside into or joy sparkle forth with, or love may burn, or hope exulting stand.

Following the mode of the Jewish synagogue worship (the exemplar of this Order), "Then shall be read distinctly (and neither intoned, sung, or chanted, as the Psalms are properly treated ; nor yet, again, muttered, whispered or gabbled), but rather, no doubt, as Jesus Himself was wont to do in the synagogue of Nazareth, where He read distinctly, and with audible voice, the first lesson, and afterwards the second lesson." And, further, "Both lessons are to be read as they are appointed in the calendar" (and not as the volume itself may magically disclose by the place at which it opens itself out ; nor again, as the minister may please to choose—or not to choose—nor as the people may please either to forbid or to do without, nor even to accept frittered away in several sections of lessons).* "And he that readeth must so stand and turn himself at the customary place of reading (whether prayer-desk or lectern—that right Protestant piece of church furniture) as he may be best heard of all such as be present." And this is done in a building after the model of the Basilica or Roman Court of Justice, constructed on the best acoustic principles, and not having these sacrificed in furtherance of spectacular exhibitions. It is also surely a very strong presumption that "he who readeth" shall not otherwise mar the effect of his readings by tricking himself out in such fantastic and incongruous attire, as is only to be seen at the pantomime or Italian Opera. Further, the lessons are to be read in good, honest, English,† and not in unintelligible Latin. And more : For fear of any not appreciating with due awe and attention what was being so read as God's own message, the lessons are to be prefaced and concluded with specific statements of the chapter, verse, and book, where beginning and where ending, with nothing whatsoever meanwhile to distract the all-absorbed attention from God's pure words.

Nothing of the sort is contemplated as permissible, either in the way of a running comment interpolated for "exposition." And far less so, the burning of incense, swinging of censers or censuring of table, priest, choirs and congregation, going on concurrently with ostentatious intrusion. Of the illegality of this latter action, courts of law may properly determine. But of the indecent affront plainly offered to God's word any one, not bereft of conscience and of common sense, may form a

very safe and right opinion. Not in such dubious and disloyal fashion is "the pure word of God proclaimed"* by the Church of England in her doctrine and her practice. And further, just as the two sections of a stereoscope, when viewed through the glass, blend into one perfect figure, even so Jesus Christ fills the mind and delights the soul in the ever-repeated combination of "the Lessons" taken and read from "the Old Testament and from the New."

How can one rightly magnify this privilege, which you enjoy, how duly exalt this "means of grace" you are blessed with. Go where you will to public worship, please the most vagrant fancy, indulge in captious fault-finding to the top of your bent, become very epicures in religion, but know this, that in no Church all the world over, is so much honour put upon God's word, or so much of it read in the public services, or such a continuous reading provided for, and indeed improved upon, or such a jealous guard set over the blessed right to hear God's word read.†

And is it not most fitting that between and after the lessons you are called upon to lift up your hearts with holy and humble joy in Psalms, and hymns, and spiritual songs, at once for rest and for rejoicing, and to carry you in gladness of heart up through the noble "Te Deum" to a contemplation of God's love in redemption, alike as in the "Benedicite," for an alternate form of linked sweetness, to impress you with the sense of God's love and glory in creation, with the "Benedictus" or "Jubilate" to follow at the close. Surely this is Christian education in its highest ideal. And you are thus being prepared for a share in the high praises of heaven, and to take your part in the noblest function of its assured bliss, where "there is no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

4. The third division of the order here comes on. This is a profession of the faith contained in the Apostles' Creed "to be sung or said by the minister and people standing," like soldiers called to "attention." And in this, which is an embodiment of the original baptismal formulary of faith in the Holy Trinity, each Christian is called forward publicly to profess aloud, saying "I believe," and not as in the Lord's Prayer, where we say "Our Father." And for this obvious reason, that while we pray in common as members of a society, we are not to believe by deputy, nor otherwise than as individuals. You will of yourselves perceive what a wise, orderly, and logical develop-

* "Ecclesia est coetus fidelium in quo verbum Dei purum predicatur." Art. 19.

† In "Milner's End of Religious Controversy," page after page is burdened with a sophisticated effort to show the darkness of Scripture and the dangers of its general use. So owls hate light, and dread the ringing clarion of the bird of morn.

* Dr. King, afterwards Archbishop of Dublin, notes the first and second of these evils with condemnation in his "Traditions of Men in the Worship of God." The third was the way of the "Sarrum use."

† This was decided upon so early as in the Convocation of 1541.

ment is here laid down. As yours is not a "devotion without dogma," so it is not a dogma outside of revelation. And both devotion and dogma are drawn from Scripture, without tradition, adding to its teachings, or authority superseding and virtually abrogating its title to supreme honour. Every link is here of the pure gold of the sanctuary lifting up to God, nearer and nearer still, the Church meanwhile glorifying herself most of all because most of all concerned in glorifying her God and His word.

5. And now, after confession and absolution, joyous praising, attentive hearing, and an enlightened profession of faith, the deeper needs and the nearer and nobler relations of Christians assert their claims of profound impression upon the mind and heart. Accordingly, we are called up to the fourth and last part of "the Order." This is prayer, in which "we ask those things that are requisite and necessary, as well for the body as the soul." How wide is this field, but how well-defined, how accurately divided and fully occupied.

First come suffrages, prefaced by the kindly and respectful mutual salutations: "The Lord be with thee, And with thy spirit." Then the subjects are again taken up in six distinct heads—first the collect for the day, then the second for the peace, and the third for grace to live well. "And here may follow a hymn or anthem," no doubt to rest the mind and to rejoice the heart with words of poetry and of piety under the sweet spell of sacred song. So that weariness may not come of sameness, nor satiety dull from repletion; but rather that the joy of receiving blend with the very act of asking at the hands of so very gracious a Father.

Then, as St. Paul "exhorts that supplications, prayers, and giving of thanks be made for all," and as Christians are not to pray for themselves alone,—so follow prayers for her Majesty Victoria our most religious and gracious Queen, and for the Royal Family, and for the assembled Parliament, also for the Clergy and the people, with "all sorts and conditions of men, and those anyways afflicted or distressed in mind, body or estate, and especially those for whom our prayers are desired." And here, after such loving intercessions for others, a general thanksgiving follows. The former part of this is taken from the synagogue prayers, and is crowned with noble Christian acknowledgments, "above all for God's inestimable love in the redemption of the world through our Lord Jesus Christ, for the means of grace and for the hope of glory."*

All is brought to a close with "the prayer of St. Chrysostom." This is not only a prayer, and a sealing of the prayers just made, but it is a com-

plete and most accurate, rationale of what prayer itself is and ought to be. Here, pleading the Lord's own promises, and claiming his presence of power and love, we grow very bold, and add "fulfil now, Oh Lord, the desires and petitions of thy servants, as may be most expedient for them." This imposes a limitation in respect of all things unknown, contingent or dubious. These we leave entirely to God's love and wisdom either to give or withhold, as a competent disposer for his children's good. And we neither press our will against His will, nor task his power at our pleasure.* But there are things absolute and supreme. And these we pray for with unqualified request, saying, "Granting us in this world knowledge of thy truth and in the world to come life everlasting." Nor does this close with the usual appeal common to the other prayers, "Through Jesus Christ our Lord." For to Him it is that the prayer is made—His own gracious promise being pleaded, and his own great love being drawn upon. Then in lingering accents of clinging and fond farewell, the Order closes with the Apostle's prayer for the perpetual continuance of their overshadowing and the indwelling so that "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost, be with us all evermore. Amen."

6. Upon all the items so much to be admired, studied, honoured, and loved in this wondrously suggestive and complete "Order" of service, we hardly venture a word. Even upon the most obvious and striking we must be silent. Attractive as the subject is, we must dismiss with but a hint the epic fragrance and freshness of its sweet pure words of holy and classic harmony. And who that has ever joined in the actual service under the Order can have failed in perception of the scriptural harmony and good sense; also the dramatic power and fascinations of the action with which the whole proceeds in such quiet dignity and queenly majesty. But there abounds in it to "humblé, lowly, penitent, and obedient hearts" much that is of a far higher and nobler class of influence. This is its intense spirituality; this is its matchless Godwardness and Godfulness, if such terms be allowed.

Think over this Order of Morning Prayer, pray, and sing, and hear it through; use it freely; open your whole hearts and souls habitually to its blessed influences. Forsake not the assembling of God's people, participating in its noble exercises, and at the same time be equally on the alert to act out its noble teachings. If you do this you will, by God's mercy, become so enamoured of its divine beauties, and so ennobled by its generous and gracious overflow of blessedness that, like Moses coming down from the Mount, not alone will your faces become radiant with heavenly gladness, but your whole life and walk

* To Bishop Reynolds is due the praise of composing this noble form.

* This point is made good in "Jellet" on Prayer.

will prove that you have been "with God" and are "of God."

This is the right sort of Churchman, this the real Church Missionary, too, who will exert all his faculties and energies, not only to preserve this noble heritage pure, and of public right for himself, his children, his Church, and his native land, that they may use it, and be blessed; but also will recommend it far and near, by precept and by example, as being a means of grace, highly blessed of God in bringing many souls to Jesus Christ, whom here they will most assuredly find to their soul's health and salvation, and to their own "sweet, pleasant, and unspeakable comfort."

And then, too, we may live to see our long-estranged brethren in Christ freely joining us in this noble worship, and saying, Verily God is amongst them, and we knew it not. For the use of the Order is happily now no longer enforced by stern penalties, but stands on its merits, and these are incomparable. Even rigorous revisionists propose not a word of change in it.

GODS EXISTENCE AND MAN'S EXISTENCE.

BY REV. L. R. RAWNSLEY, B.A., CURATE OF ST. PAUL'S CROSS STONE.

SERMON PREACHED AT CROSS STONE, ON TRINITY SUNDAY, MAY 27TH, 1888.

"Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."—REV. iv. 11.

ARCHBISHOP BARRY remarks* that the whole vision of God enthroned in Majesty as recorded in the fourth chapter of St. John's Book of Revelation, which was read for to-day's Epistle, enforces one leading idea of Trinity Sunday, the contemplation of God, not in what He does, but in what He is. Times will come in the lives of all who ever think seriously of the mystery of their own being, and their connection with other things created, when reflection mounts higher and dimly seeks to descry something of the wonder of Him, who Himself uncreate, created all things. Such reflection is profitable for us, as it tends to teach us God's independence of man, a being finite, frail, and corruptible, and man's dependence on the Almighty God, who asks for human trust and devotion, and offers immortal love, and everlasting peace, to those who are here confined by mortality and by time. Howbeit, when occasion seems to require that man should compass these reflections in words, that he should endeavour to speak to others of the nature of God, he naturally hesitates, and feels that the task is beyond his strength. Would

you know the reason of this hesitation? It is not far to seek. In this world we can only know so much of God as He has revealed to us by His works, or by direct communications made to prophets and holy men by the Holy Spirit, and to mankind in the latter days by the God-man Jesus Christ. Our knowledge of God's nature is only partial, and so it must ever be in all cases when the finite studies the infinite. You will remember how David contemplated God and said "O God, Thou hast searched me, and known me; Thou knowest my down sitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word on my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me, behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Similar is the conclusion at which men arrive to-day, and which leads us to say in the words of the Athanasian Creed "The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible." Incomprehensible God is, and your preachers cannot make you comprehend Him, they can draw your attention to certain flashes of the truth, and invite you, as I purpose doing this morning, to consider God's existence, and your own existence in relation to God.

The first flash of truth is that God is uncreate and eternal. Men looked at the hills, and from them to God, and felt "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." They further felt that God was Almighty and Incomprehensible, as I have already pointed out; that there was no escape from His presence; neither could man hide from his God. Other nations than the Jews believed in Gods many and Lords many. The Jews believed that the Lord their God was one God, and that there was none beside Him. To-day Christianity still teaches the unity of God, declaring that although the Father, Son, and Holy Ghost are uncreate, incomprehensible, eternal, Almighty, God and Lord, there is only one uncreate, one incomprehensible, one eternal, one Almighty God and Lord. We do believe in three Persons and one God. We do not divide the substance of God, we do not confound the Persons, and make the Father, Son, and Holy Ghost the same Person. We do make them one God. Thus when Christ prays to His Father, He is not the person He is praying to; He is the same God, but when He became man He emptied Himself of His glory.

I shall not attempt to say anything more of the nature of God, but proceed to consider God's existence, and our existence in relation to His. Now, if you examine the words read for to-day's

epistle, you will see that St. John gives a description of God enthroned in heaven, as seen by him in his vision. Round about the throne is a rainbow, the symbol of hope and mercy; in front of the throne a sea of glass, denoting purity and innocence. The four beasts round the throne have been taken by some to refer to the four evangelists, by others to the four standards of Judah, Reuben, Ephraim, and Dan, the tribes which were stationed, as you will find by a glance at the second chapter of Numbers, north, east, west, and south of the tabernacle. These beasts rest not day nor night, crying "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." Then the four-and-twenty elders, generally supposed to be typical of the whole Church of God under the old and new dispensation, fell down, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created." If you will look at this verse, as it is rendered in the Revised Version you will find the last sentence given "because of Thy will they were, and were created." This verse shows us that a knowledge of God best gives us a knowledge of ourself, of our dependence on Him, and the fact that all glory, honour, and power belong unto him. The knowledge that God created all things naturally brings the recognition that all things belong unto Him. Thus David declares "The earth is the Lords, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Job also felt that it was impossible for man to contend with that God, who removeth the mountains and shaketh the earth; which commandeth the sun, and it riseth not, and sealeth up the stars. He perceived the omnipotence of the Creator, and exclaimed, 'Behold, He taketh away; who can hinder Him? Who will say unto Him, what dost Thou?'"

Similar thoughts crowded on Nebuchadnezzar when his reason returned to him, after his seven years' madness. Behold Him driven forth from man, he who had lately been their Supreme Lord; watch the frenzied monarch as He eats grass like a beast; look at His body wet with the dews of heaven, till His hairs are grown like eagles' feathers, and his nails like birds' claws. Then hearken to Him as with returning reason, He lifts up His eyes to heaven, and blesses the most High, and praises and honours Him that lives for ever, acknowledging that His dominion is an everlasting dominion, and His kingdom is from generation to generation. He has learned that "all the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can

stay His hand, nor say unto Him, 'What dost Thou?'"

Such were the reflections of Nebuchadnezzar. His knowledge of God would not be such as ours is. It would be imperfect; marred by a belief in false Babylonian divinities, and confined within narrow limits, still it recognised God's eternity and omnipotence, and admitted that "there is no other God that can deliver after this sort."

We to-day not only worship God as Almighty and eternal, but we know that He is holy. There is in man so much of God's light that unless he quench it he sees his own nature sinful, and struggling with sin, the world as it is, and as it might be, and he longs for assurance "that good will be the final goal of ill." This assurance he finds in the contemplation of his God. There he beholds infinite purity and truth, in the past, present, and the future, and so he is fain to fall down before God's throne, crying "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Such is the cry that ascends from our hearts, and such we believe is the cry of the Seraphim and Cherubim, of hosts of angels and of saints, but more than belief is ours, for we have knowledge. God has robed himself in humanity, lived the holy life, invited the world to follow Him, and the human eyes that yearn for personified holiness to-day gaze on the Christ of Galilee, and come to God by Him.

Brethren, thus far have I spoken to you of God's existence; follow me now a little while I speak to you of man's existence. You and I are living creatures, beings that can partake of the cup of sorrow or of joy; men and women walking on the road of duty, with eager hopes of higher things for ourselves, and for the world. The hours come when we feel how "sweet it is to be alive and young," when we rejoice in our youth, and put away sorrow from our heart, and evil from our flesh. Other days come, when health has fled, when this world's joys are passing away, and expectation of heavenly joy fills the breast. We live in this world supported by God's hands; we leave the world and depart to be with the Lord. Wonderful is man in his present capacity, and in his future destiny; but why is he here, and why has he his functions? Simple is the answer—God's will gave him his existence. Because of God's will man and all other created beings sojourn here. Time has been, my brethren, when you and I lived not; when mighty enterprises aroused a world which numbered not us amidst its inhabitants; and God has caused the former generations to pass away, and we have taken the place of our ancestors. God's will has made us, and the same will continues our existence. "In Him we live, and move, and have our being." Because of His will we have qualities that enable us to help our brother men. We have voices that can speak kindly and lovingly, we have hands that can work

for ourselves and others, brains that can think and contrive. We need the love of others, and they ask our love. We seek that others should do their duty towards us; they seek that we should do our duty unto them. God's will has made us, and the same will has made us what we are, men with free wills, men who can obey their heavenly Father, or wander away from Him. Brethren, your wills are free, but you yourselves exist by God's will. Is it not natural, therefore, is it not fitting, that you should seek how you can best take the life which God has given, and the powers with which God has endowed the life, to promote His honour and obey His will? I wish to speak to you about your present and your future. I wish to ask you, with a consciousness of your own origin, to thus determine—With God's help, while life is mine, that life shall be spent in doing God's will. You remember how the author of the epistle to the Hebrews, speaking of Christ, quoted a verse from one of the Psalms, "Lo, I come to do Thy will, O God;" and how Christ said of Himself, "I seek not mine own will, but the will of the Father, which hath sent me." Take Christ's example, the example of your divine friend, to strengthen your determination that you will live to do God's will. Should the tempter assail you, should he say, "Take your body and your opportunities, and use both to gratify sensual lusts;" should he whisper, "You have a free will, you can regulate your own conduct, live for self-indulgence, and tell others to do the same;" then let the knowledge of why you exist say, "God's will gave me both my body and my opportunities. God's laws must be better for my happiness than my rebellion against them. I have a free will, but let me remember what the evil one hushes up, that God has made me free, and it is my will to submit to His." Thoughts similar to these are expressed by our Poet-laureate, who, appealing to the Son of God, says:—

Thou seemest human and divine,
The highest, holiest manhood, thou;
Our wills are ours, we know not how,
Our wills are ours, to make them thine.

Again, should it be your lot to suffer bodily pain, to stand by the bedside of a dying relation, or to have your cherished schemes shattered for ever, then strive to pray as Christ prayed, "Not my will, but Thine be done." This you may be sure of, that neither bodily pain, nor mental anguish, will ever assail you save for some good purpose. Had you seen Christ's anguish in the garden of Gethsemane, had you seen Him hanging on the cross on Calvary, you would have wondered what purpose God could have in the sufferings of such a good man; you would have been inclined to doubt that there was a purpose. Yet, dear brethren, there was a reason for Christ's sufferings, and that was that He might be able to draw all men to Himself and to His Father. Once

he said, "I, if I be lifted up, will draw all men unto me." The condition has been fulfilled, and as soon as men realise—note the word, I do not say believe—as soon as men realise that Almighty and Eternal God suffered for them, whether the realisation comes in this world or in the next, "love so amazing, so divine," must draw them unto Him. There was a purpose in Christ's sufferings, and there is a purpose in all sufferings. Do you ask what witness I appeal to? I appeal to your consciences and to mine. I am not afraid. Look into your past days, and call to mind the greatest troubles you have experienced. What effect have they had on your life? Perhaps they have made you understand better the truth of a future life; perhaps you are so persuaded that neither death nor life can separate you from the love of God, that you are as accustomed to meditate on your future a hundred years hence as on your future a year hence; or you may have been called away from dead works to serve the living God. You are perhaps holier now, and more sympathetic now than you were before the trouble came. You have known sorrow, and perchance can say like Wordsworth—

Thanks to the human heart by which we live;
Thanks to its tenderness, its joys, and fears;
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

If such has been your experience of trouble, whose bitterness has now past, then try in all present or future griefs to pray—

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say
Thy will be done.

Take St. Paul's advice—"Be not confirmed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

Just a few words now as to how the thought of your existence being due to God's will should help you to banish doubt. Future mysteries may perplex you, and appear too strong for you. Can you explain the mystery of your own being? Nay, you cannot do so, and may safely believe that the power which called you forth from silence will prevent your spirit passing into silence, and will one day summon back the body.

Lastly, I would remind you how the elders in heaven cast their crowns before God's throne, and declared that He was worthy to receive glory, and honour, and power. Even as they cast down their crowns before God, did our own King Henry II. cast down his crown at Glastonbury, when he visited King Arthur's tomb. He had made a vow that the dead king should sit upon his throne till noon day, and he had the tomb opened, and the coffin lid unrolled, but in it was found nothing save dust, and one wreath of hair from the

head of the dead monarch's wife. This, too, became dust as the courtier's fingers touched it:—

Then Henry lifted from his head
The Conqueror's iron crown;
That crown upon that dust he laid,
And knelt in reverence down;
And raised both hands to heaven and said,
"Thou God, art King alone.

To-day, brethren, we are apt to pride ourselves on victories won by bodily strength, or mental power. We triumph at honours gained by special position, or by education. We have our several ambitions, and our several advantages. Not mine be the wish to rob you of honest pride; not mine be the voice to discourage aspiration, but may it be allowed me to give you one caution. Do not forget who has given you your bodily and mental abilities—your social position, your education. For His honour use them all. He is worthy to receive all that His gifts cause to be ascribed to us of glory, of honour, or of power. In the mill, as well as in the home, on the foot-ball field, or on the cricket-field, on the platform, or in the pulpit, in all places and in all societies, may we strive to use our human powers as to glorify the Trinity in Unity, by obeying His will who breathed into us the breath of life. May we pray on bended knees before we leave this church that God's grace may so direct our paths, that we may seem to be never weary of proclaiming by lives of simple duty, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

THE PHILANTHROPIST of this month contains a stirring article on the Central African Slave Trade, and follows the recent statement of Cardinal Lavigerie, in declaring that it is largely on the increase, and entailing an enormous waste of human life annually.

THE Vicarage of Leeds, which has already furnished one Bishop and two Deans, has now added another to the bench. The Rev. F. J. Jayne has been nominated to the see of Chester, vacated by Dr. Stubbs's translation to Oxford. He won great distinction at Oxford, and was successively tutor of Keeble College and Principal of Lampeter before he became Vicar of Leeds. He has also been Whitehall Preacher and Select Preacher at Oxford. So various a record supplies at least the promise of some of the qualities desirable in a Bishop. Dr. Jayne is young, we believe only forty-three. He is energetic and hard-working, and is said to be a High Churchman with liberal views.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

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The Ecclesiastical Review.

SATURDAY, SEPTEMBER 15, 1888.

THE BISHOP OF LIVERPOOL'S CALL FOR AN *EIRENIKON*.

THE Bishop says that the defect in the Encyclical is that there is no "reference to the unhappy divisions about the doctrine and ritual of the Lord's Supper, which are at this moment convulsing the Church of England, and will certainly bring on disruption and disestablishment unless they are healed."

How are they to be healed? The evil perhaps is not so much that each extreme wing holds erroneous views itself, as that it imputes erroneous views to the other extreme. It may be that there are some, on the outskirts of the right wing, who hold a popish Presence and adoration thereof; and perhaps there are some, on the outskirts of the left wing, who account the Eucharist no means of grace, but a mere commemoration of an historic event. Thus there may be extreme men on the outskirts of each portion of our Church; but the main evil is that we caricature one another's opinions. If we would judge with less bias and more fairly, we should think more charitably. It is upon the Sacraments, especially on the Eucharist, that we differ most. One side thinks that the "verily and indeed taken and received" of the Catechism, and "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine," teach a corporal Presence. The other side thinks that the Fourth Article and the Black Rubric deny any Presence at all of our Lord's Body. If we could understand these documents correctly, we should be more satisfied with our own subscriptions, and should be more at unity

with one another. The Catechism asserts a Presence, but not a material or corporal Presence. The Fourth Article and the Black Rubric deny a Presence, but it is only a corporal and material Presence. There may be a real Presence of the effects and influence of a distant body; thus the heat and light of the sun are really present, though its body is located in the sky alone. This was our great divines' explanation of the real objective Presence of our Lord's Body in the Eucharist. It is real, because not imaginary. It is objective, because from above, and not caused by our faith. We do not see why this explanation should not supply the *crenikon* that the Bishop of Liverpool sighs for. The one side may believe that "the Body and Blood of Christ are verily and indeed taken and received" in the Eucharist, because what is meant is the grace and virtue, which come from His Body, according to His own words, "It is the spirit that quickeneth, the flesh profiteth nothing." In the same way there is no difficulty in believing that the bread is a means or figure whereby we receive the grace, that is, the Body and Blood or spiritual nature of Christ, as the mystery is explained by St. Paul's *κοινωνία* (participation in or assimilation of). As our bodies are built up and maintained by the assimilation of bread and wine, so our souls, or spiritual characters, are nourished by the Body and Blood—*i.e.*, the character—of Christ in the Holy Communion. Now to return to the other side. Why should it call the Black Rubric "wretched," and wish it expunged? It does not deny a Presence by Spirit, grace and virtue. All it denies is that our Lord's Body can be materially present on the altar, because it is in heaven. A spiritual or virtual Presence, the Black Rubric does not deny. A local corporal Presence it does deny, whether with or without its own accidents. If our Lord's Body could be omnipresent, it would, as Augustine says, not be a real body at all, much less that which suffered in our stead. Even if we could get rid of the Black Rubric, the Fourth Article still remains. It says that our Lord's risen and ascended Body has still "all that appertains to the perfection of man's nature." If being confined to one place so appertains to it, then our Lord's Body is so limited. If angels are so confined, as their moving about shows; His resurrection and ascension, even if they made Him like unto the angels, would not necessarily give His Body omnipresence. If the Lord's presence in the Eucharist confers on us all the graces which can come from His Body, what more do we want or need? What need we of actual contact between His material flesh and ours? Again, if His flesh be spiritualised, or, as Rome says, turned into a spirit, it is hard to understand a contact between this spirit and our flesh, or how it can confer immortality upon our bodies. Transubstantiation we deny, because St. Paul says the bread remains, "the bread which we break." Even Rome says

our Lord's material Body cannot be broken. So it is bread we break. Following this we say, "we receiving these thy creatures of bread and wine," calling them so after consecration. That their substance remains is plain because we only pray that, as our bodies are strengthened and refreshed by their substance, so our souls may be, by the Body and Blood of Christ. Accidents, as look, smell, taste, etc., could not strengthen or refresh our bodies. Thus we get rid of a change of substance. But perhaps the most popular and most dangerous error now is consubstantiation, or a presence of our Lord's substantial Body locally with the bread and wine. This is denied by both the Black Rubric and the Fourth Article. We cannot think that it would be difficult to draw up a declaration which would at the same time assert a presence of grace and virtue, coming up to the words of the Catechism; and yet deny any change of the substance of the bread, and any material presence, inconsistent with the attributes of our Lord's real ascended Body; and forbidding any adoration of the present grace, as if it were our Lord's substantial Body which is present only in heaven.

OUR CHRISTIAN YEAR.

SIXTEENTH SUNDAY AFTER TRINITY.

IN this collect as in last week's we proceed at once to the *petition*, but, as was the case in last Sunday's collect, the first clause contains what is equivalent to an *invocation*. It alludes to God in His capacity as a father, mentions the natural outcome of that close relationship, a feeling of true and earnest pity, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. ciii. 13). We, too, in our collective capacity as "the Church," His "loved one," remember, feel, and express in words our requirements—in consequence of our weak condition as little children we require to be *cleansed* and *defended*. Cleansed because we have, to use a metaphor, fallen into the mud and dirt, and therefore we require the parent's loving hand to once more brush off from us all the stain that we have thus by our own carelessness contracted, our souls are begrimed with the stain of sin, and so we need to come to God for cleansing grace. We feel too how powerless we are against him who "goes about as a roaring lion seeking whom he may devour," and so we fly at once for protection to "our Father." The Church is being perpetually assailed by very numerous enemies in all shapes and forms, and were it not for the divine protection which it receives, would be quite unable to stand against her adversaries. It is then in the full appreciation of this fact, and in the knowledge that we may fly for succour to Him who loves us, that we ask for a continuation of that "help and goodness" of God which is so precious a thing. This request we make not by any right which we possess in ourselves, but through the merits of Him who died for us—to make us once more the children of God and heirs of everlasting life—our Lord and Saviour Jesus Christ.

BURIAL REFORM.

BY THE REV. F. LAWRENCE, VICAR OF WESTOW,
YORKSHIRE; HON. SECRETARY TO THE CHURCH
OF ENGLAND BURIAL REFORM ASSOCIATION.

A PAPER READ BEFORE THE WESTMINSTER
RURI-DECANAL CHAPTER IN THE JERUSALEM
CHAMBER, ARCHDEACON FARRAR IN THE
CHAIR, ON WEDNESDAY, JULY 4TH, 1888;
AND ALSO BEFORE THE KENSINGTON RURI-
DECANAL CHAPTER, THE REV. THE HON. E.
CARR-GLYN IN THE CHAIR; AND THE SPITAL-
FIELDS RURI-DECANAL CHAPTER, THE RIGHT
REV. THE BISHOP OF BEDFORD IN THE CHAIR.

THREE leading thoughts animate the promoters of the
Church of England Burial, Funeral, and Mourning
Reform Association.

1. The Christian life which begins on this earth is
an onward progress, with no disruption, death being,
as the Bishop of Lincoln has said, "Not an end but
an event in life, a new start with an extended know-
ledge and a purer love;" and therefore a Christian
funeral should show forth the Christian principles of
faith and hope.

2. The essential part of man is not the perishable
body, but the imperishable soul. In other words
man is not a body which has a soul, but a spiritual
being which has a body. As was said by Bishop
Butler, "Our *organised* bodies form no part of our-
selves." Not one atom which is in our organised
body now formed part of it a few years ago. After
death the body is—

The worn-out fetter which the soul
Has broken and cast away.

As is explicitly taught by S. Paul in the words, "thou
sowest *not* the body that shall be," and "there is a
natural body, and there is a spiritual body," the
doctrine of the resurrection implies a real continuity
between the natural body and the spiritual body, the
nature of which is not revealed, but not a resuscitation
of the material particles of which the corruptible body
is composed. While, therefore, that which has been
"the temple of the Holy Ghost" is dealt with rever-
ently, there will be no attempt to delay its burial,
or preserve it in solid coffin or vault.

3. The mortal remains do not constitute the true
personality of the departed one. An effort will there-
fore be made to lift the mind beyond the dead body
to the Father, Who is God, not of the dead, but of
the living, to the loved one, living still in the unseen
world, and to the bereaved, who stand in need of
our active sympathy.

There is a standard of appeal which embodies
these thoughts—the "Order for the Burial of the
Dead," in the Church of England Book of Common
Prayer. This Service, which is intended for the
burial of the body of a Christian by Christians, is used
by English-speaking people all over the world.
Confining its operations to what it deems to be in
conformity with the spirit of that service, the Asso-
ciation invites the active co-operation of all sensible
and religious people throughout the world. Close
examination will prove that there is no basis of action
comparable with the Burial Service. Each of the
three thoughts already mentioned finds expression
therein.

(1.) The Burial Service sums up and emphasises
the teaching of holy Scripture respecting life and

death. The words with which the Church greets the
mourners at the entrance of the church-yard, "I am
the Resurrection and the Life, saith the Lord,"
form the keynote of a Service here on earth which is
an echo of the song heard in Paradise at the home-
coming of one who has "finished his course with joy."
The Service, evidently pre-supposing that the person
for whom it is used has died in the Lord, widens in
its jubilation: "I heard a voice from heaven saying
unto me, 'Blessed are the dead which die in the
Lord';" and even gives "heartly thanks" for the
deliverance of a brother "from the miseries of this
sinful world." A Christian burial is therefore no
fitting occasion for an extravagant display of symbols
suggestive only of death and despair. And though
the awe inseparable from death will not be ignored,
and though no niggardly spirit will be shown at such
a time, for the burial is love's last office as far as
this world is concerned, yet the gifts which affection
makes will brighten and dignify the funeral rather
than reclothe death with those horrors of which we
profess to believe Jesus has robbed it. A few flowers
plucked from the garden will show forth the love of
God, and tell of the Resurrection, and all the symbols
and memorials that are used will speak of Christian
faith and Christian hope.

(2.) The Burial Service offers suggestions of a
mode of disposing of the dead which, if properly and
completely carried out, has been declared by scientific
men to be in accordance with sound science. The
rubric, "The priest and clerks meeting the corpse,
and going before it either into the church or *toward
the grave*," permits the body to be taken direct to its
burial, instead of into the church, when there is danger
of infection. The rubric, "While the body is made ready
to be laid into the earth," points to an interment of the
body in as close contact with mother earth as decency
and reverence permit. Another rubric, "While the
earth is being cast upon the body by some standing
by," seems to indicate that the same grave is not to
be used for corpses laid one upon another. The mode
of burial thus indicated is harmless to the living,
according to Sir Lyon Playfair, who adds: "If the
coffin be of a perishable nature, if the soil be dry and
porous, if the graves be not too crowded, the dead are
resolved into air and into ashes as certainly in three
years as they are in a furnace in the course of an hour,
and in both cases without injury to the living." Now
if the Burial Service manifestly enjoins a mode
of disposing of the dead which is in conformity with
sanitary laws, it may be inferred that all other sup-
plementary or exceptionally necessary sanitary precau-
tions are to be welcomed, and acted upon. Mourners
are not expected to do anything, or leave anything
undone, to the imperilling of their own welfare or that
of the public at large. It will be considered a pious
duty to bury as soon after death as circumstances
permit. The coffin will be of some readily-perishable
material. Properly-prepared earth will be used for the
destruction of virulent infectious germs. The placing
of the body in a properly-appointed mortuary, near the
burying place, will be considered to show as much
respect as following it with a costly procession through
the crowded streets. The disease-carrying pall will
be discarded. The grave will be so shallow that the
air shall not be excluded. Bricked graves and vaults,
which retain the body in a state of arrested de-
composition, will be abandoned. The surface of the
grave will no longer be covered with impervious
slabs or massive monuments preventing the growth

of plants, and excluding air. Graveyards will be gardens, where the dead bodies are buried each in its own grave, each succession of human bodies passing away into air and ashes. The earth is thus ready, every succeeding generation, to perform its beneficent action again. Natural laws will have been observed, and the earth, which is the best deodorizer known, and the receptacle of all creatures that have lived and died, will have acted as the medium through which the air descends and performs its purifying and disintegrating action, to reascend in new combinations and nourish fresh life.

3. The Burial Service, far from being simply a function for putting the body away, is an act of recognition of the Almighty Father, an act of pious hope and aspiration for the eternal welfare of our beloved one, an occasion for showing forth practical Christian sympathy with the bereaved, and a call to ourselves to ponder over our own near-approaching summons. The rubric, "The priest *and clerks* meeting the body at the entrance of the churchyard," indicates the desire of the Church that, where circumstances admit of it, others beside the officiating minister take part in the service. Another rubric, directing *some standing* by to cast earth upon the body, points to an active participation of friends in the last act of love; while over the body of pauper and prince alike the minister is bidden to say, "We commit the body of this our *brother* to the earth." All which directions obviously point to practical Christian sympathy with the bereaved. By assembling at the grave, rather than at the house of mourning—by acts of love as well as words—the funeral will be made as little trying, and as inexpensive, as possible to the bereaved.

The Burial Reform Association submits that it is the especial duty of the Church of England to diffuse right notions respecting the burial of the dead. The Burial Service, which serves as a bond of union among English-speaking Christians, offers a comprehensive basis of action. The Church, which has in every parish in the land officers possessed of unique authority and influence, is singularly fitted to take the lead in encouraging temperance, thrift, and the observance of sanitary laws. Topics of absorbing interest suitable for the pulpit, group themselves about this subject:—(1) The life on earth, an integral part of the life eternal; (2) man a spiritual being, capable even in this life of wondrous development; (3) death, to the Christian, a transition from one stage of existence to a higher; (4) the observance of natural laws by the proper giving back of the body to the plain earth, an act of recognition of the Divine order; (5) the safeguarding of the general health, a public duty; (6) the spiritual, risen, body, to be like unto Christ's glorified body; (7) the showing practical sympathy with the bereaved, a Christian privilege; (8) Christian art a handmaid to religion; and (9) solemn contemplation on things unseen, an imperative duty. The society therefore makes an earnest appeal for moral and material support, and for prompt and united action, on the part of all "who profess and call themselves Christians."

MRS. C. TURNER, of Liverpool, has placed at the disposal of the Archbishop of York the sum of £20,000 towards the creation of a fund for assisting with pensions the diocesan clergy who may have become unfit for the discharge of their duties through infirmity.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 118.)

CHAPTER VI.

YOUNG IRELAND.

WHILE the movement set on foot by O'Connell was in full swing, Ireland was suddenly brought face to face with an enemy more formidable than British rule. The population had been for years steadily increasing in numbers, while there had been no corresponding increase in the means by which it might be supported. In 1845 Ireland contained close upon 9,000,000 people, and this teeming population depended for support on the potato alone. The blight appeared in 1845, but the crash did not come till 1846. The crop proved an utter failure, and famine, with all its attendant horrors of disease and death, brooded over the land. Private benevolence did much to alleviate the horrors of that fearful visitation. Government opened relief works. England and America flung themselves heart and soul into the good work, and the strife of rival creeds and jarring factions was hushed in the presence of the black cloud that hung like a pall over the doomed and death-stricken land. Through the "Black Forty Seven," the clergy of the Church of Ireland, the Roman Catholic priests, the dispensary doctors, aided by many a gallant volunteer, worked and suffered and often died, but never flinched from their posts in the midst of a people dying by thousands of famine and plague. Men dropped by the roadside and died where they had fallen. Crowds fought like demons over some scrap of carrion. The Poor Law fell with crushing severity on the middle classes, and more especially upon the clergy, so that sometimes it happened that turnips, cabbages, and even Indian meal, were as welcome at the parsonage as in the poor man's hovel.*

Ireland came out of that struggle with broken energy, and with a population reduced by death and emigration; but her people failed to learn from it lessons of industry and thrift; they had been for years kept in feverish excitement by O'Connell to the great neglect of their more immediate concerns; they had won emancipation and made a stand for independence, but they had also acquired idle habits, and been deeply imbued with sectarian intolerance. O'Connell had denounced every movement, every measure, every principle which seemed to oppose, however remotely, Roman Catholic interests. Against this religious intolerance a certain party within the national camp vigorously protested. That party, when the famine had spent its fury, rose into prominence under William Smith O'Brien, a gentleman of ancient lineage and untarnished honour, but of inconsiderable abilities and irresolute will.

With Smith O'Brien were associated in the Young Ireland party, John Mitchel, Charles Gavan Duffy, John Blake Dillon, Meagher, D'Arcy McGee, and

* The Society of Friends laboured zealously to relieve distress. Mr. W. E. Forster then became acquainted with a country in whose government he was destined at a later period to take a prominent part. O'Connell died at Genoa, May 15th, 1847.

some others. The minds of the peasantry had been prepared by the hardships of the famine for revolutionary ideas, and the fierce unmeasured language of the Young Irelanders roused the spirit of smothered hate; but the iron of the preceding years had entered too deeply into the souls of the people to leave energy for the "blood and iron" policy of John Mitchel. The year 1848 was marked by revolutions in Europe. O'Brien sought aid from France, but did not receive much encouragement. In Ireland "confederate clubs" were formed everywhere; Mitchel's journal wrote fierce tirades against the government, in which the viceroy was described as "Her Majesty's Executioner General and General Butcher of Ireland." He published instructions in street warfare; commended the use of molten lead, broken bottles, vitriol, etc., against the troops operating in the streets. On the 21st March, Mitchel, Meagher, and O'Brien were arrested. Mitchel was brought to trial for writing seditious publications, and under the operation of the "Treason Felony Act" was convicted, found guilty, and sentenced to fourteen years' transportation. O'Brien and Meagher were tried for the use of seditious language, but the jury disagreed, and they were discharged. Meantime the country was greatly disturbed in the rural districts, and if the leaders of the movement had given the signal for insurrection on the occasion of Mitchel's conviction, there can be no doubt the struggle would have been contested in a different spirit to that which marked the subsequent rising of Smith O'Brien. Mitchel's friends were in favour of this plan, but the desire to delay the crisis until harvest was generally entertained by the leaders, and thus disunion and suspicions crept into the cause. Meantime the chiefs of the revolutionary party endeavoured to prepare the people in the South for an armed insurrection. Mitchel had been already removed by his conviction, but O'Brien, Dillon, Meagher, McGee, and others still remained to direct the progress of events. Government, however, was not ignorant of their designs. Suddenly, in the latter end of July, the Habeas Corpus Act was suspended, and proclamations at once appeared for the arrest of the confederate leaders.

Meagher and Dillon hastened to join O'Brien at Enniscorthy, whence they rapidly proceeded into Tipperary, endeavouring to excite the populace as they went along, but the people had little heart left for military service.

At Ballinacorney the insurgents came into conflict with the constabulary, who, retreating into a strong farm-house, defended themselves with great bravery against the rebels. At the end of half-an-hour's sharp fusillade, briskly kept up on both sides, the rebels drew off with the loss of two men killed and several wounded, and before evening came on they began to disperse. The insurrection had collapsed. O'Brien, Meagher, MacManus, Martin, and O'Doherty were brought to trial and convicted. Dillon escaped to America. O'Brien, Meagher, and MacManus were sentenced to death, but the sentence was commuted to transportation for life.

Mitchel, assisted by P. J. Smith, succeeded in escaping from Australia, and later on O'Brien was pardoned. He died in Wales in 1854. Gavan Duffy was tried three times without a conviction, and found in Victoria fame and fortune. Thomas D'Arcy McGee, as a minister of the crown in Canada, found a suitable field for the display of his pre-eminent abilities, until the bullet of an assassin closed his career. Thomas Davis,

the noblest spirit of Young Ireland, died in 1845. He was the poet of the movement, and his generous nature helped to elevate the ideas of his associates. O'Brien described Davis as one who "united a woman's tenderness with the soul of a hero."* The cause was hopeless from the first, because no nation need expect to be free, unless it can win freedom by the sword. This Ireland could not do, and the rising of Young Ireland only made her helplessness more patent.

The years which followed the outbreak of Young Ireland present us with little of importance; but they were marked by the first faint murmurs of the Tenant Right agitation destined at a later date to assume such formidable proportions, and the sturdy Ulster yeomen threw themselves heart and soul into the movement. A few Irish politicians supported the cause of the tenant farmers. William Keogh, a rising barrister of considerable ability and persuasive eloquence, and John Sadleir, proprietor of the Tipperary Joint Stock Bank, distinguished themselves by their zeal in the cause, but Keogh accepted office as Solicitor-General, and was subsequently raised to the bench, which he adorned by his fearless courage and rigid impartiality, and Sadleir joined the Government as a junior lord of the Treasury. The Tenant Right agitation collapsed with the loss of the leaders. It was about this time that the Irish members won for themselves the name of "the Pope's Brass Band," from their vigorous opposition to the Ecclesiastical Titles' Bill.

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ISAIAH VII. 14.

SIR,—I am sorry that my letter was too long for insertion in your paper. As I cannot condense it consistently with its perspicuity, I will content myself at present by saying that, inasmuch as we have *no proof* that Isaiah had a son named Immanuel, nor that Immanuel and Maher-shalalo-bash-baz are two names for the *same* person, we cannot accept this theory of the sign. Furthermore, as the use of the term "Virgin" by St. Matthew fixes its signification to one who had no intercourse with man prior to the birth of her first-born, we say it is altogether inapplicable to the prophetess after her marriage, we therefore reject this interpretation as repugnant alike to reason and Scripture.

R. DONALDSON.

September 10th, 1888.

WHATELY AND THE TRACTARIAN MOVEMENT.

SIR,—In a note to an interesting and important contribution by the Rev. T. B. Naylor, to your issue of September 8th, there is contained the surprising statement that Whately "took an active part in the Tractarian movement. Does this possibly stand for "took an active part in opposing the movement?"

* For an account of this period, 1840-1845, see *Young Ireland*, by Sir Charles Gavan Duffy. M. H. Gill & Sons, Dublin, 1884.

for this Whately certainly did in his *Cautions for the Times*, in which he was largely assisted by his friend, the late Bishop FitzGerald. Bishop Dickenson's Pope's Pastoral, published, I think, in one volume with the *Cautions*, certainly does not spare the Tractarians, and Dickenson was one of Whately's great allies. Dr. Arnold, again, Whately's friend, was an ardent opponent of Tractarianism, and Whately's estrangement from Newman, or Newman's from Whately, is well-known to any one acquainted with the life of either. I am perhaps arguing against a statement that Mr. Naylor never intended to make.

ERIGENA.

CHURCH TIMES AND THE TABLET.

SIR,—The account which your correspondent, "C.C.-V.G." gives of Mr. Chafy's letter in the *Church Times* of August 24th, is in one or two respects misleading. Mr. Chafy says "in my own church, where one is master, so to speak," which is no more than any ordinary of a church may say with propriety. Then Mr. Chafy says that "as soon as the communicants increased so as to prolong the service, I deliberately omitted the latter half of the words of administration, rather than say them all and gabble them. I am well aware how indefensible, from a legal point of view, my practice is; but I think it is the least of two evils."

I am not making this correction by way of defending the practice (of omitting parts of the service). I do not approve of it, and think it indefensible on grounds both legal and otherwise. But the devil himself should not be painted blacker than he is.

EDMUND LAWRENCE.

September 10th, 1888.

BY WATER AND THE SPIRIT.

SIR,—It is hard to know exactly what Mr. Donaldson means, except it is to prove that the grace of Baptism does not always accompany the outward rite. By birth by the spirit, he evidently means conversion, or, as the Bishop of Cashel said, in our Revision Debate, "the first motion of grace leading thereto." No one would tie this to water baptism. In adults, it precedes; in infants, it follows. But "birth by the Spirit" does not mean this. It means the entrance into, the adoption into, the family of God, preceded by such movings of life, like that of the infant in the womb, as the candidate is capable of. The whole controversy depends on what regeneration means. The wretched Gorham sentence decided because of the lower language of Secker and others, that regeneration means conversion; and that this regeneration may take place, before, at, or after baptism. This is true of conversion and of regeneration, à la Secker: but the regeneration of our services cannot be conversion, of which infants are incapable, and which adults are supposed to have already attained. The charitable hypothesis is the most unmitigated nonsense! How can the clergyman charitably say in words to the people, and to God, that the infant has been converted? And how can he bring up to the font an adult already converted, and pray that he may be converted over again, and tell God and the people that he has been thus converted at the font? Of all absurdities, the charitable hypothesis is the greatest.

I cannot make out what Mr. Donaldson means. But the Church means that adoption by the Spirit accompanies baptism, both of infants and adults. Infants receive then all that they are capable of: and adults like St. Paul all that they still require. But conversion is not contemplated in either case. The attempt to make out, from the absence of the Greek article, that the water is neither the means nor the pledge of birth by the Spirit, if successful, would upset the Nicene Creed. "One baptism for the remission of sin."

C.C., V.-G.

August 26th, 1888.

PREFERMENTS AND APPOINTMENTS.

Askey, Rev. Herbert, M.A., Vicar of East and West Ravendale, Lincolnshire.
Barrow, Rev. John S., Vicar of Rogate, and Rural Dean; Prebendary of Gates in Chichester Cathedral.
Binney, Rev. W. H., Vicar of Wilton, Northwich; Commissary to the Bishop of Nova Scotia.
Brewer, Rev. Edward, B.A., Vicar of St. Thomas's, Islington; Vicar of Holy Trinity, Old Hill, Staffordshire.
Burrough, Rev. F. Courtenay, Vicar of Woolfardisworthy, Bideford, Devon.
Cordiner, Rev. Robert Charles, M.A., Vicar of St. Peter's-in-Eastgate, Lincoln.
Edser, Rev. D., Curate of Heage; Vicar of St. Giles-in-the-East, Launceston.
Evered, Rev. R. Hamilton, M.A., Senior Curate of Bucknall, Stoke-on-Trent; Minor Canon of Gloucester Cathedral.
Griffiths, Rev. Alfred, M.A., Junior Chaplain; Precentor and Second Chaplain of the Cathedral Church of St. Mary, Edinburgh.
Hall, Rev. Archdall M., Curate of Leatherhead; Curate of Godalming, Surrey.
Hall, Rev. Henry J., M.A., Curate of St. Mary, Magdalene, Bridgnorth; Incumbent of Weston, Cheshire.
Hill, Rev. Fergus, Chaplain of the Manchester General Cemetery.
Hodgson, Rev. Edward Ernest, Vicar of South Kyme, Lincolnshire.
Hodgson, Rev. Francis Douglas, M.A., Vicar of Scawby, Lincolnshire.
Jones, Rev. George Bradley, Curate of St. Matthew's, Bolton-le-Moors; Rector of Levenshulme, Manchester.
Male, Rev. Robert, M.A., Curate of St. John's, Bromley; Incumbent of Wychbold, Worcestershire.
Maughan, Rev. George, Rural Dean of Bolinbroke.
Mills, Rev. J. R., M.A., Vicar of St. Michael's, Coventry; Surrogate for the Diocese of Worcester.
Morton, Rev. C. J. F., M.A., Curate of St. Thomas's, Crookes, Sheffield; Vicar of Goole, Yorkshire.
North, Rev. Henry, M.A., late Rector of Wentnor; Vicar of Breinton, Hereford.
Northcott, Rev. William, M.A., Vicar of Hartshill; Vicar of Atherstone, Warwickshire.
Percival, Rev. H. C., Second Chaplain; Senior Chaplain of the Cathedral Church of St. Mary, Edinburgh.
Tracey, Rev. H. F., late Senior Curate of the Abbey Church, Romsey; Missioner of St. Andrew's in the Diocese of Salisbury.
Wray, Rev. G. D., M.A., Incumbent of St. Peter's, Warrington; Vicar of Halton, Cheshire.

CLERICAL OBITUARY.

Coombs, Rev. Charles, M.A., for twenty-one years Vicar of St. John's, Sutton-on-Plym, Plymouth, at 26, Jude's Place, Plymouth, on the 8th inst.
Craig, Rev. George, M.A., late Rector of Aghanloo, county Derry, at Portrush, county Antrim, on the 4th inst., aged 88.
Fox, Rev. Robert Stote, Rector of Nowton, at Horringer Red House, Bury St. Edmunds, on the 6th inst., aged 68.
Gurney, Rev. Augustus William, Rector of the parish, at the Rectory, Little Hereford, Tenbury, on the 28th ult., aged 63.
Price, Rev. Henry Tilley, at Elkstone Rectory, on the 1st inst., aged 65.



The Church of England Pulpit.

A FOOLISH CENSUS.

BY REV. J. A. CARR, LL.D.

SERMON PREACHED IN WHITECHURCH PARISH CHURCH, ON JULY 22ND, 1888.

"And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people, Go, number Israel from Beer-Sheba even to Dan; and bring the number of them to me, that I may know it."—I CHRON. xxi. 1-2.

YOU will remember that this chapter was read as the first lesson on last Sunday morning. It may not be amiss if I ask you on this Sunday morning to go back on it in your minds, and endeavour to learn and bring home to yourselves some of the lessons we may all learn from it. All Scripture is given by inspiration of God and is profitable; and this was said, mark you, more particularly, if not altogether, with regard to the Old Testament Scriptures, and therefore this chapter with all the rest shares in this profitability.

On the threshold there is a difficulty which must be met and answered after some fashion. Here it is said, you observe, that Satan stood up against Israel and provoked David to number the people. In the parallel passage in second Samuel, it seems to be implied that it was God Himself who moved in the matter. It is all the more important to consider this point, when we remember that this is the first historical mention of Satan on the page of inspired history as the adversary of man. When Satan appears thus on the scene to provoke and tempt man, you observe that he does not appear alone—the Lord is there also. Now, I think the best way to understand this, is to recognise the fact that no temptation can take place without God being in it in some way or another. Temptation or trial is one of the great instruments in the hand of God for proving and disciplining His children. St. James teaches us plainly that God tempts no man with evil, but, at the same time, St. Paul teaches us how God is in all our temptations, and does not suffer us to be tempted above that we are able, but with the temptation makes a way to escape. God allowed David to be tempted in this instance; Satan was his instrument in carrying out the trial, but the sequel shows us that the King was not tempted to his utter overthrow and everlasting destruction; and how, at the end the light breaks in on the darkness, divine grace triumphs over human frailty, and a lesson is recorded for

the warning and instruction of mankind to the end of time. Thus all through history we see how God does not let Satan have it his own way in tempting the children of men. Sad would it be for us if God were not in our trials, as well as in everything else that concerns us, over-ruling and controlling all. Even in the master instance of the temptation of our Blessed Lord it did not take place without the permission and regulation of the good Spirit, for we read how "Jesus was led up of the Spirit into the wilderness to be tempted of the devil." A sense of revulsion might at first drive us back from the contemplation of such an association and apparent contradiction as that the Spirit of God and the devil should thus in any sense co-operate; but second thoughts are better, and we meekly accept the fact that while for our good, and to prove us, and to see what we are made of, we are allowed at times to fall into the hands of the wicked one, nevertheless God is likewise present to moderate and control the trial, and bring His faithful servants out of it again. The conclusion we come to is this, that there is no sphere of existence, no condition of life, in which God is not present, and more immediately present with those who are in alliance with Himself—"If we ascend up into heaven He is there, if we go down to hell He is there also."

But let us for a moment consider the peculiar temptation put before David at this time, and to which he so signally yielded. It was a temptation to count the people, to see how many they were, and what strength of armies he could put into the field, so as to match himself against the rival powers of Babylon and Egypt. It was ambition, that last frailty of great minds, that was at work in the heart of the king now growing old. Or it may be he was anxious to know on what resources his son Solomon could depend, who would come to the throne on his decease.

But whatever was the motive, it was an appeal to human force, where he should have rested entirely on that divine protection which had never failed him up to that moment. If ever a king had been taught the lesson that it was nothing with the Lord to help whether with many or with them that have no power, David should have learned it; for he had been vouchsafed great deliverances in the past with comparatively small resources. He had seen nearly the entire country going after his son Absalom, and yet in a marvellous way he had been brought back again in safety to his capital, and therefore he should have been the last to think of trusting in an arm of flesh. Besides all this, Israel, in a peculiar sense, was a spiritual people. They had been taught all along that God was their King. In this respect they were different from all the heathen nations around them. Early in their history they had been warned of God not to go down into Egypt for horses, and probably it was this very David who, in his better moments,

had sung this Psalm: "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. A horse is a vain thing for safety, neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Or, again, "some trust in chariots and some in horses, but we will remember the name of the Lord our God." It had been always impressed upon Israel throughout their entire history, that though they might have taken to themselves human kings, nevertheless their true king was Jehovah, and that He had pledged Himself to be their Saviour and their Deliverer out of the hands of their enemies.

And may not this be the lesson that England requires to be taught at the present moment? Is there not a danger of our forgetting where our true strength lies as a people, fearing God, and working righteousness, rather than in the multiplication of material resources? It has indeed been cynically said that "God is on the side of the big battalions." But is this so, brethren? Does history always carry out the truth of this saying? When it suits His purpose to do so, the Almighty Being, who presides over the fortunes of nations, as well as of individuals, has worked His designs with a few and not with the many. You remember how, in the history of this very people Israel, God had wrought their deliverance from the Midianites and Amalekites combined, (when they "lay along the valley like grasshoppers for multitude,") with only a handful, bringing down the thousands of Israel by degrees to three hundred men, lest Israel should vaunt themselves against Him, saying: "Mine own hand hath saved me." All these experiences and wonderful deliverances of His people in the past seem now to have been forgotten by David, when thus moved to number the armies of Israel, whether under the influence of ambition, or pride, or cowardice, we know not.

But, I say again, this seems to be the lesson of all others that our own country needs to learn at the present moment, that the first thing and the supreme thing is to trust in God, to be a people fearing Him and working righteousness, and then and always will God give us a great deliverance. History shows us that God is not always on the side of the big battalions. What, for example, of Marathon, when the Providence of God enabled some five thousand Greeks to roll back the tide of eastern despotism from the shores of Europe—

A king sat on the rocky brow,
That looks o'er sea-girt Salamis,
And ships in thousands lay below,
And men in nations all wear there,—
He counted them at break of day,
And when the sun set where were they?

What—to come nearer to our own times—what of the so-called Invincible Armada, whose destruction we are even now celebrating, when the

huge war-ships came over the sea like a dark thunder-cloud, only to be scattered and overthrown by the tiny craft which went forth against them in the name of the Lord of Hosts, brave hearts and strong arms by the grace of God dashing down the pride of Spain; what of the Peninsular war, when the great Duke of Wellington, led on but a handful of men in comparison to the numbers of the enemy from one victory to another; what of the battle of Inkermann, when the thin red line of the British guards, in the grey of the early morning, withstood for hours the onward rush of thousands of the Russian foe; and what of that other great deliverance, when, amid millions of a hostile race, Havelock, and Lawrence, and Outram, and Nicholson, and Campbell, led on their little columns from post to post, from Delhi to Lucknow, and from Lucknow to Cawnpore, and so India was saved for England. No, brethren, God is not always on the side of the "big battalions."

Well, it was this truth that David had forgotten or overlooked at this time, and grievously did he and his suffer for it. Our sin sooner or later finds us out, and we are chastened in our tenderest point. David's pride was in the numbers of his people, and now a sudden and mysterious plague lessens those numbers by some seventy thousand men.

Well, the next thing to doing wrong, brethren, is to confess it, and lay the ghost of our sin lest it haunt us for ever. David brought to a better mind confesses his sin and is forgiven. We are told that his heart smote him after that he had numbered the people, and he said, I have sinned greatly in that I have done, and now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly." Here is repentance and sorrow of heart, but these things of themselves will not ward off the judgment, nor will they atone for the offence. In the last resource we must fall back on sacrifice as David did here. We must plead the blood, in our case not the blood of bulls or of goats, but the precious blood of Jesus Christ, the Lamb slain from the foundation of the world, the atonement made for our sins on the cross. What an unspeakable comfort it is for us to know that we may thus bring our sins to the throne of grace and confess them there and seek the forgiveness of them. And "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

RIGHT THOUGHTS OF GOD.

BY THE REV. HENRY BRASS, M.A., INCUMBENT
OF ST. MATTHEW'S CHURCH, REDHILL.

SERMON PREACHED AT REDHILL ON TRINITY
SUNDAY.

"Thou thoughtest that I was altogether such an one as thyself."—PSALM li. 21.

RIGHT views of God lie at the foundation of all true religion. Upon a man's conceptions of his Maker depend not only the form of his worship, and the purity of his creed, but also his standard of duty and responsibility. A man's religion or practice cannot go beyond his conceptions of his God, and the aim of every sincere worshipper will be to resemble the Being he worships.

And hence we invariably find erroneous or defective views of God at the root of every false religion, and every error of doctrine.

Ignorance of God's Nature has produced the various systems of idolatry: "professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." Ignorance of God's Personality—that God is a real, living Being—has led to the vague and mystic Pantheism of the Buddhists, and in later times to an almost *adoration of the Laws of Nature*, and to the dreamy speculations of some of the more advanced German Schools. Ignorance of the Unity of God has led to the various systems of Polytheism, ignorance of the Trinity of God, to the cold comfortless creed of the Unitarian. Defective views of God's Righteousness underlie what is wrongly called "natural religion"—the religion of Cain—the mere recognition of a God who gives us the bounties of nature, and which has no need of Christ's Atonement. Ignorance of God's Majesty and Holiness carries with it lax views of Sin and its punishment. While defective views of all the Infinite Perfections of God account for the religion of multitudes of careless, worldly men, who practically look upon God as a sort of superior Man, easy and benevolent, who can tolerate sin and all failings and infirmities; it makes them practically act on the saying, "Out of sight, out of mind!"

"Thou thoughtest that I was altogether such an one as thyself, but I will reprove thee."

And hence you see that the Church, in her grand system of doctrines contained in the Thirty-nine Articles, wisely *begins* by setting forth *right views of God*, His Nature and Attributes. And here let me state that I intend, "if the Lord will," to give you a course of Lectures on the Thirty-nine Articles—not indeed confining myself to a mere dry explanation of the several points therein contained, nor taking them as our text, as if of like authority with Holy Scripture; but rather

treating of the several subjects therein contained, as some of the most important which God's Word teaches us.

The Articles are, I regret to say, very little known and studied by many members of the Church of England. Perhaps some of you have never read them completely through, much less studied them. Were they better known, there would be no room found for much of the false teaching of the day. People would always have a clear and accurate Scriptural standard by which to "try the spirits whether they are of God."

This may be partly owing to the fact that they are usually printed in small type and almost hidden away at the end of the Prayer Book, instead of occupying a prominent position at the beginning. In many Editions they are altogether omitted!

And yet the Articles, we must bear in mind, are the *authoritative standard* of the doctrine of our Church. They are set forth, as the Preface tells us, "for the avoiding of diversities of opinions and for the establishing of consent in true religion," and again "The Articles of the Church of England do contain the true doctrines of the Church of England," and hence we are to test and settle the meaning of the Liturgy and Services by the Articles, and not make the Articles conform to the Liturgy. I am persuaded no reasonable unprejudiced person can question this.

They represent the ripened wisdom of the Reformed Churches not of England only but of Christendom. All the great minds of the Reformation (and it was a period of *great* minds) had a greater or less share in them, and all Orthodox Confessions of Faith contributed of their choicest thoughts and most matured ideas. Neither were they *hastily* compiled. The first set was drawn up by the Reformers of Edward VI.'s time, and after they had undergone the sifting time of the fiery persecutions of Mary's reign, were carefully revised ten years later, passed by Convocation, ratified by the Sovereign, and confirmed by Act of Parliament; and have been subscribed to by every minister of our Church for more than 300 years. They are a precious heritage to us—for, as Fuller in his Church History justly remarks, "most of those who had a hand in them had been martyrs or sufferers in the cause of God, and they cannot be said to have offered to God that which cost them nothing, some having paid imprisonment, others exile, all losses in their estates, for this their experimental knowledge of religion."

Of course they are not *perfect*, for nothing human is, but in going through them I have been struck by their singular wisdom and judiciousness in treating of controverted points. Holding with a firm and decided grasp all vital truths—not dogmatic when it was not required, allowing considerable latitude in things of secondary importance, and not only asserting but acting on the truth that "Holy Scripture containeth al

things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation." Indeed so Catholic are they, that there is probably not one of the Reformed Churches of Europe, nor even one of the modern Dissenting sects which (with a few trifling exceptions, such as Church Government), would not heartily endorse them.

The First Article, being entitled "Of Faith in the Holy Trinity," forms a fitting subject for our consideration to-day. May God, for Christ's sake, give us His Holy Spirit to guide us into all truth.

The Article reads thus: "There is but One living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be Three Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

We cannot dwell at length upon every point, but shall consider the three principal—

THE NATURE, ATTRIBUTES, and TRINITY IN UNITY of the Divine Being.

I. THE SPIRITUAL NATURE OF THE DEITY.—"Without body, parts, or passions." It is necessary to dwell on this, because of the tendency in many to think of God as if He were one of themselves. Scripture tells us "God is a Spirit." What pure "Spirit" is, is beyond our experience, we can only describe it *negatively*, "without body, parts, or passions."

Of course when we read of the "Hand," "Eyes," "Mouth" of the Lord, we are to understand that God is only so represented that the Infinite may be in some degree intelligible to the finite. He is speaking in condescension to our infirmities, dealing with us as a parent with his children, teaching them by such figures and modes of instruction as their tender minds will bear.

The same applies to such terms as "God is a jealous God," the "anger," "wrath," "love of God," "it repented the Lord." *Strictly* speaking, it is not so, for "God is not a man that He should lie, neither the Son of Man that He should repent." (Numb. xxiii. 19.) But you will see, on consideration, that there is no other way in which it would be possible to bring the thoughts and mind of God within the limits of our understanding. How else could we comprehend anything of such a grand mysterious Being? "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And, therefore, whenever we speak of God as if He had a body or passions as a man, we must bear in mind that we are only speaking in accommodation to the weakness of our feeble finite minds, and beware lest we think of God as "altogether such an one as ourselves."

II. HIS ATTRIBUTES—*Infinite* in time, power, wisdom, goodness. (I.) INFINITE IN TIME—everlasting—"From everlasting to everlasting Thou art God." So accustomed are we to look upon Creation around, that it is hard for us to conceive of a time when there was *nothing*—no world, no sun, no stars, no angels, nothing but absolute space—nothing but that One great mysterious Being, existing alone, yet filling that infinite void with His own Infinite presence. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God!" (Ps. xc. 2.) "Of old hast thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure—yea, all of them shall wax old like a garment, and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end." (Ps. cii. 25-27.) The mind is lost in amazement in contemplating this marvellous Being. And well may it be; the creature cannot have too great reverence for the Almighty Creator. We may not conceive of Him in whose sight "a thousand years are but as yesterday," as bound by time, or limited by space, or we fall under the rebuke "Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee."

And then God is

(2.) INFINITE IN POWER, and therefore He created all things, called them into existence by a simple exercise of His will. "And God said, 'Let there be light!' and there was light." And therefore He preserves all He has created, "upholding all things by the word of His power." He can destroy or annihilate what He has created if it pleases Him, or suspend the laws of nature He has made!

And this disposes of all objections to the fact of Miracles, especially to one recorded in the Book of Joshua about the sun standing still. "Oh," say objectors, "it is impossible; if this took place, such and such a *catastrophe* would happen!" So it would, *if* God had no more power over nature than you and I have! But "thou thoughtest that He was altogether such an one as thyself"!

Ah, proud objector! what a poor miserable idea you must have of Him "that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers!" "All nations before Him are as nothing, and they are counted to Him less than nothing, and vanity." (Is. xl. 22, 17). He is Infinite in Power.

(3.) INFINITE IN WISDOM. And therefore are we sure this Power is exercised for the advantage of His intelligent creation, indeed we see it is. Look at yon glorious sun giving life and warmth to our World by day, and a period of rest by night, at those beautiful starry hosts like lamps in the

deep blue sky, the mighty Universe held together and moving for ages in obedience to *one simple law*. Look at the myriads of animate and intelligent beings, even the smallest microscopic animalcule finding day by day its own place and its appropriate food! Infinite Wisdom in making all the events of the world from the earliest ages, even sin and evil itself, work out His purposes, and work together for His glory in the sight of an intelligent universe! "Oh the depth of the riches both of the wisdom and knowledge of God!" "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts;" and therefore beware of thinking of God's dealings as if He were "altogether such an one as thyself," but rather adore in reverent admiration.

(4.) And INFINITE IN GOODNESS. "The earth is full of the goodness of the Lord." Blessed Attribute! All His Infinite Power and Wisdom work for the *benefit* of His creatures. "God is Love." "God so loved the world that He gave His only begotten Son" to die for us. His "kindness to the unthankful and the evil," and His grace and love to rebellious sinners are such as to baffle all our calculations, and to rebuke us for thinking of God as if He were such an one as ourselves! Even the strange things of Providence, the hidings of Deity, the trials and sorrows of life are working for the good of His people. "What thou knowest not now, thou shalt know hereafter;" in the meantime exercise Faith. He is Infinite in Goodness.

III. But the Article also insists on the UNITY OF GOD. "There is *One* living and true God." It must be so. There cannot be two Almighty's, or three Self-existing Gods, or any number of Independent Beings of Infinite Power, each doing all things according to the counsel of His own will. No. All Creation bears upon it the stamp of *One* Master Mind, and but One.

And see how strongly Scripture insists upon, and how carefully it guards, the Unity of God. "Hear, O Israel, the Lord thy God is one Lord." (Deut. vi. 4.) "I am God, and there is none else."

"A just God and a Saviour; there is none beside Me." (Is. xlv. 21, 22).

And yet we are also taught—THE TRINITY OF GOD, as our Article puts it, "in Unity of this Godhead there be *Three* Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." By the term "Person" is not meant an independent Being of separate existence, but rather *that which is the subject of Attributes*. We use the word "Person" as the best we can get to express this idea. And we assert, and can easily prove from Scripture, that there are Three distinct Persons who are called "God" and "Lord," and have all the Attributes of God ascribed to them. Take for instance those Attributes on which we have touched, such as—

Eternity, Omnipotence, Omniscience, Creative Power.

If Eternity and Creative Power are ascribed to God in Ps. cii. and xlv., the very same words are applied to Christ in Heb. i., "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou remainest; . . . Thou art the same, and Thy years shall not fail." If God is Infinite in Power, Christ says "All power is given unto *Me* in heaven and in earth." (Matt. xxviii. 18.) So also "Mighty signs and wonders, by the *power of the Spirit* of God." (Rom. xv. 19.)

"To the Son, He saith, 'Thy Throne, O God, is for ever and ever.'" (Heb. i. 8.) "The Eternal Spirit." (Heb. ix. 14.) "Thou sendest forth Thy Spirit, they are created." (Ps. civ. 30.)

If God is Omnipresent and Omniscient, Christ says "Where two or three are met together in My name *there am I* in the midst of them." (Matt. xviii. 20.) "I am He which searcheth the reins and hearts." (Rev. ii. 18, 23). So also it is said "Whither shall I flee from Thy Spirit?" (Ps. cxxxix. 7.) "The Spirit searcheth all things, yea even the deep things of God." (1 Cor. ii. 10.)

These are but specimens. It would take many hours to go through all the passages which bear upon this subject.

I will not dwell further on this, but to show that these Persons are not one and the same, but are Three distinct Persons, we have several Texts where they are *all mentioned together*, and as of equal power and authority; e.g., "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor. xiii. 14.) "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter i. 2.) "The Comforter, which is the Holy Ghost, whom the Father will send in My name." (John xiv. 26.) "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth." (John xv. 26.) "The Lord God and His Spirit hath sent Me." (Isaiah lviii. 16.) "Through Him we have access by One Spirit unto the Father." "In Whom ye also are builded together for an habitation of God through the Spirit." (Eph. ii. 18, 22.) And there are many similar texts.

And these Three are not always mentioned in the *same order*, but the order seems purposely *varied*, as if to bear out the words of the Creed "In this Trinity none is afore or after other; none is greater, or less than another; but the whole Three Persons are co-eternal together and co-equal.

Putting passages like these side by side with those which speak of the Unity of God, *the only*

possible way of solving the difficulty is by the Doctrine of the Trinity in Unity.

It may be asked—Why is not this put before us in a systematic manner?

We reply, that to do so would be contrary to the whole analogy of Scripture. None of its great doctrines (with the possible exception of Justification by Faith) are set forth in a systematic manner. Scripture is not a Creed nor a string of dogmatic propositions, nor is it a system of catechetical instruction designed to lead us step by step to the knowledge of religious verities, and to place everything so clearly before us, that, if we will, we cannot mistake it. On the contrary, it is plainly intended that, if we do not fear the Lord, we shall not be able to penetrate His secret, and that unless our hearts are set to do His will, we shall not be able to know of His doctrine,* and so we are commanded to "Search the Scriptures." God has so ordained it that great truths shall be scattered up and down through His word like flowers in a garden to be culled and brought together into a choice bouquet by the diligent student. He has given also to His Church the gift of a regular Ministry, whose duty it is "rightly to divide the word of truth."

And the thoughtful student finds traces of this doctrine of the Trinity throughout the whole Bible. On the very first page (to say nothing of the fact of the word "God" being always *plural* in Hebrew, and joined either to a verb in the singular, or to the singular name Jehovah), we have the idea of Plurality in Unity, "And God said, 'Let us make man in *our* image, after *our* likeness.' So God created man in *His* own image." (Gen. i. 26, 27.) The same sacred Writers who are most strenuous in asserting the Unity of the Godhead, yet tell us of "a Child born" whose name is "Immanuel (God with us), and "The Mighty God" (Is. ix. 6., vii. 14), and of a King of the seed of David, who shall be called "Jehovah our Righteousness" (Jer. xxiii. 6.) And in the New Testament, the Apostles who speak of Christ and the Holy Spirit as Divine Persons with Divine Attributes, yet equally maintain that there is but One God.

How these Three are but One God we know not, nor care to speculate. Suffice it to say that there is nothing in the Doctrine of the Trinity *contrary* to reason, as if we said "There are Three Gods and yet only One God," but only *above* and *beyond* our reason. If Reason could comprehend God there would be no need of a Revelation. And it is the part of sound and enlightened Reason humbly and reverentially to bow before its Maker, and like the Seraphim to veil its face in the awful presence of a "Thrice Holy God" (Is. vi. 2, 3), with a confession of ignorance—"Great is the Mystery of Godliness!" Otherwise man's reason

will find itself utterly baffled in its daring attempt, and its pride crushed to the earth by the sublime irony of the Almighty's challenge, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know?" "Thou thoughtest that I was altogether such an one as thyself!"

But, thank God, it is not as a speculative matter that we have to view the Doctrine of the Trinity; were it so, we should not attach such importance to it. It is as a *practical doctrine* we look at it—as solving the great question how sinful man can approach to so holy a God—how God can be just and yet receive the sinner into favour and happiness—as unfolding the way of Salvation—as revealing God as a God of Love in a remarkable and blessed manner—as supplying new and blessed encouragement to holiness of life. God in Unity is awfully unapproachable. God in Trinity is a God of Love, brought very near to us.

I would then earnestly ask you, Have you the true knowledge of God? I ask not if you hold the right Creed, or confess the right Faith, but if you have such a knowledge of God as is expressed in the words "And this is life eternal, that they may *know* Thee, the only true God, and Jesus Christ whom Thou hast sent." Is your knowledge of God, as revealed in Christ Jesus, and taught to your soul by the Holy Ghost, such that it has brought *life*, conscious life, eternal life to your soul? If not, we fear you know nothing yet as you ought to know; you have been treating the knowledge of God as you would the knowledge of anything else, and so have fallen within the spirit of the rebuke—"Thou thoughtest that I was altogether such an one as thyself"!

ON Saturday the 15th, the cathedral of Armagh was reopened on the completion of its restoration. The screen has been removed, and been utilised as a partition for separating a new vestry in the south transept. In the same transept an ancient door, built up, has been reopened; also a window that had been built up. The false roof of the same transept has been removed, and the old roof, which is in perfect condition, is now visible. The removal of the false roof has thrown into view a beautiful rose window. The chancel has been re-tiled, and a new oak communion table provided. The nave being now available for use, has been seated; and the whole cathedral lighted with gas. At the morning service on the 15th, the sermon was preached by the Bishop of Derry; at evening service, the Bishop of Mississippi preached. Collections for the cost of restoration were taken. Probably this is the cheapest restoration of a church ever effected, in proportion to the amount of improvement. On Sunday the 16th, the morning sermon was preached by the Archbishop of Dublin. The prayer preceding the general exhortation and confession at beginning of morning service, is of remarkable beauty and elevation; as also that after the anthem.

* Bishop Browne on the Articles.

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The Ecclesiastical Review.

SATURDAY, SEPTEMBER 22, 1888.

"IRELAND UNDER COERCION."

THE appearance of Mr. W. H. Hurlbert's book is in the highest degree opportune. The harrowing reports of the terrible condition of Ireland which have been poured forth by the organs of the Separatist party, have been generally one-sided and over-coloured, often grossly exaggerated, and sometimes flagrantly dishonest and untrue. The aim and object of their authors, both Irish and English, has been to render the government of Ireland more and more difficult, in the hope that the present Ministry and their supporters would at last give up in despair, and leave the field free for the operation of the patentees of the great panacea of all ills—Home Rule. How those designs have failed we all know, though their defeat would have been easier had the true state of affairs been more constantly and more completely exposed in detail by the Unionist press. As it is, many of the false statements of the Nationalist speakers and writers have been left unanswered because the facts were not thoroughly known. For this reason we welcome the appearance of an account of the experiences of a competent and impartial observer, who has qualified himself for the task by numerous and exhaustive inquiries, and whose sympathies, as an American, might naturally have leaned to the Nationalist side. He had, moreover, the advantage of intercourse with men of all classes and views, and being a Roman Catholic, was able to gauge the feelings of the dominant party in the disturbed districts. Mr. Hurlbert's conclusions, therefore, may be regarded as based upon adequate knowledge as well as capacity of judgment. What is

the story he has to tell? First, that Home Rule, as a solid political factor, has no real existence. "It is not now a plan, nor so much as a proposition. It is merely a polemical phrase, of little importance to persons really interested in the condition of Ireland. . . It may mean anything or nothing, from Mr. Chamberlain's imperialist scheme of four provincial councils, to that absolute and complete separation, in all particulars, of the government of Ireland from the government of Great Britain, which has unquestionably been the aim of every active organisation in the United States for the last twenty years, and which the accredited leader of the 'Home Rule' party in the British Parliament, Mr. Parnell, is understood in America to have pledged himself that he will do anything to further and nothing to impede." Having satisfied himself as to the shadowy nature of the initial demand of the Nationalist party, he proceeds to examine their complaints against the administration of the country under a "coercive" régime. And here, after full inquiry, he is compelled to admit that: "Of the 'coercion' under which the Nationalist speakers and writers ask us in America to believe that the island groans and travails, I have seen literally nothing. Nowhere in the world are the actions of men in authority more bitterly and unsparingly criticised. If public men or private citizens are sent to prison in Ireland they are sent there, not as they were in America during the Civil War, or in Ireland under the 'Coercion Act' of 1881, on suspicion of something they may have done or may have intended to do; but after being tried for doing, and convicted of having done, certain things against the law made by a Parliament in which they are represented, and of which, in some cases, they are members." He investigated the specimen cases of landlord tyranny which have been used as object lessons by the Irish agitators and their English dupes, and he found them one and all to be organised impostures. In more than one instance he convicts the Parnellite members of deliberate falsehood, and he ascertained conclusively, what many suspected, that the Glenbegh and other evictions were, in plain language, "put-up jobs." He compares the general condition of the Irish tenant with that of the average American workman, and shows how infinitely superior are the conditions under which the former pursues his occupation, and with how much greater indulgence he is treated in the matter of rent. His comparison of the existing laws in Ireland with those in force in America is interesting and valuable, and ought to dispel many illusions which are sedulously fostered by the so-called friends of the "down-trodden peasantry." The conclusion at which he arrives as regards coercion is one which is worth quoting. Coercion does exist, it is true, but "the 'coercion' which I have found established in Ireland, and which I recognise in the title of this

book, is the 'coercion' not of a Government, but of a combination to make a particular government impossible. It is a 'coercion' applied not to men who break a public law or offend against any recognised code of morals, but to men who refuse to be bound in their personal relations and their business transactions by the will of other men, their equals only, clothed with no legal authority over them. It is a coercion administered not by public and responsible functionaries, but by secret tribunals. Its sanctions are not the law and honest public opinion, but the base instinct of personal cowardice, and the instinct, not less base, of personal greed." As Mr. Chamberlain said at Bradford, on the 19th inst., the real coercion is the system of organised despotism, by which no man is allowed to have freedom of action, by which the most cruel sufferings are inflicted on unoffending persons; which follows the victim in every relation of life, and pursues him to the grave; which is used to enable creditors to repudiate just debts, and to crush every man who ventures to contest the authority of the League. That is coercion; but, because it exists for the advantage of the political movement to which Mr. Gladstone has committed himself, he protects and, as far as open apology and indirect co-operation go, encourages it.

OUR CHRISTIAN YEAR.

SEVENTEENTH SUNDAY AFTER TRINITY.

THIS collect makes a request which includes a very wide range of Christian teaching. As Christians we know two things most definitely, 1stly, that if we are *true* lovers of our Lord and Master we shall be ever eager, striving to be more like Him, and as His whole life was one series of good works, so we should strive to emulate in our own lives the great example He has set us; 2ndly, we know, as Article 10 so clearly and definitely sets forth, that "We have no power to do good works pleasing and acceptable to God without the grace of God by Christ preventing us," etc. These two seemingly contradictory facts are harmonised in the Collect before us; for in it we acknowledge our own incapacity to please God and ask for means of effectually doing so, and that means is the "grace" of God preventing or going before us. How difficult it is to do what is good and right, and how much easier it is to carry out our resolves when we have been pleading with God at the "throne of grace" to give us the help of His Holy Spirit in our hearts. The most beautiful life we can conceive is that which our Lord led, a life "continually given to all good works," and let us ask ourselves why He could do nothing but good works, and we shall have to fall back on the words in St. John i. 16, "The only-begotten of the Father, full of grace and truth," of that grace we now come to crave a portion, and trusting in the assurance, "Ask, and ye shall receive," and "He that cometh unto me I will in no wise cast out." We petition Him who is "more willing to give than we to

ask"; that He will give us some of His grace to enable us to live a life of devotion to good. But let us not omit to notice the word "*all*." There are various kinds of good works which we may roughly classify as "subjective" and "objective." The subjective, are those good works which we work within the recesses of our own heart, when we bring our wills into subjection to the will of God, and must not forget that these are quite as important as the objective works visible to the world, and of which others are the more direct objects. Both are necessary to the perfect life; the complete self-abnegation is incomplete without the love for others so strictly enjoined, and benevolence is but a poor thing when self-aggrandisement is at the bottom of it. May we then be so influenced and guided by the "grace of God," that we may be enabled to truly serve Him, not at one time only, but owing to the perpetual presence of that grace within us, at all times and under all circumstances. This prayer we offer in the name of Him by whose mediation alone all good gifts come to us.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 131.)

CHAPTER VII.

THE FENIAN CONSPIRACY.

THE plan of governing Ireland according to "Irish ideas," though first practically adopted by Mr. Gladstone, is not new, as we find that Mr. Pitt believed to some extent in the same theory. According to Mr. Gladstone's view, the Irish question resembled the Upas tree, and had three branches—the Church, the system of land tenure, and the education question. His policy was to hew down the tree. In 1864 an association was formed in Dublin to spread Roman Catholic education in Ireland, and to promote the overthrow of the Church Establishment. The first meeting was held in the Rotunda, December 29th, 1864. Among the speakers were the Roman Catholic prelates of Cashel, Cloyne, and Elphin. The Lord Mayor of Dublin took the chair, and Dr. Cullen, R.C. Archbishop of Dublin, explained the objects of the meeting and moved the first resolution. Dr. Cullen quoted authorities condemnatory of the Irish Church. He traced its origin "to the lust, the avarice, and the despotism of Henry VIII. and his daughter;" declared that it had "no support save in the protection of the State of which it is the creature and the slave," and accused it of having been "always the fruitful source of dissensions in the country." He called upon those present to unite in demanding its disestablishment and disendowment. Such were the "ideas" of Roman Catholic prelates in 1864, and Mr. Gladstone undertook to reduce them to practice. But something more was required than resolutions to raise in England the spirit necessary to overthrow the endowments of a Church whose establishment was guaranteed by the Act of Union, and whose plunder might possibly bring repeal within the scope of practi-

cal politics. The necessary pressure was supplied by the Fenian conspiracy.*

The revenues of the Church had always presented a bait to unscrupulous agitators, but disestablishment was not easy in face of the fact that such a measure would virtually amount to a violation of the Act of Union. The revolutionary movement, however, which now invaded Ireland from America, supplied Mr. Gladstone with the necessary excuse for embarking in a crusade against property, which was not likely to stop with the plunder of the Church.

Among the men who followed the fortunes of William Smith O'Brien in 1848 was a young man, an engineer student, named James Stephens. He was present at Ballingarry, and received a wound in the engagement, but managed to escape from the country and settled in Paris, where he continued to reside for some years until Government had forgotten his existence. He then returned to Ireland, and engaged as tutor to a gentleman near Killarney. But he did not long remain quiet. In 1858 he started at Skibbereen, in conjunction with O'Donovan Rossa, a society which subsequently developed into the Fenian Organisation. Both in Ireland and in America the Irish people were enrolled in "circles"; each "circle" was presided over by an officer called a centre, or designated as A., B., C., according to his rank. Mr. Stephens was the C. O. I. R., the Central Organiser of the Irish Republic, and the oath of initiation bound every member to swear allegiance to the "Irish Republic, now virtually established."

The Roman Catholic priests soon discovered that underneath the Fenian movement there was a spirit of free American independence which would destroy the influence of the Irish priest, and they threw their weight against the Society; its progress was slow, but hatred of England had been too sedulously kept alive in Ireland not to ensure such an organisation after a time a widespread influence. When the American War was ended by the fall of Richmond, April 2, 1865, hundreds of men, trained in arms, brave and skilful soldiers, were turned adrift without occupation, and eager for any service which promised danger and glory.

Stephens saw his opportunity, and seized it. The Fenian press teemed with revolutionary articles. Ireland was at last about to strike for freedom. Men and arms and money poured in from America, but Government had accurate information of every move; traitors within sold the pass, and on the 15th September, 1865, the leaders of the Fenian Society—Luby, John O'Leary, and O'Donovan Rossa—were arrested and thrown into prison. Stephens was not discovered until November 10, when he and Kickham and Edward Duff were taken in a house at Sandymount. Stephens was confined in Richmond Bridewell, but by the contrivance of some of the officials, who were members of the Society, he escaped from prison and made his way to France. Rossa was sentenced to penal servitude for life, Luby for twenty years, and O'Leary for the same period. Then for several years the fire smouldered on. At last matters reached a crisis, and in 1867, on Shrove Tuesday, March 5, the Fenian leaders in Limerick, Dublin, Cork, Waterford, South Tipperary, and elsewhere, raised the banner of the Irish Republic. At Tallaght the Dublin forces were to muster, but the authorities were on the watch;

the first comers were received with a deadly volley, and the gathering broke up in disorder.⁹

Elsewhere the insurrection fared no better. Munster was in a disturbed state. As the spring advanced drilling had been carried on to a great extent, arms provided, and preparations made, but the country on the whole was prosperous, and the better class of farmers looked with suspicion on the influx of American adventurers. Still, when the word was given, Munster took the field.

On March 5 a considerable body of men attacked the police barrack at Kilmallock, and a fierce struggle was maintained between the insurgents and the police till late in the following morning, when reinforcements arrived to the constabulary, and the Fenians were driven out of the town, leaving several men killed and many wounded behind them. It was a wild attempt at revolution, and, despite the bravery of those concerned, could only end, as it did, in miserable failure. To complete the wretchedness of the dupes of the Fenian leaders there set in a season of unexampled severity. The Galtees were covered with sullen groups of armed men, but snow fell without ceasing for days together, and the bands dispersed, glad to steal home to the shelter of the roof they had abandoned when they sallied forth to oppose the armed forces of the Empire.

The religious element hardly entered at all into the Fenian conspiracy; it was political, not sectarian. It differed, too, from other Irish disturbances in a remarkable point, in that it was in its early days conducted with magnanimity and forbearance, and an absence of outrage, which combined to win for it a sympathy not given to other movements aiming at the establishment of Irish independence.

In England Fenianism produced a profound sensation. The danger was doubtless very real, but it was also greatly exaggerated.

There was, however, a new feature connected with the conspiracy, which gave it importance in the eyes of Englishmen.

Hitherto Irish disturbances had been confined to Ireland, but now the head-quarters of disaffection could be traced to America, where the exiled Celt cherished home sympathies, and nursed his wild hatred of the Saxon. The discovery was not pleasant, but it was still more disagreeable to Englishmen to discover that in the heart of their manufacturing districts Ireland was a power not to be despised. Two circumstances occurred in England in connection with this struggle which are destined to live in history: one, the Clerkenwell Explosion; the other, the shooting of Sergeant Brett in Manchester. On December 13, 1867, a barrel of gunpowder was exploded outside Clerkenwell Prison against the wall, and some tenement houses opposite were blown down, killing twelve persons, and maiming one hundred and twenty. The shooting of Brett arose from an attempt on the part of Fenian sympathisers to rescue, from the police van in Manchester, prisoners who had been arrested for connection with the Fenian Conspiracy. Brett was shot in the scuffle. Allen, Larkin, Maguire, O'Brien, and Condon, members of the rescuing party, were brought to trial for murder. They were put to the bar and condemned to death. Allen, Larkin, and O'Brien were hanged November 23, 1867.

* A. M. Sullivan, "New Ireland," pp. 244-284:—"The Fenians were the National Militia of Ireland before the age of St. Patrick, and derived their name from Fionn MacCúmhail, their chief. The bands were known as Fiana-h-Erionn."

* "Irish Ecclesiastical Record," February, 1865, p. 227; June, 1868, p. 460.

England had vindicated her own spirit of independence, but she had acted in a panic, which roused tenfold the spirit of Irish hate. An expiation was needed. Her statesmen found it in the Irish Church.

CHAPTER VIII.

THE CHURCH OF IRELAND.—DISESTABLISHMENT AND DISENDOWMENT.

THE exigencies of the Liberal party, the Fenian disturbances, the blowing up of a prison in the heart of the metropolis, the shooting of a policeman in Manchester, caused the necessary excitement, and the overthrow of the Irish Church as an Establishment came within the range of practical politics. In March, 1868, the Irish Church Suspensory Bill was introduced for the purpose of putting an end to the exercise of patronage until the question should be finally discussed. This measure passed the Commons, but was thrown out by the Lords. Parliament was dissolved, and the issue left to the country. When Parliament re-assembled, Mr. Gladstone had a majority of more than a hundred, and the Irish Church was at once made the subject of consideration. There was a feeble attempt at opposition in the House of Commons, a tame surrender in the Lords, and on July 26, 1869, the Bill for the Disestablishment and Disendowment of the Church of Ireland received the Royal assent, and came into force January 1, 1871. The clergy were allowed their incomes for life, the Church received the churches free, and the glebe-houses and ten acres of land at a moderate value. By the same Act Presbyterians lost the *Regium Donum*, but their ministers received compensation for their life interest. The Assembly's College received £39,500, Maynooth got its buildings free on which Government had spent £70,000, and was paid in addition £372,331 compensation.*

Thus the object which the enemies of the Reformed Church had long striven to accomplish was realised, but the result did not answer their wishes or their expectations. It is quite true that in past years the Irish Church had failed to evangelise the masses, or to command the sympathy of the people. How could it have been otherwise? Used as a tool by a succession of English statesmen, her bishoprics given as a reward for political services, her internal affairs managed by men like Boulter, excellent men, no doubt, but utterly ignorant of everything connected with Ireland, her Church, and people; the emoluments of the Church used to provide for the sons of English placemen, who cared nothing about the flocks, which they hardly ever visited, or the parishes which they left when they were extra conscientious to ill-paid curates, the wonder was that the Established Church had not died, strangled by the neglect of its eccle-

siastics, and the scandalous misconduct of the Government by which they were appointed. But no such charge could be brought against the Establishment in 1869. For more than fifty years the Irish Church had been working steadily, silently, and surely to reform the abuses of centuries. In the darkest days of her history she had not wanted men whose learning, piety, and zeal reflected honour on her communion. She could boast of Hugh Brady, Bishop of Meath, and Bedell, Bishop of Kilmore; of Ussher and Bramhall and Jeremy Taylor; of King and Berkeley and Dean Kirwan; and, in times still more recent, of William Archer, Butler, and Jebb, of Mant and Elrington. But at no time could her children assert more truthfully that her bishops were pious, wise, and prudent, her clergy learned, diligent, and zealous, than at the period of Disestablishment.*

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

RAHAB AND THE INSPIRED WRITERS.

SIR,—In considering the points advanced by "Inquirer," in letter in last week's PULPIT, it is necessary first to have some apprehension of the meaning of Inspiration. I do not intend quite to insist on a definition, for what is infinite in its nature is not properly susceptible of having limits assigned to it. Dr. Johnson says of inspiration, that it is the "infusion of ideas into the mind by a superior power." Accepting this, so far as it goes, it must include the infusion, not of ideas only, but also of qualities. One person may by his precept and example inspire another with courage as well as with wisdom. When we speak of inspiration by God the Holy Ghost, we contemplate the action of the Divine Spirit upon our spirits, "enlightening our understandings and purifying our affections," as I remember it expressed in an occasional public prayer many years ago. So in the prayer at the beginning of the Communion Service; and so in the Collect for the Fifth Sunday after Easter. This inspiration, it is evident, comes to different persons in divers manners, and as evidently in divers degrees. There is One, and One only, to whom it is said God gave the Spirit without measure.

* In 1800 there were about 1,100 clergy; in 1806 there were 1,253; in 1828 about 1,900; in 1871 there were 2,256; and, in spite of the shock of 1869, there were in 1882 about 1,708. See Mant. II. p. 776; Charles' "Irish Church Directory," 1870, p. 181; Killen II., p. 542; "Irish Church Directory," 1882; "Irish Ecclesiastical Gazette," January, 1882, p. 44. For the fifty years previous to 1869 the Irish Church had done more real work than had ever been done in Ireland during a century since the Reformation.

In 1806 the churches numbered 1,029, in 1826 they were 1,292, in 1864 they had increased to 1,579.

In 1806 the glebe houses numbered 295, in 1826 768, and in 1864 978.

In other respects progress had been made. The labours of Dr. Mant, Rev. Robert King, Dr. Todd, Dr. Reeves, Dr. Elrington, and Dr. Cotton had shed a flood of light on the history of the Church of Ireland. Bishop O'Brien had opened up the subject of Justification. While some wrote treatises on those holy mysteries, men like William Connor, Magee, Dr. Alexander, and John Gregg, Bishop of Cork, expounded them from pulpit and platform with an eloquence rarely equalled in any section of the Christian Church.

* 32 and 33 Victoria, ch. xliii.; Thom's "Almanac," 1874, p. 802; Killen, "Ecc. Hist. of Ireland," II., p. 540; Charles' "Irish Church Directory," 1876, p. 154.

By the Act of Disestablishment the Irish Church lost all her productive property. She retained her churches, the burial-grounds attached to them, and such school-houses as were used in connection with the churches. In lieu of private endowments she received half-a-million, subject to claims which might be made good against such endowments. The Act secured to the Church the life-services of annuitant clergymen, and thus the Church Body was enabled to fund for future use a large sum of contributions in the shape of parochial assessment, and also to carry out the system of composition. Proprietary churches received £20,000.

Inspiration is an educating process. "When He, the spirit of truth, is come, He will guide you into all truth"; words addressed, no doubt, not to the immediate listeners for themselves merely, but to the collective Church and to each individual of it, so long as he shall "abide in the vine," according to the preceding teaching. As education, it will proceed so long as there shall be recipients of it; and as education, it is progressive, for each generation of men succeeds to the knowledge of all the generations before it. There are many who believe, I am among them, that the people of this second half of the nineteenth century are attaining to an apprehension of divine truth surpassing in insight the apprehension of the people of any former period. I believe, also, that they are reaching this, not by rejecting, but by adding to, the wisdom of their ancestors. Indeed, if I did not so think of the work in the Church of the Holy Ghost, I should not be fully accepting the assurance of our Lord, that He should abide for ever.

In what degree the holy men of old, the prophets and apostles and evangelists, partook of this spirit, and received this inspiration, above that degree thereof which is given to more obscure members of Christ's body, is a thing on which we can but speculate, and that with awe. No answer that one can conceive can be given; no formula drawn. To some were given, beyond a high measure of the Spirit, special revelations. If it be said that special revelations differ in kind from inspiration, I do not know that they do not, and I do not know that they do.

When we speak of the inspiration of the Scriptures, we use, either with consciousness of it or not, an ellipsis in language. We mean the inspiration of those who wrote them. If other than this be meant, the idea held is not of inspiration, enlightening the understanding and purifying the heart, but is an idea of messages delivered through instruments, that may be even unintelligent. The way in which "Inquirens" suggests that parts of the Bible may be inspired and parts not, is therefore, I think, a virtual contradiction of the possibility of inspiration; a contradiction which he certainly does not intend to imply; neither, I am sure, can he intend to imply, when he speaks of the individual opinions of the authors of the Scriptures, that the fact of a person being given ever so large a portion of God's spiritual gifts and enlightenments can deprive him so endued of the power of forming opinions.

All the foregoing is a comment upon the last remark in the letter, about the certainty of meanings of words. Before a man can understand what is said to him, he must understand the meanings of the words that are used, and this understanding must be more or less accurate. I have occupied a column of yours in saying something, whatever it be worth, about the meaning of inspiration, and I have not exhausted the subject; indeed, I have only offered some heads for its discussion. There are multitudes of words in the Bible, the meaning of which can hardly yet be regarded as settled, for instance, *δικαίω* and its derivatives. The impossibility of certainty is part of human imperfection, it does not infer the impossibility of knowledge.

B.

BY WATER AND THE SPIRIT.

SIR,—“C. C., V.-G.” says “it is *hard* to know exactly what I mean” in a former letter on this

subject; yet in the next sentence he says, “by birth by the Spirit I *evidently* mean conversion.” These two contradictory sentences on the same subject are indications of mental confusion. Then, on the *supposition* that he has got the *right* meaning, he proceeds at once to treat us to his peculiar notions on regeneration and its concomitants. I would rather that he had confined himself to the *point* of the letter, which I think is easily perceived, and is simply this: that if the rule of the Greek article be genuine, which it undoubtedly is, then there are *two* different births pointed out in St. John iii. 5, and consequently not necessarily synchronous. I have said nothing as yet on the grace of baptism, conversion, regeneration, adoption, the Church, or creeds; all I have done is to draw attention to a piece of *textual* criticism, in order to explain the passage by the rule. If I be wrong in doing so, or in my interpretation, then let him show me, by an examination of the text, *how* I am wrong; let him bring forth his “strong reasons.” I am willing to be taught, but not by an *ipse dixit*, and in order hereto he will please observe that the result of such examination will be altogether independent of any pre-conceived meaning that we may choose to put upon the phrase “born of the Spirit.” Our duty is to apply the law to the facts, and then to submit to what the law teaches.

R. DONALDSON.

September 18th, 1888.

WHATELY AND TRACTARIANISM.

SIR,—“*Erigena*” is right in assuming that I had no idea of describing Whately as a Tractarian. I merely meant to imply that among his many labours, he found time to take part in the controversy on that subject. Tractarianism at that time was unpopular in Ireland, and was condemned by many bishops. Whately, assisted by FitzGerald, then his chaplain, contributed “Cautions for the Times” to the literature *against* the movement. Dr. Ball, in “The Reformed Church of Ireland,” p. 254, says that this was “an answer that probably of all which the controversy called forth was the most able.”

THOMAS B. NAYLOR, B.D.

THE PURPORT OF THE GORHAM JUDGMENT.

SIR,—A correspondent of yours in to-day's paper says that the Gorham judgment “decided . . . that regeneration means conversion.” This is an erroneous representation of that judgment. It decided that the presentee whom the Bishop of Exeter refused to institute taught no doctrine that entitled the bishop to refuse institution. No privy council judgment that I have heard of has pronounced in any case that so and so is the doctrine of the Church; all have been negative, or in the form that such or such doctrine is or is not contrary to the teaching of the Church. No more is it reasonable to say that what is known as the charitable hypothesis is an absurdity; unless it be an absurdity to suppose that God does not always answer prayer according to the aspirations of those who offer it.

I do not hold the charitable hypothesis, but I don't regard it as unmitigated nonsense, nor can I regard with much toleration the use of such a description of

it. The Gorham decision, so decried by the ignorant and the bigoted, is really the modern charter of the comprehensiveness and catholicity of the Church of England.

I should be glad to learn more minutely what Mr. Donaldson thinks can be made out from a new reading of John iii. 5. My apprehension is, that the emendation which he seems to suggest would but enforce the elevated and spiritual doctrine of regeneration in baptism.

EDMUND LAWRENCE.

15th September, 1888.

Reviews and Notices.

"CONFIRMATION." By Major Seton Churchill. London: Nisbet & Co. Price 3d.

A BOOK which is calculated to do an immensity of good in the present day, and one which ought to prove an unanswerable argument for those who object to confirmation on either the ground of "authorities" or of "use." No clergyman can read it without feeling impressed with the force of Major Churchill's remarks on the importance of an earnest preparation of heart as well as of intellect for so solemn a ceremony as that which is the subject of his treatise.

ON more than one occasion an opportunity has been found for assembling in Cambridge together a number of the clergy who had the advantage of being trained for holy orders under the care of the Master of the Temple; but the meeting which took place last week at Pembroke College was organised on a larger scale than had hitherto been attempted. Upwards of 200 men attended, and Dr. Vaughan was able to undertake all the addresses, both devotional and for instruction, on the programme of the proceedings. An earnest hope was expressed by those who assembled last week that a similar opportunity of renewing their intercourse with the Master would be given in the future.

AT Markbeech, Kent, on Friday, the 14th inst., the Bishop of Central Africa (Dr. Smythies) gave a very interesting account of the work now being carried on under the Universities' Mission. The Bishop first addressed a drawing-room meeting at Falconhurst, where J. G. Talbot, M.P., took the chair, and later in the evening he spoke to a full audience of the parishioners in the national school-rooms. Previous to this the Bishop had held a confirmation, by permission of the Diocesan, in Markbeech Church, at which, amongst others, two of Mr. Talbot's children were confirmed. The offertories on the following Sunday were devoted to the mission, and with the collection made at the drawing-room meeting amounted to over £33, a satisfactory contribution from so small a place.

THE Church of England Purity Society, through the generosity of a Member of Parliament in the North, are about to send out to every clergyman in the United Kingdom, and about 6,000 influential laymen, a letter signed by the two Archbishops and the Bishop of London, stating that they are labouring, in conjunction with the White Cross Society, to stir the conscience of their people to some wise and well-considered action. "Especially we are anxious to

give every help to young men in the battle they are called upon to fight, under the banner of Christ, against the 'sinful lusts of the flesh.' We believe great good is done by forming associations of our society, where this is possible, or, as may be more advisable in many cases, by engrafting some rule or counsel in this matter upon an existing guild of holy living or other such association. Hints upon such action will be found in the little 'manual' of our society."

PREFERMENTS AND APPOINTMENTS.

- Batson, Rev. A. Wellesley, Mus. Bac. Oxon, Precentor of St. Anne's, Soho; Rector of Great Ringstead, King's Lynn, Norfolk.
- Casson, Rev. Henry Crozier, B.A., Curate of Tittleshall; Rector of Mundesley, Norfolk.
- Cree, Rev. Thomas George, M.A., Rector of Cosheston; Chaplain to the Chapel of St. Winifred's Home, Tenby.
- Dening, Rev. T. Henry T., Lecturer at St. James's, Fulham; Rector of St. Werburgh's, Bristol.
- Dobbin, Rev. Abraham Joseph Lockett, B.A., Vicar of Owthorpe, Nottingham.
- Dunn, Rev. Henry Ellis, Rector of Coffinswell, Devonshire.
- Edwards, Rev. Daniel, M.A., Rector of Cefn; Vicar of Northop, Flint.
- Fryer, Rev. C. G., Curate-in-Charge of Wetheringsett, Suffolk; Vicar of Rumburgh and St. Michael's, South Elmham, Suffolk.
- Gough, Rev. C. M., B.A., Curate of All Saints', Derby; Vicar of Steeple Claydon, Bucks.
- Hammond, Rev. Frederic John, Licensed to officiate in St. Cyprian's Mission Church, Brockley.
- Hawkins, Rev. Baines, B.A., Chaplain of the Royal Asylum of St. Anne's Schools, Redhill.
- Henman, Rev. Henry, Curate of Parish Church, Halifax; Vicar of St. Mary's, St. George's-in-the-East, London.
- Holden, Rev. William, B.A., Incumbent of the New Church of St. Augustine's, Manchester.
- Jones, Rev. Thomas, B.A., Curate of Cilgerran; Vicar of Penbryn, Cardiganshire.
- Knight, Rev. C. F., B.A., Curate of the Parish Church, Sheffield; Vicar of St. Simon's, Sheffield.
- Langley, Rev. N. T., Senior Curate of Fenton; Vicar of St. John's, West Bromwich.
- Mawson, Rev. Albert Hill, B.A., Licensed to officiate in St. Gabriel's Chapel-of-ease in the Parish of Newington.
- Nash, Rev. T. A., Rector of Lowestoft; Honorary Canon of Norwich Cathedral.
- Ogle, Rev. Pelham, M.A., Senior Curate of St. Bartholomew's-the-Great, Smithfield; Rector of the Anglican Church of St. John, Buenos Ayres.
- Roe, Rev. Henry, Rector of Poyntington, and Prebendary of Wells; Rector of Yeovilton, Somersetshire.
- Thomas, Rev. Thomas, Curate of Llanfihangel-Geneu'r-glyn, Cardiganshire; Rector of Henllan-Amgoed, with the Chapelry of Eglwysfair-a-Churig, Carmarthenshire.

CLERICAL OBITUARY.

- Bell, Rev. David, M.D., for thirty-three years Vicar of Goole, at 37, Tregunter Road, South Kensington, on the 11th inst., aged 80.
- Bode, Rev. H. J., M.A., Vicar of the Parish, at Honington, Shipston-on-Stour, on the 10th inst., aged 39.
- Evans, Rev. Canon, D.D., late Vicar of Carnarvon, at Bron Hendre, Dudley Road, Hastings, on the 13th inst.
- Hill, Rev. John Oakley, M.A., Rector of Rollright, formerly Chaplain of Christ Oxford, Head Master of Monmouth Grammar School, and Vicar of Bledington, at Chipping Norton, on the 9th inst., aged 85.
- Pendleton, Rev. F. H. T., Rector, late Foreign Office Chaplain at Montevideo, and British Chaplain at Florence, Italy, at St. Sampson's Rectory, Guernsey, on the 13th inst., aged 70.
- Pole, Rev. Reginald, for forty-nine years Rector of the Parish, at Yeovilton Rectory, on the 7th inst., aged 86.



The Church of England Pulpit.

FORGIVENESS AND ABSOLUTION.

BY THE REV. WALTER B. MONEY, M.A., VICAR
OF WEYBRIDGE, SURREY.

SERMON PREACHED AT ALDEBURGH, SUFFOLK, ON
SUNDAY, SEPTEMBER 2ND, 1888.

"And the woman was made whole from that hour. And the maid arose."—ST. MATT. ix. 22, 25.

LISTEN to the words of the Collect for one of the Sundays after Trinity, for they are well worth attention. "O Lord we beseech Thee, absolve Thy people from their offences, that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed." There is a ring of true manliness about that prayer, which I venture to say is much lacking in many a prayer of more modern composition, and which is often lacking, to our great hurt, in the prayers which ascend from our own enfeebled sin-sick souls to God. It is a prayer which shows just the same insight into the true nature of sin, the true wants of man, the true nature of God, as another prayer in the Prayer Book which runs thus, "O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions, and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us."

The men who composed those prayers were manly enough to distinguish between "forgiveness" and "absolution," and had enough insight into the true needs of man to know that "forgiveness" is worthless to him without "absolution;" enough insight into the perfect love of God to know that in His mind "forgiveness" and "absolution" are parts of one whole, that He would never forgive a man without absolving him. The same knowledge of the manliness of truth is to be found in the familiar forms of absolution. "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel." "Pardon and deliver you from all your sins." "To forgive" is to for give, the word explains itself. "To absolve" is to loose, to free from bondage—to unbind chains from off you.

No human being ever forgives from motives of true love without the very object of their forgiveness being a future absolution.

Your son has done very wrong, he has nearly

broken your heart, you have been forced to show your displeasure, and at last he comes to you with the pleading, "Father, mother, I have sinned, forgive me."

The very motive of your forgiveness expressed is that it may by its love absolve him, unbind the chains of evil habits that have hung about him; it could not be, love would not allow it, that your forgiveness should go out to him without there being in your heart one dim hope that he might become anything but the wild sin-bound lad he had been.

My friends, the instincts of your love have their source in the love of God; what the father feels towards his son, that God feels towards you. Forgiveness never can go forth from God to anyone without not only the hope but the Divine certainty of absolution.

You shall be cast into prison till you have paid the uttermost farthing is but another way of stating that forgiveness cannot be yours without the certainty of the ultimate perfection of absolution. I said that the words of the collect show a true insight into the needs of man and the nature of sin, which is often lacking in the prayers of our sin-sick hearts.

And to-night I would check those unmanly, those blinded prayers, and seek to give them truer ring.

Have not you often, my wandering brother or sister, asked God to forgive you, and then stopped short? Have not you with a memory of shame heavy on your heart and mind, only longed to have the sense that God has blotted out the record of your past offence from His Book? I know that at times in my life I have been unmanly and blind enough to pray for that and nothing more.

But to do that is to forget that God does not forgive, so that our offence should no longer cause anger to remain in His mind towards us, but that we may become capable of being blessed and attaining to happiness.

Man's true need is not to be forgiven only, but to be forgiven and to be absolved. God views sin not only, not chiefly, as an offence against Himself, but as a bar, an impassable bar, to our happiness. If then you have lacked an insight into man's true needs, has it not been because you have lacked an insight into the true nature of sin?

You have looked upon sin as an isolated act or a succession of such acts, but you have forgotten that each sin was the forging of a link in a soul-binding chain.

Ah! My friends, each sin that we have committed, however trivial, has added to the need of our being absolved or unbound, and no forgiveness could ever add one iota to our happiness hereafter unless it was accompanied by absolution; forgiven, but unabsolved, you might enter into the outer atmosphere of Heaven, but tied and bound with the chain of unabsolved sin, you would be wretched;

aye, far more wretched than you have been on earth.

Just as surely as the iron band bound close round the sapling clings to the heart of the full grown tree, so surely does each sin which we commit, does each habit of sin which we contract, forge a chain round our souls which nothing but Divine power can ever unloose. I cannot think that it was without any thought of connection that this Collect and the Gospel from which the text is taken were chosen for the same Sunday.

The Collect is a prayer for the unbinding of the soul's chains; the Gospel gives two instances of the Divine power of Christ unloosing the chains which bound the body, chains of disease and of death, which are the well-known Biblical types of the chains of sin, even as they are their offspring. Neither can I think that it was not of set purpose that Jesus so ordered it that in His life these two special cases of distress should be brought before Him in such close proximity, for the one supplements the other most strikingly when we speak to a concourse of human beings about the absolving of souls from their self-forged chains.

1st. Then you see this poor woman tied and bound for many years by the chain of her infirmity the strength of her life seems all gone, bowed and tottering, she trembles with fear as she treads her way through the jostling crowd; others may walk erect, she cannot; others may go quickly on their way, she cannot; others may do their work and rejoice in it, she cannot; others may meet the crowd without trembling, she cannot; she seemed to have done everything she could to be cured, but she was only worse.

Is not that just like the sinner who is tied and bound with the chain of his sin, the sin of drink, of impurity, of temper, of slothfulness, of forgetfulness of God, of uncharitableness, of unforgiveness and unprayerfulness; in all your efforts after a better life, you feel your whole soul to be weak and trembling and incapable of progress and Godly vitality. Where others seem to tread boldly and confidently and fearlessly, you are halting and tottering and trembling.

Now go back from yourself to the woman, the crowd and the Saviour. Many lacked health in the crowd, but only one was healed. Many thronged close round the Saviour, but into only one did virtue pass from Him, even the virtue of bodily absolution.

The trembling tottering woman touched Him and meant to touch Him; the healing power of Jesus touched her and meant to touch her. She knew she wanted absolution, and the faith which prompted the touch won her absolution; it was weak faith, but it was faith and that was enough.

And now once more return to yourself. Have you touched Jesus with the touch of faith? Have you prayed for absolution as well as for forgiveness? Have you lifted your soul wearily with all

the chains hanging heavy round it so as to make the very lifting of it upwards an effort, till you have brought it into contact with Christ and whispered with a faith which is hardly strong enough to articulate the whisper, "Jesus, loose me; Jesus, absolve me; Jesus, undo the chains which I in my youth forged round my soul?" If not, then *do it*; nothing but faith in Jesus, contact with Jesus, with the Jesus who walked on earth among the sin-bound, will ever unloose those chains, they must be round your soul till death, they must be round your soul after death (for "their works do follow them") until the power of Jesus, won by your faith, unbinds them. You may touch Him in daily prayer, you may touch Him in church, you may touch Him at the Holy Communion and yet never be unbound, because the touch has no glimmering of felt need nor of faith in it. But when you learn to speak to Jesus, and to lay your weary head upon His bosom at the Lord's supper, then the bands will be loosed, then the trembling of your spiritual being will vanish, then Heaven will come to you long ere you go to Heaven.

My friends, I do want you to feel that every sin has entered into your soul to make it less like what it must be if you are ever to be happy, and so I want you to go to Jesus not once, but again and again, go to Him in your own simple language and ask Him to absolve you from the bands of those sins which by your frailty you have committed, and not only to forgive you; I want you to tell Him that you are not unmanly and foolish enough to ask only to be forgiven, but that you want Him to make your soul once more what it might have been now, but for your past sin.

And now for a moment I would ask you to go with me to the house of Jairus, and stand with me by the bedside of a young girl whose body is tied and bound in the chain of death. Jesus is standing by the bedside too; though virtue went out from Him to heal the poor sick woman in the crowd, there is enough left to deal with this still harder case, enough left to change death into sleep, and sleep into the full vigour of life.

"He took her by the hand and the maid arose." What brought Him there? What won the healing from Him? The dead maid was, as far as this world was concerned, powerless to touch Him by faith. Her father's faith brought Him there, her father's faith won from Him the healing. "Come and lay Thy hand upon her and she shall live."

And now go from the bedside of this dead girl restored to life, daughter of a faithful father, back to yourselves, ye who have children, wives, husbands, brothers, sisters, friends, who seem to be dead in trespasses and sins, loved ones who seem to be totally careless about God and their souls and the world to come. As you think of them and their souls, so lifeless, seemingly so totally unable to be kindled into life, as you think of how you have pleaded with them and they have

turned a deaf ear, how you have admonished them and they have almost mocked you, does there not seem to be a strange resemblance between the dead body of the girl and the dead soul of your loved one? Their souls are so dead that they cannot touch Jesus with any faith of their own; tied and bound with the chain of their sins they are as firmly rooted to earth as the great tree trunk in Nebuchadnezzar's dream.

Then they must touch Jesus through *your* faith. It is *you* who must at all costs force your way through the crowd to tell Jesus of the spiritual death of your loved one, and cry out, "Come and lay Thine hand upon him and he shall live."

My friends, what did Jesus heal this girl for, call her back from the happy home beyond for, if it was not to teach you this great lesson, that you must pray and pray without ceasing, for those whose life depends on your prayers? You must not pray for them only that they may be forgiven, for "only forgiven" would mean that your loved one would never be out of hell, even the hell of a bound soul, but you must pray for them that they may *live*, that the chains may fall off from their souls, that God's spirit may renew in their souls "whatsoever hath been decayed by the fraud and malice of the Devil or by their own carnal will and frailness." And you must go on praying for them with a faith that can bear the pain of waiting until Jesus comes to change death into life, sorrow into rejoicing, hell into heaven, and gives them back to you alive for evermore.

EARLY CELEBRATIONS.

BY THE REV. F. CONWAY, M.A., CURATE OF ST. SAVIOUR'S, FOREST HILL, LATE SCHOLAR OF ST. JOHN'S COLLEGE, OXFORD.

SERMON PREACHED AT ST. SAVIOUR'S, FOREST HILL, ON SUNDAY, AUGUST 12TH, 1888.

"Let us get up early to the vineyards."—SONG OF SOLOMON, vii. 12.

YOU all know how helpful the changes of the seasons are in enabling us to realise the various stages of our mortal life. We have all felt this as each year goes on its way. We have felt how spring brings back to us the brightness and hope of childhood; how the June month of the year recalls the June month of life, when our being is at its fullest and its fairest; how autumn suggests the first subtle indications of waning strength and waning powers; how winter talks of age and numbness, and feeble steps, and death.

As the year is a miniature of a life, so is each single day a miniature of the year. Morning and spring seem almost synonymous words; spring is the morning of the year, and the morning is the spring-time of the day; the heat of noon chimes

truly with the fulness of midsummer; the afternoon is ever haunted with autumnal whisperings; and night and winter speak a language which we recognise as one and the same.

So the day, and the year, and the life of each man run the same race. And round the first stage in each, round spring-time, round childhood and round morning, circles the same set of associations, associations of hope, and of freshness, and of innocence.

Why have I thus precluded my talk to you this morning? Because I want to speak of our early celebrations, and to urge you to come to them.

What time could be more suitable in which to come to Christ than that which rings with the echoes of youth and innocence? What time could be more suitable in which to come as the Lord would have us come to Him, that is, to come to Him as little children? In the morning, if ever, we feel our hearts a little like the hearts of children are. We have newly risen, and have said the prayers of our childhood, and have made ourselves children again by calling upon God as our Father; and as yet no thoughts of this life, or sights of this life, or duties or friends of this life have intruded upon us; but our minds are fresh from that interview with God which we have just been seeking on our knees; and our bodies are fresh from the guarding presence which God has put around us in the hours of the night. Surely this is the fittest hour to seek that solemn mystery in which we find union with Christ, we with Him and He with us.

Let us take Christ Himself for our guide. During the hours of the day, during the hours when the world was stirring, where should we have found Him? We should have found our Saviour at such hours busy in the world; busy teaching or healing, or showing mercy or forgiving sin. But in the early hours, before he went amongst men, where should we have found Him? We should have found that He had risen up already a great while before we sought Him, and was spending his early hours in communion with God. If then we would be Christ-like, if we on earth would do as Christ did when He was on earth, we shall best seek that communion to which He has admitted us, before the world is stirring, before the voices of the world are calling to us.

Indeed there is in the morning itself, even in the morning air which we breathe, a something Christ-like, a feeling of nearness to God and to heaven, which we miss in the noon of the day. Perhaps this is because the morning has just come out from God's presence to us, and has not yet been soiled very much by contact with human beings and human sins; but as the day wears on towards noon, the world, and the things of the world, and the doings of the world contaminate it, and it seems to lose the divine freshness which it has upon it when it first comes from the Father's presence and greets each early worshipper.

Another thing which makes the morning so fit to be the hour of this communion, this union of ourselves with the Lord, is that in the morning we can come with the least taint upon us, with the least danger of any grave sin newly committed, which might stand between us and the Saviour who would willingly make His home within us. I will not say that we have done no sin at all so early in the day, even though we rise straight from the unconsciousness of sleep, and have not opened our lips except to pray, before we come out to church. I will not say this, because we can none of us tell how often we offend. But we can be sure that by coming at such an hour we run least danger of coming fresh from sin to our union with Jesus; we run least danger of missing that privilege of having Jesus to tabernacle within us through our bodies being too soiled for him to enter them. We can never really be fit temples for Him to dwell in, but we shall be least unfit for such a resident if on Saturday night we confess and ask forgiveness for the sins of the day and the week, and then lie down to sleep till Sunday morning, and rise, and pray, and then go, prepared as well as we can be prepared, to our mystical union with Christ.

Those who have had their hearts so moved by God that they have become regular attendants at the early celebration, will tell you that there is another feature about an early service which they would not willingly part with. They will tell you that after the service they have a walk home undisturbed by sights and sounds of the world, undisturbed by Sunday traffic and Sunday pleasure parties, in which they can think quietly of what they have just done, can think of that Jesus to whom they have given their heart for a lodging, and for a few minutes can reflect upon their duties, and can frame good resolutions in their hearts. If we could expose to the light of day the cherished secrets of many a Christian heart, we should find that a good and noble thought has often sprung up and germinated during the quiet walk home after an early celebration, when the world was not yet abroad.

I like to find, here and there in the solemn Communion Service, sentences and prayers and fragments of praise, which seem more than ever appropriate, which come more than ever home to us, when said in the early hours of the day. A few of these I will speak of to you. They are things towards which our hearts, like tender plants, can put forth tendrils, and grasp each one of them, and use them as props to rest upon and lean upon.

Think of the opening collect, "Cleanse the thoughts of our hearts." Is not such a prayer the prayer to begin the day with, so that we may start in the morning with our hearts purified, and keep them without stain right on till the night? And then the exhortation addressed to those who "intend to lead a new life." Does not such an

intention fitly begin the day, and find its worthiest place at the beginning of a day? Or when we hear the words, "Come unto me, all ye that travail and are heavy laden," do we not feel that such an invitation is not one to be kept waiting? that such an invitation is so precious that we ought to come to it as early as we can, and make it our own quickly to show that we value it? And then the prayer of humble access, "We are not worthy so much as to gather up the crumbs under thy table." Surely we shall echo that prayer best if the Lord's table is the first table we seek in the day; surely we shall best express our humility of heart in approaching the table of the Lord, if we approach it before we seek any table of our own. And then once more, that song of praise which we sing in unison with angels and archangels and all the company of heaven. Is not that song best sung at early morning, being as it is but a continuation of that primæval song which first began at the break of day, when the morning stars sang together, and all the sons of God shouted for joy? And surely the words of our vow, "Here we offer and present unto thee, O Lord, ourselves, our souls, and bodies," surely those words of our vow are best uttered in the morning, are best registered by us before the world is abroad, so that when that world does come abroad, and we are in it and with it, we may, amongst its temptations, rest firmly upon the thought of having already, in the morning of the day, given our souls and bodies to Christ, so that we cannot give them to the world now, because they are no longer ours to give.

And then to take a solemn quotation from the prayer of consecration itself, "A perpetual memory of that His precious death." Surely we should not put other things before this memory of the death of our Lord. Even at the best we can only unworthily keep the memory of it; but we shall not be keeping it as worthily as we might do, if we do not put it before all the doings of the day. I could fancy our Lord saying, "Give Me the first place, or give Me no place; keep the memory of My death in the early morning, at the beginning of your day, before you think of other things than Me, or else I shall not, cannot, feel that you are really keeping the memory of Me and of My death with all your heart and all your love."

And when we come to the early celebration, we come not alone. We come connected by spiritual links with all that was best in the worship of the old world, with all the good and true and holy-minded of living worshippers, and with all the future worship of the blessed in heaven. We form a link in a chain which began at that song of the morning stars to which I have already referred. Going on with the links, we come to the sweet singer who sang to the Lord, "Early will I seek Thee." Then we come to the speaker of Proverbs, who said, "Those that seek early shall find." Then again we come to a very precious

link, a link with which we are glad to be connected. We come to that group of tearful women who rose early in the morning, while it was yet dark, to seek the dead Lord. Shall we who seek no dead Lord, but one who liveth and can make us live—can preserve our bodies and souls by mystic union with Himself—shall we be more remiss and cold in seeking than were those women who sought One whom they thought dead? Then there are the links of the present. All the earnest and devoted followers of the Lord instinctively seek this early service. Shall we not come, if only to feel that we are kneeling when they are kneeling, that we are seeking union with Christ while all the truest and noblest of His followers are seeking it too. And if we look onward to the future, we shall look onward to sweet services in the early hours of the morning. We shall look onward to the New Jerusalem, the holy city, revealing itself in the dawn of day; we shall look onward—right onward to the last chapter of our Bibles—where the Lord sanctifies the morning, and claims it for His own, saying, “I am the root of David, I am the bright and Morning Star.”

By the example of the early worshippers of old, by the example of all heavenly-hearted worshippers of the present, and in prospect of the bright worship of the future, when we shall live under the eyes of Christ, the Morning Star, I urge you to cast in your lot with those who seek communion in the early hours of the day; I urge you to seek the vineyards early, and gather in the morning the sweet, sacred fruit.

BURIAL REFORM.

BY THE REV. F. LAWRENCE, B.A., VICAR OF WESTON, YORK, LATE RECTOR OF S. MARY, CASTLEGATE, HON. SEC. OF THE CHURCH OF ENGLAND BURIAL, FUNERAL AND MOURNING REFORM ASSOCIATION.

SERMON PREACHED IN GRACE CHAPEL, 14TH STREET, NEW YORK, ON SUNDAY MORNING, SEPTEMBER 9TH, 1888.

“And Aaron shall be gathered to his Fathers.”—NUM. xx. 26.

THE text does not mean that Aaron’s body was to be gathered to his fathers, but he himself, apart from his mortal body which after death is the

“Worn out fetter which the soul
Has broken and cast away.”

Bishop Butler wrote—“our organised bodies are no more ourselves, or part of ourselves, than any other matters around us.” To leave no doubt of his meaning, he continued “our gross organised bodies with which we act, are no part of ourselves.” And St. Paul enforces the same truth. The fact is,

my real self is apart altogether from my flesh and blood. The essential part of me is the spiritual part. I am a spiritual being who have a body. My real self is built up every day until I am what, for the most part, I have made myself. What is called my character, that I am, in which death makes no change. It is not I who die, but this organised body in which I have dwelt; while I myself am gathered to my fathers, as Aaron was, to live on for ever.

The right view then of this life is that it is an integral part of the life hereafter. Christ’s words, “He that believeth on Me hath eternal life,” are true of this present life. So the Christian life is a continuous progress in which there is no break. What is called death is an event on the way, “the long breath which our souls draw when they enter Paradise.” The dead are the dead bodies that sleep in the cemetery. The departed are they who are gathered to their fathers, as Aaron was, to live on for ever.

Now, many, to all intents and purposes, do not believe in the continuity of life after death, they spend their powers for this life, and live this life unconscious of the eternity to which they rightly belong. In respect of their higher affections, they are “cabined, cribbed, confined,” nay, confined, confined in the three score years and ten of this life. To such the earthly body is the chief concern; and hence a materialism which bears evil fruit, not only in this life, but after death. The body which has received inordinate regard in life, receives undue and improper attention when dead, and out of this arise many of the evils which have gathered around our mode of disposing of the dead.

The dead body is retained too long unburied, whereby the last recollection of the ineffable beauty which is the peculiar characteristic of the recently dead is marred, and the body suffers an indignity from which it should be spared. Only those whose dwelling-place consists solely of one room know how great is this evil.

The body is placed in a strong durable coffin of wood or lead—sometimes expensively mounted and upholstered as if it was intended for use in daily life—in which the body generates poisonous gases and fluids.

The poor are exposed to a cruel hardship as they bury their dead amidst other dead bodies in a common grave, which is kept open from day to day until it is filled.

Thus not only are the dead dealt with irreverently, but disregard is had to the public welfare, inasmuch as this mode of burial fouls the watersprings, poisons the soil, and gives rise to emanations, which, if not themselves the causes of diseases, are yet instrumental in increasing their vitality. Dr. Cameron, M.P., has stigmatised such burial as horrible, prejudicial to the health of the living, and repugnant to the feelings of every man; while

Sir Spencer Wells, Bart., has said that if the present mode continue there will be some terrible pestilence, like one of the plagues of former centuries.

There is an expenditure often out of all proportion with the means of the bereaved, and generally in a wrong direction, which expense is often incurred while the body itself is denied proper burial; the body being either dishonoured by nominal burial in a solid coffin, where it is shut out from natural influences, or unhonoured by imperfect burial amidst other bodies in an already crowded grave.

There is much unnecessary show often in the worst possible taste. Here are the black hearse with the nodding plumes, the sombre trappings, and the mourners covered with crape. There, the laboured efforts of the over-burdened bearers occasion anxiety, confusion and distress, as the huge weighty coffin is let down into its place. Elsewhere the grave is marked by the unmeaning urn, or decked with artificial wreaths in porcelain or zinc, which teach no lesson, but are mere make-believes in the midst of stern, awful realities.

In many parts the custom still obtains of providing much refreshment, and the distinctively religious character of the funeral is almost lost sight of. Arrived at the church, the mourners sit through the service as though they at least had no part in it, as if the service was simply a function for putting the body away. Then back to the house of mourning to eat and drink. Is it not mostly "of the earth, earthy," with death, the world, and the flesh having the pre-eminence, and Christ and His Church in the back-ground?

The remedy lies in right views of life and death, of the relation of the body to the true personality, and of the honour due to the human body. The Christian has hardly begun to live when that happens to him which is called death. He himself is then gathered to his people, into a higher sphere of existence, having nothing further, now or hereafter, to do with the earthy corruptible body in its present condition, which he has laid down, and which has now its own functions to perform in the great cycle of nature.

The body will, therefore, be laid into the earth as soon as signs of dissolution appear, and this as completely as decency and reverence permit, in a coffin such as was suggested by the *Lancet*, constructed, not with a view to its endurance, but to its perishability, made, not of lead, or even of wood (for, as Mr. Seymour Haden has shown, wood, from its durability, is unsuitable for such a purpose), but of such materials as shall give it all the essentials of a strong coffin, so as not to be remarkable in appearance, and yet yield, after interment, leaving the body open to the action of the earth and air. And the burial will be in earth sufficient and suitable for the resolution of the body into its constituent elements, in accordance

with the law of the land which assigns "six feet of earth," (that, at least,) with the laws of health which demand that the health of the living be taken into account, and with the teachings of religion, which record that God said "Dust thou art, and unto dust shalt thou return." Thus buried, the body which was "fearfully and wonderfully made," "the tenement of an immortal soul," "the temple of the Holy Ghost," is "consigned to His keeping Who secretly fashioned it as it pleased Him, and Who will as secretly dissolve it, now that it has served its purpose. As the leaf falls upon the ground, and is gradually absorbed into the earth without any of the odour of corruption, so the human body, if properly buried, is dissolved by natural processes, quietly and gently in the way nature always acts, and disappears as God provided." And, instead of a family vault or mausoleum, there will be a family plot kept as a small garden, wherein the dead are buried, side by side, in the frailest possible casket, the earth being ready, generation by generation, to receive the dead of that same family for all time to come. And to the dead of the very poor will be given the honour which is due, earth sufficient with no overcrowding.

A cemetery thus used would not be an accumulation of human remains in every stage of arrested and prolonged decay, too vast for earth and air to purify and disintegrate, but a place where the dead, unobstructed by that which retards dissolution, pass away imperceptibly, to the harm of none, and leave the earth ready to perform its beneficent action again.

Here, however, arises the important question of extra expense involved in the provision of larger space of land. But there is a means of meeting this seeming difficulty. It is natural and becoming in the bereaved to give expression to their affection by some appreciable outlay, and in this they are supported by Christ Himself, who defended the expenditure of a considerable sum solely on the ground that it was for His burial. Why should not the amount given out of respect for the departed be expended, not in the purchase of a costly coffin or in other outward show, but in providing a proper earthen grave where the body can lie undisturbed, until the earth and air have dissolved it, and set it free? And this mode of burial in proper graves need not be so costly as it seems, because, if the coffins be always perishable, the earth will be occupied only during the brief period of dissolution instead of for all time, and be available for use at stated intervals, and therefore of continuous profit: while the rich, if so minded, can honour their own dead by providing the poor proper places of rest for their dead.

And in regard to the ceremonial to be observed much can be learned from David who, when his child was at last dead, "rose up and washed his face and ate bread," and who, when expostulated

with, said "Now that he is dead, wherefore should I part? Can I bring him back again? I shall go to him, but he shall not return to me." Much also can be learned from the early Christians at Rome who, when they bore to the catacomb the body of a martyr, carried each an olive, or a palm branch, in token of victory, discarding the use of black attire as unfit to be worn for those who were washed and made white in the blood of the Lamb, lifted up hands and eyes without doubt or fear to heaven, singing "Precious in the sight of the Lord is the death of his saints," and above the grave-place inscribed the words "In peace," for he, whose body they buried, was himself gathered to his people, as Aaron was, to live on for ever.

The Christian moves forward through this life, a citizen of the unseen world. Consciousness of the sublime onward march which awaits the Christian life after death tends to purify, ennoble, and glorify every thought and word and act of his life. As time advances, his faith in the life to come is deepened and quickened. At death he bids good bye to his earthly companion, the mortal body. But in God's own time shall come the uprising. "If there is a natural body, there is also a spiritual body." The uprising of that which has died is manifested all around us; in the budding leaf and in the opening flower. And the new life shall be as much higher, richer, fuller, and more complex and more beautiful as the life of the plant is than the bare grain in the earth beneath.

At the meeting of the Liverpool Diocesan Conference on October 29 and 30 the following subjects will be introduced for discussion:—"The Church Discipline Bill," "The Report of the Royal Commission on Education," "Religious Education in the Upper and Middle Classes," and "Gambling."

THE Rev. H. Green, who for a number of years has officiated as curate at South Bersted Church, has been presented by the Lord Chancellor to the living of Clymington, near Littlehampton. The appointment is a popular one, the parishioners having signed a petition to the Lord Chancellor in his favour.

CANON RAWSTORNE, having announced his intention to resign the vicarage of Penwortham and the proctorship of the archdeaconry of Blackburn, his committee have resolved to nominate the Rev. J. C. Kershaw, vicar of Walton-le-Dale, for election as his successor. The Rev. John Rogers, vicar of St James's, Accrington, is to be nominated in opposition to Mr. Kershaw.

THE Rev. T. H. E. C. Espin, B.A., of Exeter College, Oxford, and Fellow of the Royal Astronomical Society, who was recently appointed vicar of Tow Law, has received the gold medal of the London Society of Science, Art and Literature for his recent researches and discoveries in astronomy. Mr. Espin's induction to Tow Law is fixed for October 17th, the eve of St. Luke's Day, and will be conducted by the Archdeacon of Auckland, the Ven. R. Long. The service will commence at 7 p.m. Mr. Espin will, no doubt, "read himself in" on the following Sunday, October 21st.

CORPULENCE

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 29, 1888.

THE MARRIAGE QUESTION.

THE discussion on Marriage, which has for some weeks past, to the relief of most readers, taken the place of the Irish Question in some of the daily papers, is of particular interest to us, who hold that the health of the body is the true basis of all morality, that the religion of the body is of equal, if not greater, importance than that of the soul, and that in this respect scrupulous attention "to the affairs of this life," so far from being a bad, is the necessary preparation for those of the next. That marriage, in whatever fashion it is regulated, is in itself of great benefit to its participators we have not the smallest doubt. It promotes health, strength, and longevity in both male and female. This is abundantly proved by statistics and confirmed by medical experience. If this be so it must necessarily tend to promote the higher endowments and faculties of the mind and soul, for these are much more dependent on the blood and vigour of the bodily constitution than is generally supposed. The Mosaic Laws and the Commands of Christ in respect to marriage, as well as other human institutions, are framed for the health and preservation of the race, and they will be found to be in strict accord with the teachings of physiology. In the term health we include the health or wholeness of our spirit, soul and body. When the question is propounded, Is marriage a failure? we venture to think that the answer should be looked for in an examination of the offspring as regards body, soul and spirit. Judged by this standard, we do not think that our marriage laws and customs have in the past been an utter failure. Doubtless there is great room for improvement—for instance,

the bodily and spiritual health of our people is degenerating, mainly and chiefly by the great hereditary disease which was for some twenty years so largely prevented by the Contagious Diseases Acts. Their repeal in 1883, on sentimental grounds, has had a most disastrous effect on sexual morality, because they held in check the polyandry of our garrison towns, and physically because they prevented the poisoning and debasement of the seed of our race. The question arises, can their beneficent effects be secured by an amendment in our sexual relations and of our marriage laws. We certainly think they can. In the first place we would revert to the splendid sanitary rite of Circumcision, which has preserved the Jewish alone out of all the ancient races of the world to the present day. Owing to the very large excess of our female population, with a view to prevent the polyandry of our great cities, which is directly contrary to the law of God, it is a serious question whether a well-regulated polygamy—which, despite the opinion of the Lambeth Conference, some able divines hold *not* to be contrary to the law of Christ—should not be legally sanctioned. It certainly now prevails to a large extent; for by nature man is polygamous, while woman is monogamous. Assuredly it would conduce to the welfare of the children and the prevention of fraud and crime if the State were to license and strictly regulate what already secretly and largely exists. If this were done, the law of divorce would seldom be had recourse to, and it might, perhaps, with no slight advantage, be entirely repealed. Marriage should be encouraged by the State in every possible way. The State need not concern itself with the sufferings of those who voluntarily enter into ill-assorted unions—unions which they and their friends know, or might know, cannot possibly be productive of happiness. In a large proportion of such cases the wretchedness, we believe, depends on physical causes rather than on “incompatibility of temper,” want of intellectual sympathy, or other decorous veils for unsatisfied nature. The victims themselves are often quite unconscious of the real cause of their suffering, and invoke the aid of priests and legislators instead of that of the physician, who alone can help them. The evil is one which neither law nor social usage can either cause or cure. The remedy seems to us to be, not in weakening the stringency of the bond, but in providing that it shall be entered into with an adequate knowledge of all the conditions attached to it and willingness to submit to them. For this some amount of physiological teaching is indispensable, and if it be not derived from the study of the Old and New Testaments, there need be no difficulty in imparting it, without the slightest danger to innocent minds. We are firmly convinced that, if unions were arranged in accordance with scientific principles more often than they now are, we should hear less of the unhappiness or “failure” of marriage.

OUR CHRISTIAN YEAR.

EIGHTEENTH SUNDAY AFTER TRINITY.

“SURVIVAL of the fittest,” a phrase with which we are all familiar, is but a more hopeful expression of the sentiment of the old adage “the weak must go to the wall.” Charles Darwin, who originated the phrase, has lived his life and been called from us, beyond the veil; and yet the fact which has existed since the Fall, and which will continue while the world lasts, remains—those who are “unfit” must be wiped out. It sounds hard, terrible: and probably most of us, if we think at all, as we utter the words “Survival of the fittest,” unconsciously place ourselves in the ranks of the favoured chosen ones. We, at least, are among the fit. Let us pause now and consider what *claim* have we to the position. We shall remember that at the Fall, our first parents, and we, through them, lost the one great weapon of entire defence against all harms—PERFECT INNOCENCE. We have wandered from the shining paths of holiness (wholeness-conformity to the Perfect One), we have strayed into the dark mazes of sin. We are, thenceforward, become “unfit,” to combat our many enemies. A dark enough picture; is there *no* way out of it? we ask. Can we not regain in some degree the old happy position? We can. Our collect points to the way. We *are* weak, but the Almighty Powers of Perfect Right are still available. Our Blessed Lord suffered the penalty of all sin—Death—that He might claim this blessing for us. We want more life, wherewith to meet our foe. Let us then turn from our own weakness, our own blunders; and seek to *know* the one true God. For this *is* Life Eternal, that we *should* know God and Jesus Christ, whom He has sent. Instinct with this new life, we can go forth bravely and fearlessly; certain that, relying on the almighty strength of God, we must be “more than conquerors.” We must endeavour not to be one-sided in our ideas of the conflict. On the one hand, let us not imagine that we have but to be determined and courageous; strong in will and steady in self-repression. Nor again, let us not fancy that God will do all, that we may fold our hands and complacently look on. The truth lies in the union of the two attitudes. “Work out your *own* salvation with fear and trembling.” “It is *God* that worketh in us both to will and to do of His good pleasure.” Perhaps equally important is it, that we do not underrate the power of the foe. In every imaginable part of our complex nature, are we at all times liable to attack, from the most skilful and vigilant of enemies. So many the *opportunities* for defeat, that at times we are constrained to cry out “Who is sufficient for these things?” How cheering and encouraging then, the words of our Great Leader “Be of good cheer, I HAVE OVERCOME.”

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 142.)

MANY causes of complaint urged against her by Romanists and Dissenters had been removed. The Church Temporalities Act of July 30, 1833, abolished vestry assessments for requisites for divine worship, which thenceforth were supplied by a tax on the bishops and beneficed clergy. At the same time the Irish Church was shorn at one blow of ten bishoprics—Dromore, Clogher, Raphoe, Kildare, Elphin, Clonfert, Killala, Cork, Waterford, and Ossory—which were suppressed by Act of Parliament and united to other sees, and the titles of Archbishop of Tuam and Cashel were changed to that of Bishop of those sees. By the Tithe Bill of 1838 tithes were commuted into a rent-charge, payable by the landlord. The Act of 1854 abolished ministers' money, a tax of some £12,000 or £13,000 levied in Dublin, and a few other towns. To the Roman Catholic hierarchy the Irish Church was naturally a stumbling-block, and the agitation against it was promoted and kept alive by their agency. Irish churchmen had, under the circumstances, fair grounds for dissatisfaction. The Church was disendowed and disestablished as a sop to satisfy political and sectarian agitation. Disestablishment was a direct violation of the Act of Union, by which the maintenance of the Irish Church had been guaranteed, and it also involved a strained interpretation of the Coronation Oath. It was thus a violation of contract. But when the State severed the alliance she had no right to seize upon property which she never gave, but not only was the tithe rent-charge taken away, but the glebe lands were also confiscated, and with them two thousand two hundred burial-grounds. Only the sixteen hundred and forty-eight churches, with the burial-grounds attached to them, which were in actual use, were spared. The glebe-houses had been built by former incumbents, for the most part out of their own incomes; they were confiscated and cost the Church the sum of £499,589 16s. 10d. to re-purchase them from the Commissioners of Church Temporalities. By the provisions of the Act the State was bound to pay the incomes of bishops and clergy for life. The Church released the State from this obligation, took it on herself, and receiving from the Temporalities Commissioners a lump sum of £7,577,477, became responsible for the payment of about £600,000 a year. If the Church has gained anything by this transaction, she owes it, not to the State, but to the eminent financial authorities who, in the Church Representative Body, undertook the management of her affairs. In this sum was included half-a-million in lieu of private endowments, and £20,000 for proprietary churches. But the Church had not been idle in the early days of her troubles. From the time when Disendowment became a certainty until December 31, 1870, her members contributed in cash £229,753 14s. 2d. In 1881 the Church Body were able to report that there was in their hands, available for Church purposes connected with sustentation, a capital sum of nearly three millions and a quarter. The annual interest of

this sum at 4 per cent. would amount to close on £130,000, which sum, supplemented by annual subscriptions from the laity amounting to about £118,000 a year, would provide an income of £120 a year for 203 curates, and £196 a year each for 1,140 incumbents. The provision made for incomes for bishops was equal to that of any unendowed Church in the world, while in every direction throughout Ireland churches were being built or renovated. The Cork churchmen subscribed £100,000 towards a new Cathedral. In Tuam, Kildare, Derry, Waterford, and elsewhere, large sums were spent on church renovation. Everywhere the Church sprang into more vigorous life, as if determined to refute the calumny which ascribed her existence to dependence upon State support.*

At the time of Disestablishment the Church of Ireland possessed men of whom any church might feel proud. Ossory was held by James Thomas O'Brien, D.D., a man of eminent ability, worthy to rank among the ablest and best bishops that ever occupied the episcopal bench. His sermons on "Justification," preached before the University of Dublin, would alone constitute a claim to perpetual and honourable remembrance. The See of Cork was filled by John Gregg, the most powerful preacher in the Irish Church. His annual preaching tours, his charges pointed and eminently practical, his wealth of illustration, his administrative capacity, his personal piety, made the name of John Gregg a household word in Ireland. Salmon, Reichel, and Jellett were eminent for scholarship. Dr. Alexander, Bishop of Derry, was a man of world-wide reputation for polished eloquence. The Rev. Achilles Daunt, subsequently Dean of Cork, was unsurpassed as a popular preacher.† On August 18, 1869, a circular was issued by the Archbishops of Armagh and Dublin, in accordance with a resolution of the bishops, summoning a Clerical Synod to meet in Dublin on September 14, to consult on the representation of the clergy at a future General Convention of bishops, clergy, and laity, under the terms of the Act, and on September 14 the National Synod of the Church of Ireland, consisting of the Provincial Synods of Armagh and Tuam, and of Dublin and Cashel, met in St. Patrick's Cathedral, Dublin. The Representative Body of the Church of Ireland was elected April, 1870, and held its first meeting April 20, 1870, when

* Compare "Report of R. B." 1871; Charles' "Directory," 1870, p. 145; "The Disestablished Church of Ireland," by Rev. G. A. Chadwick, D.D., in the *Churchman*, October, 1880, pp. 1-12, November, 1880, December, 1880, and June, 1881; "Reports of R. B." 1878 and 1881; "Irish Ecclesiastical Gazette," December, 1881, p. 921. The income of the Establishment in 1863 was £616,840 a year; the amount of capital in the hands of the Church Body, January 1, 1881, was £7,032,527. During the first decade of Disestablishment the Church Body alone received as the free will offerings of Irish Churchmen £2,100,000. The contributions received by the R. B. from all sources between 1874 and 1877 stood thus:—

1874	...	...	...	...	£257,021 2s. 1d.
1875	...	...	...	...	£218,499 3s. 8d.
1876	...	...	...	...	£212,095 7s. 7d.
1877	...	...	...	...	£197,739 6s. 7d.

† Bishop O'Brien died December 12, 1874, in his eighty-second year. Bishop Gregg died May 26, 1878. Dean Daunt died June 17, 1878. Daunt was eminently a popular preacher. His success as a preacher lay in his intense earnestness. His language was simple, his illustrations telling, his voice clear and expressive. In St. Matthias' his success was amazing, and he drew towards him the hearts of young men with a power which rarely failed to exercise an influence for good over their future lives. Jellett subsequently became Provost of Trinity College.

a sub-committee was appointed to consider the question of a Charter. On October 15, 1870, the body was incorporated as "the Representative Church Body."²

CHAPTER IX.

REVISION.

THE early measures of the Church of Ireland were not in accordance with the prophecies of those who predicted that she would lapse into Puritanism, and sever the links of intercommunion which bound her to the English Church. One of the first declarations of the General Convention in 1870 was to affirm that the Church of Ireland will maintain inviolate the three orders of bishops, priests, and deacons in the sacred ministry. It was further ruled by the same authority that "the Church of Ireland will maintain communion with the sister Church of England, and with all other Christian Churches agreeing in the principles of this declaration." Furthermore, the General Convention declared that the General Synod of the Church of Ireland should consist of three orders—bishops, clergy, and laity—divided into two houses, the house of bishops and that of representatives, the latter consisting of 208 representatives of the clergy, and 416 representatives of the laity; that the Representative Body should consist of all the archbishops and bishops for the time being, and of one clerical member and two lay members for each diocese, together with other persons called Co-opted members, equal in number to the dioceses, chosen by the elected members, subject to certain conditions.[†] But in the forefront of her enactments the Church of Ireland placed as the key-note of her testimony and the basis of her teaching—"The Church of Ireland doth, as heretofore, accept and unfeignedly believe all the Canonical Scriptures of the Old and New Testament as given by inspiration of God, and containing all things necessary to salvation, and doth continue to profess the faith of Christ as professed by the Primitive Church." The Act of Disestablishment came into force on January 1, 1871, and on the 16th of March following the Lord Primate issued a mandate convening the first General Synod of the Church of Ireland, which assembled under the presidency of his Grace the Lord Primate on the 13th April, 1871, in the Metropolitan Hall, Lower Abbey Street, Dublin, and remained in session for thirty-one days.

A committee had been appointed by the General Convention on October 31, 1870, on the motion of the Duke of Abercorn, "to consider whether, without making any such alterations in the Liturgy or Formularies of our Church as would involve or imply a change in her doctrines, any measures can be suggested calculated to check the introduction and spread of novel doctrines and practices opposed to the principles of our Reformed Church, and to report to the General Synod in 1871." This committee presented their report to the General Synod, and the Church of Ireland entered upon the trying ordeal of a revision

of the Book of Common Prayer. There was at the time a feeling of uneasiness on the subject of Ritualism, caused by the perversion of some persons of position in England to the Church of Rome, and many churchmen were anxious for the adoption of such measures as would prevent the introduction of suspicious practices into the Irish Church. That a revision of the Book of Common Prayer should have been undertaken at this particular crisis was quite natural, but whether it was judicious or the reverse is another question. Be this as it may, the task was undertaken, and conducted with a wisdom, a moderation, and an ability which surprised both friends and enemies. In one respect, indeed, the time chosen was eminently suitable. At no period in her history could the Church of Ireland count on the services of men better qualified to undertake such a labour and conduct it to a successful issue. In the Primate—Marcus Gervais Beresford—she had a leader worthy to preside at the deliberations of a Church whose succession of orders had come down in unbroken line from St. Patrick, the Apostle of Ireland. Apart from his reputation as a scholar, the last Prince-patriarch of the Establishment brought to the trying scenes which followed Disestablishment a rare tact, a ready wit, an unruffled temper, a cool judgment, and a far-seeing wisdom, which, under divine guidance, did much to steer the bark of the Irish Church through those dark and perilous times.* When the delicate and sensitive nature of the Archbishop of Dublin—the learned and saintly Richard Chenevix Trench—shrank from scenes of angry debate and keen contention, the bolder spirit of the Primate rose to meet the emergency, and his quick wit never failed to soothe and keep within bounds the heated feelings, which would otherwise on more occasions than one have led to disastrous legislation. The men who assembled in the early Synods of the Church were not unworthy of their illustrious chief. There was the Right Rev. William Alexander, Lord Bishop of Derry, whose scholarship and brilliant eloquence had won for him a world-wide reputation. There was the Rev. Humphrey Lloyd, Provost of Trinity College; and there, too, was the Rev. J. H. Jellett, who succeeded Dr. Lloyd in that high office; Butcher, Bishop of Meath, and Stopford, Archdeacon of his diocese, the former remarkable for his profound learning, the latter an authority in ecclesiastical law unsurpassed in Ireland; John Gregg, the most popular of Irish Bishops, and Achilles Daunt, the most admired of Irish preachers; the Rev. George Salmon Regius, Professor of Divinity in the University of Dublin, and Lord Plunket, subsequently elected to the Bishopric of Meath and to the Archbishopric of Dublin; Reichel, subsequently Bishop of Meath, and Henry Jellett, the ablest debater in the General Synod; Dr. Quarry, eminent as a Biblical scholar, and Richard Travers Smith, the fearless and able supporter of the views which High Churchmen deem of paramount importance; William FitzGerald, Bishop of Killaloe, and Robert Knox, then Bishop of Down and Connor, now Primate of all Ireland. Such were a few of the men who assembled to take part in the deliberations of the Irish Church. Nor were the laymen who composed the delegates to that assembly unworthy to break a lance in those high debates. The oldest houses in the land were represented there. The peerage sent thither its most illustrious representatives;

* See "Report of the R. B.," 1871.

† Charles' "Directory," 1876, pp. 170-177; "Statutes of the General Convention," 1870. On May 16, 1871, the Constitutions and Canons Ecclesiastical, which were henceforth to regulate the proceedings of the Church of Ireland were agreed to. The Convention of 1870 approved and received the Book of Common Prayer as it then stood, when rightly understood and equitably construed.

* Primate Beresford died December 26, 1885.

the Irish bench supplied its most distinguished members; the Irish bar sent to those deliberations its most polished speakers and most talented debaters; the North was represented by its leading Protestant champions; Dublin, Belfast, Cork, Limerick, and Waterford sent their wealthiest merchants. With no experience to guide them, with the eyes of the world fixed on them, those men undertook the arduous task of legislating for a voluntary Church. At first there was much to dishearten, and not a little to cause dismay. Some would revise till nothing remained to be revised; others would make no concession at all. But soon the great body of moderate men began to make their influence felt, and so amidst many difficulties the work went forward, until the Revision Question became a thing of the past. The changes made were on the whole trifling, and with one or two unimportant exceptions were decided improvements. The Revised Prayer Book came into use by authority of the General Synod on June 30, 1878. The success of revision was mainly due to a provision introduced at an early stage, which prevented hasty or ill-considered measures from passing into law. It provided that no change made in the Formularies should become law until it had received the sanction of two-thirds of the clergy and two-thirds of the laity present at two successive meetings of the Synod. This enactment, by checking panic legislation, contributed not a little to the final success of an important work, which, if somewhat hastily undertaken, was ably conducted, moderately carried out, and which, by its educating effect on clergy and laity alike, has produced a world of good.*

CHAPTER X.

RICHARD CHENEVIX TRENCH.

ON New Year's Day, the Feast of the Circumcision, 1864, Richard Chenevix Trench was consecrated Archbishop of Dublin in Christ Church Cathedral by Marcus Gervais Beresford, Lord Primate of all Ireland. One who was present says: "What impressed me so deeply during that one moment was the countenance itself, its utter unself consciousness, its deep humility, its intense devotion, its almost divine spirituality." Some idea of the condition of the Church of Ireland in Dublin in those days, may be gathered from the following extract of a letter written by the archbishop, February 12th, 1864: "I have instituted some Wednesday and Friday lectures during Lent at the principal church in Dublin, myself taking the first and claiming the help of all the foremost clergy for the others. . . . There are many difficulties ahead, the chief perhaps those connected with the education question. Yet there seems on the whole a greater spirit of moderation in the Irish clergy upon this matter than I had expected, and I trust that I may have grace and wisdom to see what course should be taken." Writing to the Bishop of Oxford, September

28th, 1865, the archbishop tells him: "If one looks at Fenianism 'from a military point of view, it is as contemptible as can be imagined; but as a sign and symptom of a wide spread and deeply seated disloyalty it is very far indeed from this. All the sympathies of the lower orders even when themselves non-fenians are with the conspirators, and this they show in a thousand ways.'" The same keen shrewd appreciation of men and events, meets us again and again as we read his letters. When the Bishopric of Meath was vacant in 1866, he writes to the Bishop of Oxford urging the merits and claims of William Connor Magee, then Dean of Cork, now Bishop of Peterborough, of whom he says: "He is certainly our best preacher and speaker in the Irish Church—a good Churchman, while at the same time he has brought with him from the Evangelical school in which he was trained, so much of the best of theirs that his appointment I am confident would be popular with all. You know Lord Abercorn, could you speak a word or two to him on the subject? It is vital to our poor Irish Church that it should get its best men to the front." He founded the Alexandra College in 1866, for girls, on the lines of the London University, and took a deep interest in its welfare, often walking across St. Stephen's Green before breakfast to read the opening prayers for the day.

There were dark days in store for the Irish Church, and the Archbishop of Dublin seems to have formed a pretty clear forecast of the future. Looking back upon the troubled times of disestablishment, we too may clearly see that God had not forsaken the Church of Ireland, when in her sorest need He raised up for her guidance a man like Richard Chenevix Trench.

The following extracts are fair illustrations of Dr. Trench's views of disestablishment. Writing to Wilberforce, April 18, 1868, he says:—"If you ask the policy which recommends itself here to the best and most earnest churchmen, it is first to fight for everything which we possess, as believing it rightfully ours, recognising, of course, the right of Parliament to redistribute *within the Church* its revenues according to the changed necessities of the present time. If this battle is lost, then totally rejecting the process of gradual starvation to which Disraeli would submit us to go in for instant death at the hands of Gladstone, that death being one "out of which a new life might spring, and God helping us will spring, our efforts being in this case directed to rescuing for the Church as much of her own as may be, and taking all care that whatever this be it be secured to the Church of Ireland in communion with the Church of England, and not to a new Church which shall have purged the Prayer Book of the popish leaven which taints it still! which some already announce they will have. I touch in these last words the danger of all dangers which is before us." With marvellous foresight he grasped the situation during this crisis. When it was proposed to give the clergy personal compensation in money without binding them to duty in the future, "he at once objected and represented the importance to thy Church of securing time for thought before action be giving to the clergy annual income instead of capital, and making that income dependent on their continuance in the performance of the duties which they had undertaken." His speech in the House of Lords contained words destined to be terribly fulfilled. Speaking of Gladstone's scheme, he said, that his "olive branch of peace would come back to him dripping in blood." The letters bring out in clear

* On April 6, 1875, Henry Roe, Esq., presented to the Church of Ireland the magnificent building erected by him as a Synod Hall. But this munificent gift was thrown into the shade by the still more generous conduct of Mr. Roe a few years later. As "a thank-offering to the great Head of the Church for mercies granted to him, and for prosperity far greater than either he desired or deserved," Mr. Roe undertook the restoration of the ancient Cathedral of the Holy Trinity, known as Christ Church Cathedral, and completed the work at an expense of more than £200,000. The Cathedral was re-opened April 30, 1878.

light the duplicity of Gladstone, which in the matter of Home Rule was so conspicuously manifested at a later period. We need not dwell on the political contest, nor on the tame surrender of the House of Lords, which provoked bitter indignation at the time. On July 26th, 1869, the Bill received the Royal assent. It almost provokes our laughter now to read the prophetic words of Gladstone, "When the Bill receives, as I trust it will receive in a few days, the assent of the Crown, every man must be conscious that a change will begin to pass over the moral atmosphere of Ireland." The troubles of the Archbishop now really began, and those who can remember the state of party feeling in 1870 in Ireland do not need to be reminded that those troubles were sufficiently real.

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

REGENERATION IN THE GRAHAM JUDGMENT, AND THE CHARITABLE HYPOTHESIS.

SIR,—Allow me to say, in answer to Mr. E. Lawrence, that, as the Graham decision says that Regeneration may take place before, at, or after Baptism, it must mean by it, conversion. Of nothing else can it be said that it may take place before, at, or after Baptism. What an infant receives, and what an adult like St. Paul still required, can be had only in Baptism. Conversion an infant cannot have in baptism—conversion an adult may have had, nay, is supposed to have had before baptism. That he should have conversion at, or after baptism, proves him a hypocrite at the font.

2. Now I turn to the Charitable Hypothesis. I say the clergyman who holds it is guilty of "unmitigated nonsense." Why? Because he charitably hopes that the infant has been regenerated, or, as he explains it, converted. But this he knows is impossible. Is not this charitable hope nonsense? I am not talking of his charitable hoping that the child will turn out well. It is not that that he asserts to God and the people. It is that the child has then been regenerated, that is converted. Next look at the adult case. The already converted adult comes to the font. Prayer is made that he may then be regenerated or converted. Afterwards the fact is stated that he has then been converted. This is charitably hoped! Is not this "unmitigated nonsense"?

C.C., V.-G.

Reviews and Notices.

"THE TREASURY," for September. Nisbet & Co. This periodical, which comes to us from America, seems to be a perfect mine of wealth for the preacher. The sermons for this month are by Dr. Huntingdon on "The Christian name of God," and Dr. Gerhardt on "The service of goodness." Among the "sermon notes," which are a prominent and useful feature of the *Treasury*, we have been particularly impressed by

"The lament of the unsaved," by the Rev. James Stewart. An article of the Missionary Convention in London appears this month.

PREFERMENTS AND APPOINTMENTS.

Archbold, Rev. Thomas, M.A., Rector of Taverham, Norfolk.
Bingham, Rev. Charles Richard, M.A., Rector of Litcham-with-East-Lexham, Norfolk.
Blackett, Rev. Selwyn, Rector of Northwood, Rickmansworth Herts; Rector of Wareham, Dorset.
Bonus, Rev. Albert, Vicar of Christ Church, Plymouth.
Brierley, Rev. J. Henry, M.A., Rector of Whitbourne, near Worcester; Chaplain to the Bishop of Hereford.
Browne, Rev. Robert M. Gore, Domestic Chaplain to the Bishop of Winchester; Rector of Westmeon, Hampshire.
Burningham, Rev. George Nowell, M.A., Rector of West Tofts, Norfolk.
Cecil, Rev. Lord Rupert Ernest William Gascoyne, B.A., Rector of Bishop's Hatfield.
Clarke, Rev. F. W., M.A., Curate-in-Charge of St. Gabriel's, South Bromley; Private Chaplain to the Earl of Home, the Hirsell, Coldstream, and Douglas Castle, Lanark, N.B.
Dibben, Rev. H. H., Rector of Brierley Hill, Staffordshire.
Donovan, Rev. P. J., M.A., Vicar of Elmore, Gloucester.
Farmer, Rev. William Skinner, Vicar of Saltney, Cheshire; Vicar of Henbury, near Macclesfield.
Gale, Rev. James Randolph Courtenay, Perpetual Curate of Christ Church, Sutton.
George, Rev. J., Curate of St. Matthew's, Leeds; Vicar of Llandissilio and Egremont, Narberth.
Gray, Rev. Dr. E. Ker, Incumbent of Curzon Chapel, Mayfair; Minister of St. George's Chapel, Albemarle Street, Piccadilly.
Green, Rev. H., Curate of South Bersted; Vicar of Clymping, near Littlehampton.
Griffin, Rev. Horatio J., Curate of Eastwood, Rotherham; Association Secretary of the Church Pastoral Aid Society for the North-Eastern District.
Halsted, Rev. T. D., M.A., Rector of St. Thomas's, Birmingham; Vicar of Little Hereford, Salop.
Hunter, Rev. R. A., Vicar of St. Bartholomew's, Lower Cam, Gloucestershire.
Knapp, Rev. W. J., Vicar of St. John-the-Baptist, Great Marlborough Street.
Lloyd, Rev. Thomas, Rector of East Thorpe.
Lucas, Rev. Vincent William, M.A., Christ Church, Oxford; One of the Four City Lecturers at St. Martin Carfax, Oxford.
Norden, Rev. Henry Louis, Rector of St. Clement's-with-St. Edmund's, Norwich.
Oakes, Rev. Thomas Harvey Royal, Vicar of Walberswick, Suffolk.
Selby-Hele, Rev. Henry Horne, Vicar of Holy Trinity, Rotherhithe.
Squire, Rev. Graham Harvey, M.A., Brasenose College, Oxford; One of the Four City Lecturers at St. Martin Carfax, Oxford.

CLERICAL OBITUARY.

Flood, Rev. Samuel, D.D., formerly Vicar of Beaminster, Dorset, and St. Matthew's, Leeds, at Dinton Vicarage, Aylesbury, on the 20th inst., aged 70.
Garrard, Rev. Charles James, at Sandown, Isle of Wight, on the 19th inst., aged 75.
Hogdson, Rev. Rice Joseph, at St. Servan, France, on the 15th inst., aged 60.
Jackson, Rev. John, M.A., late Vicar of Wendens Ambo, Essex, at Worthing, on the 22nd inst., aged 63.
Janson, Rev. Theodore Halsey, Vicar of Holden, near Bristol, after a few days' illness, on the 20th inst., in his 36th year.
Morgan, Rev. Aaron Augustus, M.A., for many years Vicar of St. John's, Carlton Hill, Brighton, and since Rector of Great Casterton, at Tivoli, near Rome, on the 17th inst., aged 66.
Rowlands, Rev. John, B.D., Rector of the parish, late Fellow of Queen's College, Cambridge, and for thirty years Rector of Grimston, in the County of Norfolk, at Newton Toney, on the 21st inst., aged 79.



The Church of England Pulpit.

UTILITY OF THE CHURCH CONGRESS.

BY THE RIGHT REV. THE BISHOP OF
MANCHESTER.

THE INAUGURAL ADDRESS DELIVERED AT THE
MANCHESTER CHURCH CONGRESS, ON MONDAY,
OCTOBER 1ST, 1888.

WE have been frequently told that Church Congresses have had their day. Twenty years ago, perhaps when we had no diocesan conferences, and no House of Laymen to co-operate with Convocation, such an assembly as the Church Congress might have been useful and even necessary. It gave opportunity for the expression of opinion, it taught men of different views to understand and value one another, it was an impressive manifestation of the learning and influence of the Church of England, inspiring confidence among Churchmen, and respect at least amongst all who attended or heard of its deliberations. Now, however, it seems to be thought by some that these results may be more surely and completely attained by other organisations. If there be any high degree of probability in this opinion, then assuredly, to overworked men, impatient of the increasing claims of ever multiplying societies, the temptation must be great to clear out of their way what seems to be unnecessary. But are Church Congresses unnecessary? If we abandoned them can we be sure that all their more important functions would be adequately discharged by existing organisations? For my own part I cannot think so. Certainly, no diocesan conference can express the opinion or represent the feeling of the Church of England. If anything can supersede the Church Congress, it must be the newly-appointed House of Laymen. But not to dwell on the fact that there is as yet no House of Laymen in the Province of York. I believe that the necessary relation of such a body with Convocation, incapacitates it from undertaking the special work of a Church Congress. The proper office of Convocation is the making of laws, and it follows that the questions ordinarily submitted to the House of Laymen will be those upon which legislation is desired in the near future. Now, these are very rarely the questions of deepest interest and most decisive influence. For in these days of democratic government, legislation will never be attempted on any measure of far-reaching issues until a matured and deter-

mined public opinion demands it. Hence the matter of primary importance in our time is not so much the course of political and ecclesiastical legislation as the creation of a reasonable and righteous public opinion. That the leaders of political parties are feeling this, is manifest from their changed attitude to the outside public. So markedly, indeed, is this that people sometimes blame our greatest political leaders for wasting so much of their energy on stump oratory—a very groundless complaint, as it seems to me—for if every capital question is to be decided ultimately by the votes of the people, surely it must be the duty of those who have profoundly studied such questions to warn the people of the dangers of specious error, and to give them as far as possible the means of forming true and just judgment. Real influence will be exerted in the future, not so much by those who make laws, as by those who create the public opinion which finds expression in those laws. But now amongst the questions upon which public opinion has to be formed, some are of greater and some of less importance, some are of wider and some of narrower interest; some touch our deepest beliefs and principles of conduct, and others have respect only to temporal or temporary interests. The latter, of course, are the more numerous. It is they which most quickly arouse attention, and which engage for the most part the energy and ability of politicians. Thus, in spite of the narrow scope and intrinsic insignificance of such questions, public feeling upon them is sometimes worked up to a pitch of almost frantic excitement by the mere circumstances of their discussion. The best ability of the country is engaged in their analysis. The great political parties take opposite sides. All the machinery of party strife is set in motion. Eloquent speeches in Parliament are echoed in a thousand broad sheets and at a thousand meetings, until at last people begin to imagine that the petty business is a matter of national life or death. No sooner, however, is the controversy ended, and the clamour of heated disputants hushed, than men begin to ask themselves what was in this matter to excite such a tumult; and they are then apt to look back upon all their passion and recrimination, partly with amusement, and partly with contempt. Not such, however, is the case if the question had been one of real weight and influence—one which touches the springs of individual morality or of public welfare. Then it is felt that no interest could be too deep, no ability too splendid, no effort too strenuous to have been expended in its discussion. The agitation of such questions rightly stirs the national heart to its depths, and may require years, and even severe conflicts for its settlement. It is fortunate, perhaps, considering the danger and lavish expenditure of energy attending such struggles, that they are comparatively of rare occurrence. But since they are in-

evitable when their time has come, all the more necessary is it as that time approaches, that care should be taken to form a just and enlightened public opinion upon them. Nay, in proportion to the vastness of the issues involved in such movements, it becomes of the more importance to secure their timely discussion by bodies which are not empowered to take action upon them—by bodies whose only aim it is to reach right conclusions, and so to shape and affect opinion. Before acting on matters of life and death, especially when the appointed actors are ill-informed, consideration should be prolonged and repeated. It is madness to take a step which may lead to fatal error or national ruin until the opinions on which that step is taken have been submitted to the most careful and searching examination. For these reasons it seems to me that Church Congresses, which are purely deliberative bodies, may well pass lightly over the minor questions of Church politics, questions of property, privilege, discipline, and the like, leaving them to be carefully debated and determined by Parliament and Convocation. They are such questions as can be easily dealt with by the ordinary practical mind, such as might be even unwisely determined without causing fatal injury to vital interests. But when the question is a large one, one that concerns the essentials of our faith, or the dearest interests of our life, then, I think, that in the first place—yea, and for some time—it may be more safely and profitably debated by a purely deliberative body like the Church Congress.

The Function of the Congress.—It has been the wisdom, I think, of the Subjects' Committee of the present Congress that they have given prominence to subjects of such universal interest as present difficulties to thought, and require conscientious care in treatment. Why, indeed, summon the Church's wisest and most learned sons from the four quarters of the land to consider matters which are just as well treated elsewhere, and upon which here we can take no action? If it be the special function of these Church Congresses to form opinion, it will clearly be their wisdom to spend their time in forming opinion upon those great and vital questions which are now of pressing importance, and which will most surely be the occasion of legislation hereafter. To this conclusion I can conceive that two objections may be possibly taken. First, to the statement that the Church Congress is specially adapted to form opinion upon religious and ecclesiastical questions; and secondly, to the implied assertion that what have been called the hard subjects of this Congress are of present and pressing interest. It is the opinion of some, I know, that the duty of forming public opinion upon religious questions may be more effectually performed by the press than by any Conference whatever. I do not deny that the press has its place, and that a most important one, in the dis-

charge of this necessary duty. But I venture to affirm that however effective the press may be as a public teacher, it is not, in this capacity, without its obvious defects. Newspapers and periodicals, like men, take opposite sides, and unfortunately when they have taken their side they are mainly read by the people who agrees with them. You cannot bring both the *Church Times* and its readers and the *Record* and its readers into the same hall, force them to hear each other speak, to answer, to explain, and even it may be to retract and apologise. Thus, while a newspaper or a review too often strengthens prejudice, a Congress may shake it and inspire its victims with a wholesome self-distrust, while a newspaper is apt to embitter party feeling a Congress may allay it by revealing fully the reasonableness and good faith of opponents. Seeing then that it is the natural tendency of a Congress to favour the growth among its members of a judicial temper and mutual consideration, I must maintain that, whatever its shortcomings, it has some advantages over even the press, as an instrument for the creation of enlightened public opinion. Supposing, however, it be granted that when great religious questions are to be debated the Church Congress by its constitution is specially adapted for taking them in hand, it may still be doubted whether there are any such questions at the present day which are ripe for consideration. Of course if there be any weight in this suggestion, the present Congress will have little more interest for serious men than a debating club might have, which made the discussion of abstruse subjects an occasion for exercising the wits of its members. Nay, in that case, it would be, I think, a serious reproach to me that I have taken part in inviting you to waste so much precious time on so puerile an exercise. Bear with me then, if I endeavour to show you, by taking two specimens of our subjects, that you have been called together to discuss what are called "burning questions," questions which press for immediate theoretic, if not for immediate practical, solution. First, then, there is the question how far it may be wise and right for the clergy to make known the well-established results of Biblical Criticism in their ordinary teaching. No doubt this is a very grave question, for it is impossible to speak fully of the results of the most reverent criticism without calling in question certain views of biblical inspiration. We all agree that Holy Scripture is given by inspiration of God, but as soon as the question is further asked, what is that inspiration by which Holy Scripture is given, we begin to differ. Theories of inspiration abound, and they have special names assigned to them, such as verbal, plenary, or dynamic. All these, however, are simply the product of private unauthorised thought. The Church Catholic has never adopted any of them. And when anyone wishes to impose one or the other as a test of

orthodoxy, he is simply identifying orthodoxy with his own "doxy"—with what I may call idiodoxy. I must confess that I do not know any of these idiodoxies which, without considerable modification, could survive a free statement of the accepted results of modern criticism. For these results require that certain questions shall be left open which those popular orthodoxies declare to be closed. Not by mere sciolists but by men of learning, and of a serious and reverent temper attention is being directed to day to such inquiries as these: What is the main object of revelation? Is it to teach us the rules of change and succession in nature, to relate to us the precise form and order of the events in the history of a particular people, to mark the stages of ethical development which are gradually unfolded in that history; or is it to disclose to us what may be known of the nature of God and of His relation to us in creation, providence, and redemption? If it be the latter, then can we conceive that men who are intent on such sublime realities would turn aside to ask whether a document were of a special age, or whether a particular saying had been rightly attributed to a certain author? Is it essential to the disclosure of the mind and will of God that no error should remain uncorrected in an ancient tradition, and that no appeal should ever be made to a standard of ethics less than objectively perfect? Are we to assume that nothing could have been worthily taught about our Heavenly Father until criticism at any special period had settled the authorship of each passage and the composition of each document in the records of the past, until science had discovered the rules according to which atom attracts atom, and species succeeds to species; until ethics had determined the eternal relation between brother and brother, between the free and the unfree, between the Creator and the creature? Time was when men would hardly have hesitated to answer such questions in the affirmative. Living men have heard it affirmed by the so-called friends of revelation that God could not rightly be called the creator of the world, unless it were acknowledged that He made all things by sudden acts of discontinuous energy. And even in more recent times the same class of men have been found hardly enough to declare that the creative power can no longer be regarded as Divine, if it should be proved that it has operated in the multiplication of species by the method of gradual evolution. Reflection has, I trust, convinced most of us of the folly of such precipitate inferences, nay has led many to the conclusion that the method of development, with its simplicity of plan and richness of adaptation, is one more agreeable to the idea of omniscient wisdom than that of sudden miraculous interferences. Seeing again that any method of Divine instruction must be determined largely by the capacity of the learner, nothing seems more obvious to many of us than that the Spirit of

God must have employed as the instrument of His didactic discipline such imperfect knowledge as His scholars already possessed. He must have taught the less known by means of the better known, the less familiar by means of the more familiar, the higher morality by means of the lower; a morality which, however far short of ethical perfection, was at least intelligible, and a true approximation to what lay beyond it. Such questions have no longer any terror for most of us; yea, it is through the very pain and effort of our wrestling with them that we have attained to emancipation, and certainly to a faith in the Bible as the Word of God, which is firmer and more fearless than that with which we begun our course. Still, undoubtedly, there are many who, being still entangled in the labyrinth of unauthorised theories, cannot approach the consideration of such a subject without pain. Are they then to be disregarded? Suppose, if you like, that they are mistaken in making Christianity answerable with its life for their theories, ought we not to deal very tenderly with a prejudice which involves the integrity of their faith? Doubtless we ought. In all which we say on this matter we should rather be constructive than aggressive, rather anxious to excuse than to destroy what has appeared true and sacred in the past. But the question to be considered here is just this—whether the time has not come for an open and truthful, if cautious and considerate, declaration of the true state of the case. I have a very strong opinion on this subject, but as it is about to be discussed I will say no more than this, that it is one of those questions of present urgency and far-reaching issues which are specially within the province of a Church Congress.

Poverty and Wealth: a Danger.—Another great fact of which the same may be said—that, owing to its difficulty and urgency, it needs careful and repeated consideration—is the persistent increase of crippling poverty in civilised Europe, side by side with the growth of wealth and luxury. This is said to be a poor man's question, and, no doubt, in one sense it is. The lowest stratum of the poor is the locus of most of the suffering and degradation which this grinding poverty produces. If, however, it be meant that this is exclusively a poor man's question, I must demur to such a statement. Not only does the spread of destitution create and intensify a discontent which threatens the very existence of civilised society, but in its effects it darkens for every sensitive man the whole heaven of social life. The more truly Christian a man is, the more he regards his fellow-men with the eternal love of Christ, the more will he suffer at the sight of this intolerable misery, and the more earnestly will he strive to find a remedy for it. I thank God that men cannot leave this question alone, that it is being stirred to-day, not only by people of questionable character and motives, but also by some of the wisest of our economists and of the noblest of our politicians. But here

again the difficulties which we have to encounter are well-nigh overwhelming. How shall we relieve distress without encouraging idleness? How shall we secure a more reasonable distribution of wealth without breaking the springs of energy and self-denial; how shall we enlist the help of the State without destroying the freedom and independence of the individual; how shall we arrest the reckless multiplication of feeble and vicious paupers without compromising the purity of the home; how shall we apply the loftiest counsels of Christian perfection to a society which is penetrated by mean and selfish passions? Look in what direction we will, we find gigantic difficulties confronting us, and seemingly barring the way to a better and happier future. We must not dare, however, to give way to despair, or even to indifference. We are the servants of a Master who laid down His life in the struggle to make men holier and happier, and who pledged us ere He left this world, which he had loved, to an unceasing struggle against sin and error. We may be beaten, but we must never cease to fight. If we have any ability, any wisdom, any advantage of position and opportunity, any energy of will and feeling, we are bound to expend these gifts to the uttermost in the never relaxing effort to bring holiness and happiness to the very humblest of those for whom Christ died. Here, then, especially is a question for us to take counsel upon at a Church Congress. Just because it is so large and difficult, just because it involves issues so vast and awful, we should think and think again upon it, taking counsel with our best and wisest as to the course which under God's blessing will lead us to deliverance. It is precisely upon such questions as these that we have to seek and find the way upon which practical effort—public and private—can most safely and hopefully advance. And in devoting ourselves to the consideration of topics of this scope and magnitude we shall more effectually loosen the grip of many of our minor difficulties than by any direct attack upon them.

The Duty of the Church. — Why are we quarrelling to-day about the precise definition of our Master's presence in the Eucharist? Why do we find our inevitable longing for reunion with our Protestant brethren crossed and baffled by the stiffness of a narrow dogmatism? Just because the study of the larger needs of our time and aspects of our faith has not sufficiently enlarged and spiritualised our conception of the kingdom of God, and shown us in doing this the eternal value of the things in which we are agreed, and the comparative insignificance of those upon which we differ. It is especially, then, to the consideration of these greater questions upon which our Church has so wisely left us so large a liberty of thought that I now invite you. Their discussion is of no merely temporary use or interest. They have their place, and that a prominent one, among those great

movements of thought or feeling which are carrying us forward irresistibly to a clearer understanding of the simple spirituality of our Lord's teaching. Far more rapidly than superficial observers have perceived is that great tide of change sweeping us onward to a more fruitful and believing future. Not perhaps for instruction in theology and philosophy, but certainly for an indication of the drift of instructed opinion upon those lofty themes, we turn to the reviews and magazines. And when the central truth of our faith is debated there, whether by Protestants or Roman Catholics, by believers or by reverent unbelievers, is not the rapid convergence of opinions upon this scheme, one of the most startling, yea, and one of the most encouraging of the signs which force themselves upon our notice? Nor is this rapid approximation to agreement confined to such publications. If we, who are here to-day, men of all varieties of opinion, were required to indicate the eternal foundation—the central citadel of our faith—we should surely point, not to the dogmatic systems which endeavour to translate its mysteries to our thought; not to the venerable confessions which have compressed for simple souls its fundamental truths into the limits of ecclesiastical symbols; not even to that inspired teaching of apostles which accommodated its central affirmations to the peculiar needs and capacity of the first century; but rather to the person, the character, the acts, and the teaching of our Divine Master. Yes; Christ is Christianity. We must seek our faith to-day where St. Peter and St. John found theirs; and we must teach it, not as they did with reference to the sins and errors, the needs and capacities of primitive believers, but with reference to the difficulties and dangers, the thoughts, hopes, and struggles of this living, changing, most critical age. If we will but take up the task which God's Providence is committing to us, with a faith strengthened by what it has surrendered, and a love kindled to enthusiastic effort by open, close, and constant communion with the Lord Jesus, I believe that it may be given to the Church to-day to make Christ loved as He never was in the so-called ages of faith, and to win triumphs of redeeming grace, such as no generation has witnessed since apostles taught and laboured upon the earth.

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A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

THE TRICKS OF A TRADE.

BY REV. GEORGE WEBSTER, D.D., CHANCELLOR OF THE CATHEDRAL AND RECTOR OF ST. NICOLAS, CORK.

SERMON PREACHED IN CORK CATHEDRAL, ON SUNDAY, AUGUST 5TH, 1888.

"He said, I am a prophet as thou art."—I KINGS xiii. 17 (part of).

IT was said that two Roman Augurs could not meet in the street without smiling. Their smile indicated the knowledge they both had that they were driving a good trade, and that all their capital was safely vested in the ignorance and superstition of the multitude. No one can study the Sacred Scriptures without observing the total absence of such a smile between any two of the accredited characters in these Scriptures. Take for example, the pastoral epistles, in which we are allowed, as it were, to overhear Paul talking in private to Titus, or to his beloved son Timothy. Trifles, like the cloak at Troas, or like his request to Philemon to prepare a lodging for him—trifles like these, of course, naturally appear; but there is no flagging of interest, no relaxing of the same strain for Christ—no weakness of faith or semblance of hopelessness—not the faintest shadow of sham or unreality in any one of the lines in these private letters. In the case of the false prophet, who lied in the words of my text, although the true prophet, no doubt, had his own love of ease—his own fatigue after the exciting scenes before the altar in Bethel—his own curiosity to see what sort of teachers remained who pretended to speak to the Ten Tribes in the name of the Lord, and last, but not least, the true prophet's own natural desire for food, as he was hungry, and a desire to spend altogether a satisfactory evening with the false prophet,—still, notwithstanding all these finger-posts that pointed, we may say, to this world, there is no Augur's smile discoverable between the two, when the false prophet said, "I am a prophet as thou art, and an Angel spake to me by the word of the Lord."

We—clergy—brethren, have, of course, our own faults—faults similar, in many respects, to the faults to be found among other men of other professions and other calls in life; and if I were speaking to clergymen, and obliged to speak to them of their faults, I hope God would give me grace and courage to do my duty. We do not pretend to be anything more than human beings, nor do we pretend to be able to live upon air. Money represents in our highly artificial age everything but health and love. Everything except health and love can, we all know, be purchased by money, and therefore there is nothing to be wondered at if we are all fond of money. If a good large marriage fee adds to a clergyman's comforts when

he celebrates the marriage ceremony; if a dress-maker rejoices at the prospect of a great coming ball; if a physician is consoled in some dreadful pestilence by finding that he has suddenly sprung into a roaring practice, and if an undertaker, for the same reason—a mitigated grief at a funeral—increases his fortune also; if a shopkeeper is able to gratify his innocent longings for the newest improvements in a new shop, at the expense of some insurance company, that apparently suffers from an accidental fire; if a fearful thunderstorm, accompanied by unexpected hail, smashes so much glass that an enterprising glazier is able to raise himself by the thunderstorm to the rank of Lord Mayor in his own city; if in general, scenes of joy or of destruction and calamity of all kinds be good for all kinds of trades, these sudden deaths and sudden resurrections are all only part and parcel of the most innocent adjustments of the great machinery of civilisation—of the designed workings of the common Father of us all. God is really as much the Creator of civilization, and of all the blessings that accompany it, as He was the Creator of the first atom in the universe that manifested the presence of force of any kind.

The wise man said, "Wisdom is the principal thing, therefore get wisdom: and with all thy getting get understanding." A fool is reported to have said to his son: "Money is the principal thing; get it by fair means if you can; if not get it by foul means, but 'with all thy getting,' get money." Our Blessed Lord spoke a parable called "The Parable of the Rich Fool." Our Lord did not represent that man as a man who was at all reckless about the means he used for getting money. He might have been a thoroughly honest man. Certainly, as a farmer, he had no more control over the weather than the farmers have at this moment, and not one word is said against his moral character. This is one point to be observed; and the next point to which I would call your attention in the parable is, that it was God Almighty who called him a fool. God said, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?"

In the few words I have to say to you, brethren, I do not mean to say a word about the wickedness of the true prophet who wilfully disobeyed God Almighty, and who took no pains to find out whether God had changed His mind when the false prophet gave Him a lying report; neither do I mean to say one word about the folly of the rich fool; but for the sake of your own true welfare in this world and in the next—yes, in this world, if the peace of God has anything to do with peace in this world for the sake of your own true welfare in this world—and in the next; for the sake of all that is abidingly sublime and serene in common honesty, and for the sake of all that is filled with unrest, fear, cowardice, self-reproach in the bank-

rupt's court and in hell, get as much money as you can, but get it honestly and mercifully—honestly, no matter how severely your honesty may hurt yourself and others, and mercifully with the same recklessness.

The late Archbishop Whately used to tell a story of a butcher whom he attended on his death-bed, and who was notorious for seeking out for his stalls all the diseased and unwholesome meat he could find in all the country round. This butcher thanked God when he was dying that he never sold a pound of meat under weight in all his life. Another dying man was boasting of his honesty, and thanked God likewise that he had never defrauded any man in all his life; and then casting his closing eyes upon his pastor for a look of sympathy, and in the fullest expectation that his eye would catch that look, he said, "Except, sir, of course, in the way of business."

Now, my dear brethren, may I venture to warn you and to tell you that the Judge of the quick and dead will not be pleased, nor will you ever meet in His eye an approving look, if you can merely say, you never defrauded any man "except in the way of business." You will find millions of men who would die a thousand deaths sooner than do an act of swindling "except in the way of business," and of course they never attempt this swindling either when they are talking to a "chip of the same block," or talking to a true man who knows them thoroughly.

Bad as the clergy are I do not believe that a bad clergyman could be found in the world who would dare to say to a true clergyman, "I am a prophet as thou art." I know a great deal about the clergy and I have still a lingering hope—I confess, very lingering—that no solicitor, no physician, no lawyer, no tradesmen who was a sham would dare to say to a true man of his own profession—"I am as thou art." But this I must say, from my experience in this city—now an experience of over thirty years—that the true men of any trade or any profession who carry with them in all their movements this screen, this shield, this fence, which is the outcome of true and solid recognised honesty, must also, if they are a numerous class, carry with them also very effectually another screen or mask that makes them, to outsiders, at all events, scarcely discernible from rogues.

I am a solicitor or I am a contractor, as thou art,—may hush the voice and change the look of his fellow-rogue in the presence of the outsider, who believes he has cheated; but if the outsider be a man of brains, the hushed voice and the changed look are very poor and base imitations of the silence and bashfulness that are always paying homage at the shrine of true virtue.

THE Rev. W. O. Jenkins, B.A. Jesus College, Oxford, has been appointed to an assistant mastership and chaplaincy at St. Andrew's College, Grahamstown.

NOTES FOR CHILDREN'S SERMON.

BY THE REV. H. G. ROSEDALE.

Suitable for Nineteenth Sunday after Trinity.

STORY OF JESUS CALMING THE STORM ON THE SEA OF GALILEE.

ST. LUKE viii. 22-25.

SEA of Galilee subject to sudden storms—Jesus gets into ship (small boat)—tired—falls asleep—storm comes on—His disciples afraid—they awake Him—His words—calming of the sea.

This little story may teach us :—

1. The LOVE of Jesus. He knew there was no real danger, but they were frightened, and He did not want them to be so, although they showed want of faith. Illustrate: Father places little daughter on suspension bridge—says, "You are quite safe, look down"—child frightened—cries—father takes her away, though she should have trusted. Why? He loves her. Do we cry to Him who loves us at all times? When the great waves of temptation come we should cry to Him, and He will make them to cease.

2. The POWER of Jesus. The powers of nature obeyed His word, showing that He is indeed Almighty. Why do you trust father and mother so? One reason, because you know they are ABLE to carry out their promises—Jesus *able* to carry out His promises. He says: "Those that seek me early shall find me." We must seek, and He *will* show us Himself; and again: "Come unto me all ye that are weary and heavy laden, and I will give you rest." Children, you often have troubles. Jesus promises to take them from you if you will trust them to Him. Will you do so?

Conclusion.—All have seen the power of Jesus and love of Jesus. What must we do in consequence? If all nature obey Him so should we. He tells us to "trust Him," and often we do not. Story of brazen serpent in wilderness they obeyed, and trusted God's word. We must obey by trusting all our little cares to Him, by taking our little requests and troubles to the same source.

Illustrate example of "Faith rewarded."

Then in the mists of all there will immediately be a "great calm."

BISHOP SMYTHIES, of the Universities' Mission to Central Africa, has resolved to return to Zanzibar as quickly as possible, in consequence of the serious state of affairs on the East Coast of Africa. Farewell services will be held on Wednesday at St. Alban's, Holborn, where the Bishop will celebrate the Holy Communion at 8 a.m., and preach at 11 a.m., when there will be a second celebration.

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 6, 1888.

THE MANCHESTER CONGRESS.

THERE have been few, if any, Church Congresses which have done more and better work in enlightening public opinion on grave questions of practical importance, than that which has been held this week. We were glad to see that the company was very numerous as well as very influential. Between 4,000 and 5,000 persons listened to the president's eloquent and practical address, which laid down the scope as well as the spirit in which the discussions should be conducted. A notable feature of good augury was the large attendance of the laity in the Free Trade Hall: and in the opening procession to the cathedral, headed by the mayors and corporations of Manchester and Salford, the laity actually outnumbered the clergy—a sight which we have never witnessed at any former congress, and which testified to the local influence of the church. We reproduce the bishop's address on another page, because we believe that our readers will be pleased with its irrefutable and logical arguments, with its broad-minded and Christ-like spirit, and with its eminently practical and useful conclusions. It was marked throughout by that "saving common sense," business-like precision, and manly courage which are amongst the Bishop's most distinguishing characteristics. His reasons for the existence of these annual gatherings were excellent and unanswerable. Their object is to form a righteous public opinion on all the difficult and grave moral and social questions connected with religion, by a free and open discussion by churchmen of all shades of religious thought. The Bishop wisely

left the details to be discussed at the Sectional Meetings, and we hope as far as space permits to print from time to time the more important papers and speeches in our pages. The address was delivered in a very clear, distinct and impressive manner, the Bishop raising his voice when he wished to emphasise the ideas and arguments that he advanced. He carried the attention and sympathies of the vast audience entirely with him. They laughed at the touches of humour which he introduced at times, and they frequently applauded him very heartily.

THE BIBLE ASSAILED.

THE astounding conclusions of Sir George Cox in his paper at the Manchester Congress cannot fail to create a very strong feeling in the country. The "wave of modern thought" seems to have culminated in a condition of affairs such as enables men to style themselves Christians, whilst holding views practically little removed from those of a philanthropic Theist. We do not desire to limit religious criticism to a narrow or party sphere, but as in the words of Bishop Moorhouse's opening speech, "we ought to be rather constructive than aggressive." It seems to us, then, that the remarks to which Sir George Cox treated the congress, are in the worst sense "destructive." Nothing is so attractive to the human mind as antagonism to existing institutions; and it is just such words as those to which we have alluded that act as a spur to demolish a perhaps (in some minor details) faulty faith of centuries, without giving in return even a vestige of ground whereupon to build up a new and better belief. It seems indeed that the adverse criticism with which Sir George Cox has been met, is in no degree too severe; but the support which his views have doubtless received from many quarters would have a very depressing effect on all spiritually-minded men, were it not that two facts are ever present. We cannot fail to be conscious that opposition and really powerful opponents rather stimulate to a higher and better life than detract from it, and we cannot forget that if (as we believe) our church is the Church of God, His Almighty providence will not suffer His own handiwork to fall to the ground. Now, however, that so open a declaration of war against the very bulwarks of our present and future happiness has taken place, it is more than ever important that the champion of our church and the great doctors of theology should not leave the gauntlet untouched, but that they should deal in the most exhaustive manner with what the Bishop of Manchester has styled "idiodoxy," that they should in fact face in a comprehensive manner, those various questions which afford texts for the many unauthorised beliefs and doctrines of to-day.

OUR CHRISTIAN YEAR.

NINETEENTH SUNDAY AFTER TRINITY.

IN all times and in all nations there have been the helpless many looking for, and desiring to be led by the able few. People who *with* a leader were able and willing to do much, but who apart from guidance counted as nothing in life's great struggle. We think of the Israelites under Moses, under the great Joshua, and again in their blind but natural pleading for a visible hero to guide them to conquest; one who could stand out before the world as *their* pledged champion in the time of Saul. Then again, the thought of the religious fervour of a continent, united, and as it were, embodied in *one* man's eloquence, comes to our minds, when all Europe was listening to the fiery words of Peter the Hermit. This matter of *direction*, then, is the subject of this week's collect. We may notice, first, that we address our prayer to the Third Person in the Blessed Trinity, to the Holy Spirit. Doubtless most of us fail to realise as we ought the glorious *Personality* of the Holy Ghost. Perhaps the more objective revelations of the other Persons in the Trinity would account for this. We think of God the Father, of His might and love in creating the world so beautiful and wonderful, in making all mankind. We think of God the Son, Who lived on earth, Who suffered and died that we might regain our lost estate. These appeal so powerfully to our minds, that we fail to remember the equally marvellous work of the Holy Spirit, Who sanctifies, *directs*, *influences* our hearts, and so enables them to "do such things as shall please" God. In this collect this wonderful truth is brought before us, and we pray: "In all things direct and rule our hearts." We must remember in this connection that God has so made us, with a free will which even He will not coerce, that, with all reverence be it said, even the mighty God cannot *make* us do well. We have the responsibility of yielding into God's hands our will, and then He will direct it aright.

Then we may notice, further, that we say "*all* things." Some people will only go half-way; they wish to reserve some little corner of their being in which they may follow their own inclinations. Then, when the testing times come, and they expect to be carried through in virtue of their self-surrender, they wonder at their want of success, of peace. Let us bear this in mind, and have nothing to do with *half-measures*. Let us pray God to accept and direct our *BODIES*. How much more nobly should we live did we remember always that our bodies are the "temple of God"! Let us, then, *speak* and *act* as if we knew this. Then our *MINDS*—how often we think that here, at least, there is no call for religion; our minds are our own, to think as they choose, even to put up our puny reasons against the Great Giver of all understanding. Oh, let us pray earnestly, not only to be kept from evil thoughts, but that all the intellectual power God has bestowed upon us may be freely and earnestly dedicated to His service! And last, but not least, our *HEARTS*, the most distinctly spiritual part of our complex natures, may we never forget that their highest function is the worship of the Almighty God; that He has the first and highest claim upon our deepest and most reverential love. Then indeed shall we be "perfect and entire," and our lives will redound to the honour and glory of God the Father, Son, and Holy Ghost.

CONFIRMATION.

BY THE RIGHT REV. W. PAKENHAM WALSH,
D.D., LORD BISHOP OF OSSORY.

AN ADDRESS DELIVERED ON AUGUST 28TH, 1888,
AT A CONFIRMATION IN THE CATHEDRAL
CHURCH OF ST. CANICE, KILKENNY.

MY DEAR YOUNG PEOPLE,—I have a few words to say to you before I put to you the solemn question which you came here to-day to answer. I am not going to explain to you the nature of confirmation, because I am sure that has been fully done by your pastors who have prepared and instructed you for this ordinance. And, indeed the nature of it is very distinctly taught in that short, beautiful preface that has just now been read. But what I would like to do would be to say a few words that, I hope, are in accordance with the thoughts and feelings of your own minds on this occasion, and which may help to fix and deepen those feelings in your hearts when you remember them in the days to come. I am sure you all feel, my young friends—if you feel aright, as I hope and trust you do—that this day is one of the most solemn, if not the most solemn, day that has yet come to you in the course of your lives. It is a day of solemn promises to God in the presence of His congregation, and a solemn day of promises from God to you if you really and truly give your heart and, by His grace, your lives to Him. And now, that you may remember better the few words I have to say, I will link them on with two thoughts that were brought before us in the chapter that was read in the course of this service. You will find them in the 26th chapter of Deuteronomy. And I would be glad you would all mark them in your Bibles when you go home, and write them out with your own hands, that you may remember them. The first thought is in the 17th verse of the chapter—"Thou hast avouched the Lord this day to be thy God." And the second thought is in the next verse—"And the Lord hath avouched thee this day to be His peculiar people." You see there is here both your promise to God, and God's promise to you. And it is when we put them both together we see the full meaning and the full blessing of an ordinance like this. I need not explain to you that the word "avouched" means "publicly declared." I trust you have been privately declaring in your own hearts your desire, and wish, and prayer to serve God; that you have been thinking of it on your knees, and asking God to enable you to make the promise and to enable you to keep it. But now you make it publicly. When you and I were small, tender infants, and unable to pray or promise for ourselves, others prayed for us and others promised for us. Those who loved us presented us in solemn prayer and baptism to Almighty God, and asked His blessing that we might be His faithful soldiers and servants unto our lives' ends. And now, when we come to an age to understand its meaning, we wish to make that promise ourselves—to make it, not privately or through the lips of others, but through our own lips and in the presence of His church. Now, that is a very solemn thing to do, and at the same time, it is a very blessed thing to do. It is a solemn thing, for it is a promise made to God in God's house, and in the

presence of His people. It is a promise of holy things that should occupy all our thoughts and all our hearts, and I do trust and hope that it is in that spirit you are coming to make that promise to-day. The words you are to say are few—only two. In answer to the question you will say “I do.” But, oh, how much is contained in them—“I do desire to know and love and serve my Saviour; I do desire to renounce all evil; I do believe all that God wishes me to believe about His love in Jesus Christ; and I do desire to yield my body, soul, and spirit, and my whole life, to Him.” These are promises that you make to God; therefore they should be made very solemnly, not merely with the lips but with the hearts. But some one might say, “If we believe it in our own hearts, where is the need and where is the occasion of doing it with our lips or doing it publicly that others may hear it?” Well, there is one answer to that, and it is a Scripture answer. In the 10th chapter of St. Paul’s Epistles to the Romans, he says—“With the heart man believeth unto righteousness, and with the mouth confession—or ‘profession,’ as it really means—is made unto salvation.” “If thou shalt believe in thine heart the Lord Jesus, and shalt confess Him with thy mouth, thou shalt be saved.” So you see we have Scripture authority for the two things. The answer would be a profanation without the echo of the heart, and the echo of the heart is then completed in the presence of God and of His people, when we make a solemn profession with our lips before Him. It is a solemn thing then to make a promise, but it is also a very blessed thing, because to profess God’s service is to profess and join the best service that can ever be offered to us. To take God for our Friend and our Father, Christ for our Saviour and our Example, and the Holy Spirit for our Helper—what can be better than that? “Thine for ever”—the thought is just summed up in that hymn, to be His through life and His through eternity; to be His true children, fostered by His love, blest by His hand, kept by His grace, and brought at last to His eternal kingdom. Surely that is a blessed service; and all this is bound up with the promise you make. And it is blessed in another way, because, if this promise to-day is made sincerely with the heart as well as with the lip; if you avouch the Lord this day to be your God in sincerity and in truth, He will be with you in the days that are to come. When there are duties to be fulfilled by each of you, and when there are temptations to be avoided, the remembrance of your promise will help you to do the one, and will strengthen you to avoid the other. I have often illustrated it in this simple way: suppose there is a father whom you reverence, or a mother whom you more than reverence—whom you love in your very inmost heart—and suppose that to either of them you made a promise; and then the duty came that was to be fulfilled, or the temptation that was to be avoided; would not the promise that you made be a great help to you; would not you say to yourself, “Well, I must do this, because it is right;” or, “I must avoid that because it is wrong. But I have another reason. I promised one whom I love, and one who loves me, that I would do the right by God’s grace?” And now it is to your Heavenly Father you make a promise—to One dearer to you, I hope, than an earthly parent, and certainly One more loving, more powerful, and more gracious than the dearest and kindest earthly father or mother. So, as you advance in life, when duties and trials and temptations come, call up the promise made to-day, and it will be a help and

strength to you in the doing of God’s commandments. But it is blessed in another way. What you come to ask for to-day, and what the congregation come to ask for you and with you, is the fuller gift of God’s Holy Spirit, without Whom nothing is strong and nothing is holy. To make the promise without the help of, and to try and keep that promise without the assistance of the Holy Spirit would be vain; but has He not promised to give the Holy Spirit to them that ask Him? And when you come up by-and-by to yonder rails at the Communion Table, and our hands are laid upon your head, and the congregation join in prayer with the Bishop and the clergy, let your prayers be joined with theirs that your young lives may be consecrated to God, and that God’s blessed Spirit may be poured down upon you. You will find as you go along with the service that it is all constructed on the principle that you are in earnest; and no prayers and no praises could be constructed for a congregation on any other principle than that of earnestness. We could not make a service for hypocrites; but if you are in earnest, you are coming to Christ to get His blessing of peace and pardon, and to ask His further blessings of continual grace. By-and-by when we come to the second promise—God’s promise, “The Lord hath avouched thee this day to be His servant”—we shall see that the promise is not only a solemn one on your part, but a very blessed and a happy one on the Lord’s part. And now I am going to put to you the question of confirmation, and you will answer it as in His blessed sight.

The candidates having been confirmed.

His lordship, continuing his address, said—It is now true, my dear young friends, of each one of you that “Thou hast avouched the Lord this day to be thy God.” And now think for a moment of the other divine promise, “The Lord hath avouched thee this day to be His peculiar people.” We are not doubting your sincerity, and you are not to doubt God’s sincerity. He is far more faithful to His promises than any of us are to ours; and our great comfort in such a service as this is not to be thinking of our own promise, however sincere, yet weak, but to think of God’s promises which are as strong as they are faithful. In one of the confirmation hymns—and I would like you to read it when you can—in the hymn book, there are the two thoughts which I have been trying to impress upon you to-day. One is, “O, Jesus, I have promised to serve Thee to the end”; and the other verse is, “And, Jesus, Thou hast promised to keep me to the end.” In that beautiful prayer that was repeated over each one of you for yourselves—“Defend, O Lord, this Thy servant,” there were two great things asked from God that God was willing to give, and one of these is defence—because all of us live in a world of danger, and if we are true soldiers of Christ we are to fight Christ’s battles and to be defended against His enemies. And when we ask God’s defence, we are to put on the whole armour of God that we may be able to fight under His banner. The other great thing we are reminded of in the prayer, is our daily need of God’s Holy Spirit. We shall need it to the end of the life, till we come to God’s eternal kingdom. Therefore, when we think of God’s promise to us, we must think of how God fulfils His promise to His children. Let not a day pass without asking God to give you that blessing, and let not a day pass over you without turning to some portion of God’s Word, that you may find there His promises, which are “yea and amen,” faithful and true in the Lord and Saviour Jesus

Christ. Think of God's promises when you think of your own, and ask God to fulfil His promises that you may be able to fulfil yours. And now from this day on, you will be admitted to new privileges in the Church of God. You have been already cradled in Christian privileges and nursed amidst them. But now there will be further blessings for you and especially in one way. You have had the privilege up to this of joining the congregation in prayers, in praises, and hearing God's holy Word. You are invited, from this day on, to join them in the feast of love, in the Holy Communion, at His Table. Your confirmation is not a sacrament, but it is a link between the Baptism of your youth and the Holy Communion of your riper years. Remember this is a privilege the Lord is holding out to you from time to time, as you get the opportunity of coming to His Table, that you may be strengthened by faith, as you receive in faith of that spiritual food of the Body and Blood of Christ, and then go from that Table into the world to do His will and to fight His battles. Ask God to give you of that heavenly grace day by day, and especially when you go to the Holy Table of the Lord. All of us, young and old, may be reminded that every time we come to the Lord's Table it is a new confirmation. So that every time we come to the Lord's Table we confirm again our promises, and God confirms and ratifies His promises to us. Now once more we shall commend you to God, and pray that you may lead the rest of your life according to this beginning.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE GORHAM JUDGMENT.

SIR,—Your correspondent's statement, that "the Gorham decision says that regeneration may take place before, at, or after baptism," is erroneous. The judgment of the court in that case was that it is not contrary to the doctrine of the Church to teach so and so concerning regeneration. This is not the same as to lay down that so and so is the doctrine of the Church; which laying down has never been the practice, and is not likely to become the practice of the committee of council.

As for the characterisation of the form of doctrine about regeneration held forty years ago by a majority of ministers of the church, and still held by thousands, known as the "charitable hypothesis" as unmitigated nonsense, any opinion may be made to appear nonsense by caricature and misrepresentations. But such misrepresentation is not legitimate discussion, and would not produce admiration or even amusement, if in a comic journal.

EDMUND LAWRENCE.

October 1st, 1888.

THE NORTH SIDE OF THE HOLY TABLE.

SIR,—The Rev. J. R. West, Vicar of Wrawby and Canon of Lincoln, who is the author of many tracts and pamphlets in favour of Ritualistic practices and doctrines, writes to the *Guardian* (September 19th, 1888) to say that very many of the clergy of the dio-

cese of Lincoln would never be able to accept the ritual practised by the late Bishop, Christopher Wordsworth. He mentions one particular, "consecrating at the North End, which we are convinced is erroneous, unjustifiable and derogatory to the dignity of the Holy Service."

I cannot understand how the fact that the officiating minister taking up his position on the North side or end, should take away from, or lessen the dignity of the Holy Communion service. If it is simply the Holy Supper of our Lord, it seems the most natural posture to take as the host or president. But if Mr. West believes that he is offering the sacrifice of the Mass for the living and for the dead, then I can understand why he likes to stand the same way as the Popish priest stands. Does Mr. West believe that our Lord turned His back upon His disciples when saying the words of institution at the Last Supper? If He did not, why should we?

OXONIENSIS.

September 25th, 1888.

A MODEL OF SERVICE.

SIR,—The Rev. C. Primrose's sermon, reported in the PULPIT of the 1st inst., concludes with an extremely beautiful sonnet on Mary of Bethany anointing Jesus. As the author's name is not given, most of your readers will perhaps think it is anonymous, but it is worth knowing that it is the work of Mrs. Hemans, whose beautiful poetry is now for the most part undeservedly forgotten.

JOSEPH JOHN MURPHY.

Reviews and Notices.

"THE EXPOSITOR." October, 1888. London: Hodder & Stoughton.

PROFESSOR MILLIGAN continues his subject of Priesthood, writing this month a first paper on the Melchisedek or Heavenly Priesthood of our Lord. It is a very able and a very interesting paper. He asks, "When did the real Priesthood of our Lord begin? With His life on earth, with the cross, or with His resurrection and glorification?" and shows that it began when He was lifted on high out of the earth, and was set free from all restrictions of the flesh and sense and time.

Dr. Marcus Dods asks, "How far is the Church responsible for present scepticism?" He names these ways, amongst others, in which the Church is responsible for its indistinct idea of Christianity and the true Christian: for letting faith in Christ be confounded with faith in doctrines: for its attitude toward honest sceptics: for its own indifference. We heartily agree with him here. "Offences come and sceptics are made chiefly by the worldliness and unreformed poor lives of professed believers," says Dr. Dods rightly. And there are some good sentences in the paper; to wit, his description of freethinking—"thinking that is free from the restrictions which accurate knowledge and recognised laws of reasoning lay upon scientific investigation." Also for his quotation from Mohammed—"There are two things I abhor; the learned in his infidelities, and the fool in his devotions."

We are very glad to have another paper by Dr. Lansing on Egypticity. No quotation from it, for which we have space, would fairly show its value; but every student of the Book of Genesis should make a note of the article.

Dr. Laidlaw's paper on the Parable of the Lost Son is like a broken column; it is excellent, but it is broken. It is a fragment, and should either have been completed or omitted. But the whole number is excellent, quite up to the usual high level.

THE MONTHLY LETTER OF THE PROTESTANT ALLIANCE."

THE September letter is a continuation of last month's, but whereas in the August letter the Roman Catholic educational tactics in this country were reviewed, the American field of work has now been brought into question. The letter concludes with a review of Mr. C. H. Collette's "Canon Law of the Church of Rome as affecting the loyalty of English Romanists."

"THE PHILANTHROPIST."

THE September number contains an admirable article on the slave trade, pointing out that this terrible traffic in human beings is far from extinguished. There is an interesting account, too, of the "Samaritan homes." The good style and high tone of this journal please us very much.

"HENRY II." Mrs. T. R. Green. Macmillan & Co.

MESSRS. MACMILLAN & CO. seem to be signally successful in the class of books they bring out, and this work in no degree falls short of their usual standard. The authoress has treated the subject in a classical manner, and ere we reach the end of Chapter I. we are able to picture to ourselves Henry II. as if he were actually before our eyes. She has touched upon, and indeed most satisfactorily dealt with the constitutional history of the time. We are inclined to believe that we can trace many of the sources of Mrs. Green's information, and no insignificant place is occupied by the writings of Dr. Stubbs. Chapter VII. deals with the strife with the Church, and in doing so gives us a wonderfully correct idea of the social condition of the time. The style of this work is such as to render the otherwise dry details both interesting and instructive.

"THE MEDIATION OF RALF HARDELLOT." William Minto. Macmillan & Co., 3 vols., pp. 696.

THE story of Wat Tyler and Richard II. so well imprinted upon our memories as one of those few interesting events which impressed us in our early historical studies, is made the subject of this admirable novel. No book, we believe, can give the reader so clear an idea of the social condition of affairs during the early part of Richard II.'s reign. Mr. Minto seems to have culled information from all the most reliable sources, and to have woven together his facts so as to make them interesting and exciting, even to the ordinary reader. Ralph Hardehot, the hero, is introduced as a priest strongly imbued with the then unorthodox teachings of Wycliffe. It is his earnest

and honest desire to act as mediator between the hitherto down-trodden but now infuriated people that is the cause of much of the suffering and persecution he undergoes, but it is to personal hatred that his dastardly murder by Sir Richard Rainham is attributed. Archbishop Sudbury is introduced as one of the leading causes of the hostile condition of affairs, and the story gradually leads up to the events which occasioned his assassination. Both for general and historical interest this work ought to be valued.

"FEARLESSNESS IN DANGER." By R. W. Odell. 3d. Nisbet & Co.

THIS little work consists of two sermons. The first, "Fearlessness in Danger," deduces from the miracle of our Lord's walking on the Sea of Galilee, the lesson of His watchful care and of the faith which, as a natural consequence of it, we should repose in Him. The second sermon, "Success in Effort," is a continuation of the foregoing, and beautifully points out the necessity of keeping Christ perpetually in our sight. The author dilates in a measured but practical manner on the power of true faith, instancing as an example of enthusiasm with want of faith St. Peter sinking into the Sea of Galilee, and as an example of true courage that of the great reformer Martin Luther.

"UNIVERSALISM ASSERTED ON THE AUTHORITY OF REASON, THE FATHERS, AND HOLY SCRIPTURE." 3rd Edition. Rev. Thomas Allin. Published by Elliot Stock, pp. 267.

HOWEVER much we may disapprove of the conclusions at which Mr. Allin arrives, we cannot fail to be interested in his work, more as a proof how possible it is to make a good case out of a false hypothesis. He seems to have scoured the whole world of ancient theological literature, for sentences which may be construed into an argument for the theory of universalism. "In these few words," says Mr. Allin, "St. Jerome states concisely the whole case for the Universalists." If so, it is a very poor case. If St. Paul had stated that God willed to save (σῶσαι) all men, they would have had a much stronger one, for it might be replied, Who *can* defeat God's purpose? But God wills (θέλει) that all men be saved (σῶθῇναι)—i.e., that they should bring their own wills into agreement with His, and thus be saved, which if man refuse to do—and men *can* refuse—the will of the Almighty is not defeated. The Bible, we think, asserts that all may be saved, *if they will*; Mr. Allin asserts, *whether they will or not*. We cannot find it.

We shall, however, be interested to hear how far the views of this year's Church Congress will coincide with or differ from the views set forth in this work.

"THE FIVE SENSES: GOD'S GIFT AND MAN'S RESPONSIBILITY." Addresses to Children. By the Rev. Joseph Maskell, A.K.C., Lond. Master of Emanuel Hospital, Westminster. London: H. Parr, 52, Moorfields. Pp. 43, 1888.

WE have seldom if ever met with addresses or sermons which have interested and instructed us more than these, and we trust that the accomplished author will preach them over and over again to adults as well as to children. The market is glutted with volumes of

sermons devoted to the moral and doctrinal perfection of the soul, but with scarcely one to the training and perfection of the bodily organs and senses of the soul. This is one which clearly demonstrates the doctrine that the cultivation of bodily health and the training and elaboration of the "five gateways of knowledge" is a religious duty. The author's description of bodily organs of the five senses is most accurate, for example he says :—

"The organ of *hearing* is the ear, by means of which we become conscious of the sensation of *sound*. Sound is produced by the striking of anything against the air. We cannot see the air which we breathe, but it is just as much a body of matter as the hard rock which strikes us if we fall against it, or a hard piece of wood from which we may receive a blow. When anything strikes against the air, as the waving of the trees, the rushing along of the train, the flowing of water, or the words spoken loudly or softly by the voice, the air receives a blow, and that blow is passed on to the air next to it and all round it for a long distance. If there were no air there would be no sound; but without air we could not live. If we are within the circle of the air that is thus struck, some of the sound so produced enters into our ears, and thence into the brain. If the air be roughly or irregularly struck we call the sound *noise*; but if the sound be measured and regulated by time and expression, we call it *music*.

The ear consists of an outer ear, shaped so as to catch the sound and distinguish it, and an inner ear which is separated from the outer one by a membrane which is called the "drum," against which the sound strikes, and is then conveyed by a set of delicate thread-like nerves to the brain."

The directions for perfecting and preserving the senses are admirable, and their practical value is enhanced by the fact that they are equally applicable for the preservation of the whole body. He does not for instance content himself with simply saying that a clean skin increases the sense of touch or feeling, but adds that "we ought to keep the whole skin very clean by frequent washing, because it is through the pores of the skin that many ill humours leave the body."

If this physiological truth could be fixed in the minds of our population, both young and old, it would do much to improve their health and working power.

The outside skin is a marvellous plan
For exuding the dregs of the flesh of man.

There are many other valuable practical suggestions in these brief addresses which we have not space to quote. We hope they will be extensively read by the clergy and laity, the former might take them as models for adult and children's sermons. We observe one error, probably a printer's, on p. 25, where it is stated that "deafness is brought on by food that produces an excessive deposit of fat in the region of the ear." For "fat" we should substitute *wax*.

We have received from Messrs. Macmillan & Co. a little work which commends itself to us as a most practical and useful book for beginners in Greek. It is entitled *Selections from Xenophon's Anabasis*, Book IV. The Rev. E. D. Stone seems to have supplied within the limited compass of the "elementary classics" series all that the young student can require.

At St. Mary's Church, Glasgow, on the 29th ult., in the presence of a large congregation, Canon Harrison, vicar of St. James's, Bury St. Edmunds, was consecrated Bishop of Glasgow and Galloway. The Bishop of Brechin conducted the ceremony, and was assisted by all the other Scotch Bishops and several English Bishops, including the Bishops of Durham

and Ely. The Bishop of Iowa preached the sermon, and there was a full choral service.

It was rumoured last week that the Bishop of St. Asaph (Dr. Hughes), who is still very ill from the paralytic seizure he had in Scotland, had definitely tendered his resignation, and that his lordship was to receive a retiring allowance of £1,400 yearly, the value of the see being £4,500 per annum. Bishop Hughes, who is eighty-two years of age, and was appointed to the see eighteen years ago by Mr. Gladstone, has, however, since written to the papers to say that he has not resigned.

PREFERMENTS AND APPOINTMENTS.

- Carlisle, Rev. Charles Henry, A.K.C., Rector of Stanton-by-Bridge with Swarkestone, Derbyshire.
Cowan, Rev. John Howard Campbell, Curate of St. Alban's, Bordesley; Vicar of Aston Cantlow, Warwickshire.
Dean, Rev. Thomas S., Curate of St. John's, Blackpool; Vicar of Old Buckenham, Norfolk.
Frost, Rev. George Percy Howard, Vicar of Upper Armley, Leeds.
George, Rev. Jonathan, Curate of St. Matthew's, Leeds; Curate of Llandissilio and Egremont, Narberth.
Hopwood, Rev. F. E., Rector of Bury; Rural Dean of Bury.
Hughes, Rev. Llewellyn, B.A., Curate of Carnarvon; Rector of Portmadoc.
Jenkins, Rev. W. O., B.A., Jesus College, Oxford; Assistant Master and Chaplain at St. Andrew's College, Grahamstown.
Johnston, Rev. William Boys, M.A., Vicar of New Bolingbroke, Boston, Lincolnshire; Vicar of St. Peter's, Coventry.
Jones, Rev. Henry, Minister of St. John, in the parish of Ashbourne, Derbyshire.
Pilkington, Rev. Charles Henry, M.A., Rector of Upper Heyford, Oxon.
Salmon, Rev. Edwin Arthur, M.A., Vicar of Martock, Somersetshire; Rector of Weston-super-Mare.
Sharpe, Rev. Charles Molesworth, M.A., Vicar of Elsecar, near Barnsley.
Vincent, Rev. William Philip, B.A., Vicar of Salt; Rector of Upton Warren, Worcestershire.
Walrond, Rev. Main S. A., President of Sion College, and Rector of St. Lawrence's, Jewry; Chaplain to the Lord Mayor-Elect.
Williams, Rev. E. A. W. V., M.A., Vicar of Llanfihangel Nantmelan, Radnorshire; Surrogate for the Diocese of St. David's.
Worsfold, Rev. Clement A., M.A., Vicar of Bessingby and Senior Curate of Bridlington; Curate of St. Luke's, Dyers Hill (Sale Memorial, Sheffield).

CLERICAL OBITUARY.

- Bayly, Rev. Henry Eastfield, M.A., Rector of Fiddington, near Bridgwater, formerly of Cheltenham College, at the Rectory, suddenly, on the 24th ult., aged 61.
Delevingne, Rev. Harry B. C., M.A., at Castle Hill, Berkhamstead, on the 30th ult., aged 38.
Hogan, Rev. James William, M.A., T.C.D., Chaplain to Lord de Ros Strangford, co. Down, son of the late Rev. James Hogan, Rector of Magherafield, co. Londonderry, at the Vicarage, Llantilio Pertholey, Abergavenny, on the 27th ult., aged 44 years.
Mossc, Rev. Henry Moore, M.A., for thirty-three years Rector of Heage, Derbyshire, at Woburn Sands Vicarage, on the 27th ult., aged 63.
Veitch, Rev. Andrew, B.A., late Rector of South Ferriby, Lincolnshire, at Harrogate, on the 27th ult., aged 75.



The Church of England Pulpit.

SUPERFICIAL TESTS.

BY THE REV. GEORGE WEBSTER, D.D., CHANCELLOR OF THE CATHEDRAL, AND RECTOR OF ST. NICOLAS, CORK.

SERMON PREACHED IN CORK CATHEDRAL, ON SUNDAY, AUGUST 12TH, 1888.

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."—1 KINGS XIX. 18 (part of).

I CAN quite imagine that when Elijah heard this he felt a little disappointed, just as Jonah was disappointed when God spared Nineveh. Elijah had just said repeatedly, what no doubt he believed to be true, that he was the only true servant of God left, and that if he died, religion would die with him. Sad as such a belief must have been to him through many a weary hour, there is a lurking vanity that may have brought a kind of satisfaction that sustained him in his supposed solitude. He, like most of us, had no doubt his *Shibboleth* by which he tested every man he met, and not one came up to his standard. He made no allowance whatever for those who enjoy the heavenly hypocrisy of "not appearing unto men to fast," of misleading the over-curious, of refusing the information to the left hand which the right hand possesses. I have not the shadow of a doubt that Elijah had what is called in modern slang his "fad," and that thousands of loyal servants of God, being aware of this, refused to submit to Elijah's test, and whilst they sent him away with a sorrowful heart, felt that he richly deserved it for daring to judge another man's servant. "To his own master," St. Paul says, "he standeth or falleth." No doubt Elijah was a true man. There is something really grand in his meeting with Ahab the King, and in his boldly rebuking the vices of his court. "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." No one can read Elijah's history without seeing all through it something positively sublime, that mixture so rare of common sense with a blazing enthusiasm, of austere severity and rough speech, with all the tenderness and simplicity of a child, his sense of humour on Mount Carmel, and his profound reverence for God, that utter indifference to his own ease and comfort, and that heartfelt sympathy with the misfortunes and afflictions, and even the trifle-troubles of others, that extreme

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of courage that allowed nothing to stand in his way for God, and that silly cowardice that made him run away from a woman, that recklessness of life in the path of duty, and that fear of being killed that drove him *into* and haunted him *in* the wilderness. All this is human, and it has its own charming interest for the student; but the one point to which I ask your attention for a moment is Elijah's utter failure in being able to find out the seven thousand in Israel who had not bowed to Baal, and who, in spite of Elijah's gloomy judgment, were true servants of the true God. I don't think any one will say that this arose from want of diligence on the part of Elijah as he went in and out among the people urging them to give up halting between two opinions; or any ignorance arising from his proud haughtiness that may at times have driven him into seclusion. There is nothing in the Sacred Record to make us believe that the wilderness was his abiding dwelling-place. His homely lodging in Zarephath, his meeting Obadiah in the highway, Obadiah's knowledge of him, his after-life in the College of the Prophets, these and many glimpses of his private life forbid, I think, altogether the idea that his false estimate of the number of true servants of God arose from the ignorance of one who did not mix much with his fellow men.

We read, brethren, ancient history, sacred or profane, to no good purpose, to no purpose that brings us wisdom if we do not always remember the sameness of human nature; and therefore I am disposed to believe that Elijah's ignorance in this matter arose from precisely the same cause or causes that create and sustain the same ignorance among ourselves, chiefly the mistake we all make more or less at the present day—the mistake of those who apply insufficient tests to find out their brother's true character. One man applies the test of paying twenty shillings in the pound, and a very good test it is. Money, no doubt, is a very severe test, and I once heard a man, for whom I had a great respect, say, "You will never know another man until you have money dealings with him." When a man says he feels very much for such a case or such a cause, he tells us very plainly how much he feels by how much he gives, and there are few of us who would sympathise very deeply with his feelings, if his feelings were never able to touch his purse. Another seeker after the truth, as regards his brother's character, watches how often his brother attends the Holy Communion. And a very good test this is, for if a man's heart has never been penetrated by the cries from Calvary—if the simple, touching request, "Do this in remembrance of me," has never touched his feelings—if he would almost sell his soul to the devil to get an invitation to dine with the Queen, and if he listlessly and wantonly, and with a heaven-despising air, turns his back upon the Table of the King of kings and Lord of lords, we know how much

he dreads the sigh, the grief and the reproving look of Jesus.

These two tests, giving money and habitual attendance at the Holy Communion, are specimens of those least objectionable tests, which all refer to overt acts—acts that do not claim and certainly do not receive much adoring homage from the religious world. But oh, brethren, for the other classes of tests that are really so powerful, so winning and yet so false—can it be any wonder if they are rejected on the spot by all true men of true taste and culture? There is nothing to my mind so wonderful in the kingdom of Christ in all ages as this—that Great King, who will return as the Great Judge—that same Jesus was never tired of the refrain, “Woe unto you Scribes and Pharisees, hypocrites,” and yet from His first denunciation of these hypocrites to the present hour, all places of power, and influence, and emoluments in His kingdom have from age to age been filled by these very same Scribes and Pharisees, hypocrites. The sanctimonious look, the pious gesture, the “bated breath” of sham and unreality—the unctuous smile—the flippant utterance of cant phrases that indicate to the true man a hardness of heart and a contempt of God’s love and commandment—all these are the tests applied by the religious and the irreligious world, and the man who passes muster,—who prepares himself to submit to these tests—is received at once as one who knows “the secret of the Lord.”

I do not say that all these Scribes and Pharisees, hypocrites, whose Christianity is of a highly feminine character, and who apply such insufficient tests, are insincere, because I know there is a sincerity that belongs to the last stage of human corruption; but if you *must* form a judgment, you will, I think, be far more likely to be correct if you at once put down as a hypocrite any man who is ready to talk finely about religion and his own sense of it. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven.”

FAITH AND ITS FRUITS.

BY THE REV. W. J. BATCHELOR, M.A., RECTOR
OF ST. JOHN’S, HORSLEYDOWN, S.E.

SERMON PREACHED IN ST. PAUL’S CATHEDRAL, ON
SUNDAY, SEPTEMBER 16TH, 1888.

“Lord I believe; help Thou mine unbelief.”—ST. MARK
ix. 24.

HASTY readers of the Gospel narrative have often asserted that in the Gospel of St. Mark we have but an abridgment of the Gospels of St. Matthew and St. Luke. And this view has indeed been countenanced even by so thoughtful

a man as the great St. Augustine. But in answer to all this we may venture to say that a studious reading of St. Mark’s Gospel and a careful comparison of it with the corresponding narratives of the other evangelists will amply vindicate the individuality of this Gospel. And when we come to refer to the many characteristic touches which go to prove our statement, no passage, perhaps, is fuller of them than the record of this miracle of casting out the devil from the boy who was dumb.

Reading the story as St. Mark gives it we cannot fail to see that it is derived from one who was an eye-witness and who was *with* the Saviour as He descends the mount of the Transfiguration. Quite clearly the story shows that as the Saviour and His three disciples descend the mount they see the other disciples surrounded by a crowd of people, and “the Scribes questioning with them.” St. Mark tells how, when the Saviour became visible to the people, they immediately hurried towards Him. And note, too, that St. Mark alone of the evangelists records the father’s moving request: “If thou *canst* do anything, have compassion on us and help us.” St. Mark, too, alone records the Saviour’s words, “All things are possible to him that believeth”; and alone does he record also those words of real self-abasement and real faith: “Lord I believe; help Thou mine unbelief.”

All these traits of individuality (and there are many such open to our view), go, we say, to disprove the hasty inference that St. Mark merely abridged St. Matthew and St. Luke.

And if we seek for an explanation of the many instances of fulness of detail such as the narrative before us contains, we find our answer in the fact that St. Mark was intimately associated with St. Peter, one of the chosen three, who could recall many scenes and bring to mind details which none but he and the two sons of Zebedee had been permitted to witness. To St. Mark then, or rather, we should say, to St. Peter we owe our knowledge of the details of this miracle, the anxious father’s cry for help, the kindling of the spark of faith in the soul of one who feels his own helplessness, and sweetest words of all for every one among us who in trouble almost dares to doubt God’s power, the father’s cry, “Lord I believe; help Thou mine unbelief.” Here, then, we have the scene. A distressed father, deeply loving his afflicted boy, realising his own utter helplessness, and standing in presence of the Holy One whom as yet he knows only by report. His cry is, “Lord, if Thou canst do anything, have compassion on us.” The response is, “If thou canst *believe*, all things are possible.” Then comes the cry, “Lord I believe,” and, in the same breath, a confession of doubt and a plea for help, “help Thou mine unbelief.” Verily, the sense of need, as felt by this father, is the soil of the human heart in which the seed of faith—planted by God—takes root and bears

fruit. This surely is the teaching of the miracle. Only in the heart oppressed with a sense of its need is the spark of faith kindled; and where it is kindled *there* too springs the cry for pardon because of unbelief. The sense of need in this case is what we should call natural—a father pleading for his afflicted child—but whether natural or spiritual it matters not: the cry of need being true and natural went home straight to the heart of the Saviour, and the devil was cast out.

So it is to-day. We bring our children to the Saviour at the font in their infancy; we there plead for the healing of their souls, the casting out of the old man, the putting on the new man. And, remembering how the Saviour on earth blessed the little ones that were brought to Him, and how, in answer to the glimmering faith and fervent pleading of the distressed father, He cast out the devil from the poor child, the Church bids, when a child is brought to the font for the Saviour's healing touch, parents and god-parents to unite in prayer, that "this child may lead the rest of his life according to this beginning." Such a prayer, springing from faithful and fervent hearts, *must* bring forth fruit. "The prayer of a righteous man availeth much"; and who shall measure the power of the united prayers of parents and sponsors over the little helpless infant then brought to the Saviour! Alas that to-day we too often find in the poorer parts of London the sacred office of sponsor disregarded, the mother alone coming with her child, the father careless, and prayerful friends not easily found. How different is the scene, and how beautiful, where there is a felt sense of need! Instead of the poor mother standing alone with her child we see a little group of friends and sponsors feeling their own need and knowing too the child's need of grace, and in that knowledge pleading for the Saviour's healing mercy as did this poor distressed father, "Lord, if Thou canst do anything, have compassion on us." Verily we say again "the prayer of the righteous availeth much." And the Saviour Himself tells us that "all things are possible to him that believeth" aye, and even to him whose perplexed heart can only give utterance to the cry, "Lord I believe, help Thou mine unbelief."

Again, there is in our text a thought of comfort to many among us to-day, to many who are indeed mourning over their own loss of faith in God's overruling power. These will admit the need of a Supreme Being to give start to this mighty universe, but because they see so much in their own lives to depend on their own efforts, and because, too, they see traces of the mighty law of evolution ever at work, they ask "Is there any help to be obtained *outside* ourselves"? Granted, they say, that the Supreme Being has created and set in motion this great universe of mind and matter, yet has He not left it to the government of some mighty and inevitable law? Can He

hear prayer? Can He do anything to stem, and, if need be, to reverse that mighty force which we call the force of circumstances? To all this the answer is, yes. God does hear prayer, and He can help. But this answer will come only to those who, like this distressed father, are stricken with a sense of their need and are deeply sensible of the fact that they themselves have no strength, and that the help must come from without. To such souls only do the Psalmist's words come true: "God is our hope and strength, a very present help in trouble."

Is not this in accord with the whole spirit of the Gospel? Is it not true that to those who find all the satisfaction they need in collecting, or in the actual possession of, an abundance of this world's treasures—who, in fact, have no sense of need outside all that money or industry will obtain—to all such the Saviour's words "if thou canst believe," appeal well nigh in vain. "They that be whole need not a physician but they that are sick." How hardly shall they that trust in riches enter into the kingdom of God. "He hath filled the hungry with good things and the rich He hath sent empty away." And further, our sense of need, though at times confined to self, can never be said to be deep and true unless, like the sense of need of this poor father, it includes the thought of others as well as ourselves. How then shall we speak of much of our so-called Christianity of to-day? How shall we speak of so many of our well-to-do Christians who seem to study only how they may add luxury to luxury, up to the very limit of their incomes, desiring only to be surrounded with pleasant things, and content if they can but shut themselves off from the herd of poor whose lives are spent with little if any knowledge of their richer brethren—nay, they regard them not as brethren or neighbours but only as a luxurious class far removed from them. Because of all this Jesus is calling us—calling to some of our richer brethren, whose lives are not thoughtless, nay, who long to make some use of their talents of wealth and leisure and sympathy—calling such men and women to go and actually spend their lives in some one of the many over-crowded quarters where the poor, bound together by the dull monotony of weary toil, tell by their saddened faces the need among them of some souls unburdened with troubles themselves, and able to feel kindly interest in them, so as to lift them to better things. And if we have a misgiving that all this is Utopian or even hopeless, we may, if we will, hear the Saviour saying to us, "All things are possible to him that believeth." And some who thus hear are, we thank God, taking to heart the call and even now answering, "Lord I believe; help Thou mine unbelief."

Again, does not Jesus call us to-day to take to heart the needs of our children, many of whom are growing up with little more than a vague know-

ledge of Christian truth? Verily it behoves us churchmen and churchwomen to take heed to the heart needs of our children of to-day. To be passive and indifferent in so sacred a trust is surely a sin—a sin because, by our indifference, if we cast not the stumbling-block in their way ourselves, we allow others to do so.

We may thank God for the self-denying labours of churchmen past and present, whereby, in spite of the assaults made on Christianity, and in spite, too, of the terrible temptations to which the children of our day are exposed, it is still true that our children are, in the main, growing up in the fear of the Lord. We may thank God that for them as for ourselves we may pray, Lord, we do believe, help Thou our unbelief. Yet must we Church people of to-day ever bear in mind that no more sacred duty falls to our share in life than that of rightly training our young—by example as by precept—in the fear of God. To teach them that Heaven is our home, God is our Father, we His children are known to Him one by one, that He has redeemed us each one, that our bodies are the temples of the Holy Ghost, that in union with the Eternal Son we can even now approach the Father, that the perfect union hereafter is even now foreshadowed, and may in part be realised to-day by those who come in any degree of faith to be fed with the sacred food from His altar, to teach them these holy truths is indeed to lift them in the scale of creation into company with the angels, so that they may say with us “Our conversation is in heaven.” Lord we *do* believe in Thee; we thank Thee for this our faith—yet help Thou our unbelief.

Lastly, and above all, should we ever remember that faith is the gift of God. A thoughtful writer in this month's *Nineteenth Century* speaking of “Belief and Conduct,” says “Belief determines conduct, but belief itself is determined.” Yes, we say, it is born of God; it takes root and springs up only in the childlike mind. Just as it is true of Nature that her secrets are revealed only to those who approach her in childlike spirit, content to wait in silence and observe—so indeed is it with spiritual truth. “Whosoever shall not receive the kingdom of God as a little child he shall not enter therein.” And as in the reception of truth so in the pursuit of fuller knowledge the same spirit of childlike trust must breathe in our lives. The light which faith kindles in the soul will serve only to show the darkness and doubt still left; and in the knowledge of this and in the sense of our weakness, as we grow in grace and in the knowledge of God we shall cry with an ever deepening sense of our need, “Lord, I believe, help Thou mine unbelief.”

THE Bishop of Carlisle, Dr. Harvey Goodwin, who was consecrated the fifty-eighth Bishop of the see in 1869, attained his seventieth year on Tuesday last.

BURIAL REFORM.

BY THE REV. W. S. BOARDMAN, HON. SEC. OF THE NEW YORK, BURIAL REFORM ASSOCIATION.

A SERMON PREACHED IN S. MARY, CASTLEGATE, YORK, ON SUNDAY, AUGUST 12TH.

“Thy dead men shall live, together with my dead body shall they arise. Awake, I sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.”—ISAIAH xxvi. 19.

MEN have in general a superficial conception of life. They think of it as a brief period bounded by the grave, limited by the span of threescore and ten years which Scripture assigns to it. They regard it as essentially connected with a body, as dependent upon physical conditions for its well-being. When you speak to them of the life eternal, of which the life on earth is a part, when you tell them that the body is but the temporary casket of the soul, and must at death be resolved into its constituent parts, they listen to you with a tacit recognition of the truth of your words, but with an utter incapacity to follow out their import to the result which naturally comes from them. They will still think of the departed spirit as in some way connected with its earthly tenement; they will clothe it with the form it wore upon earth, and imagine it as still possessed of that form as it moves amid the mysterious scenes of Paradise. If such be the thoughts of Christians respecting their departed ones, we cannot wonder so much that the heathen should believe that their dead have need of the things they were accustomed to use upon earth—the Indian warrior of his bow and steed in the happy hunting-grounds, the Chinaman of the food and drink which his bereaved relatives place upon his grave. The mythology of the Greeks and Romans traced the future of the dead with exact care, and pictured Ixion on his wheels, Tantalus ever striving to slake his thirst yet unable to do so, Sisyphus at his unending task of rolling uphill the stone which constantly rebounded to the bottom. Perverted views of Christian teaching were almost as literal in regard to the torments of the condemned in the flames of hell, and the monotonous occupation of the saved in the heavenly world. Scriptural imagery was construed to mean that the bliss of the redeemed consisted entirely in singing the praises of God to the accompaniment of golden harps. Death was surrounded with all possible emblems of gloom. He was sculptured as a fleshless form, coming out of a barred sepulchre, and launching a dart at his victim, which friends vainly tried to ward off. He was spoken of as the grisly King of Terrors, the monarch of the realm of corruption. To this period belong the stately funerals, the ponderous monuments, the pomp and ceremony of woe in which our ancestors delighted, and the embalming

of the dead. These material conceptions of the way in which the dead should be treated have only very recently begun to yield to the influence of a better and more spiritual sentiment.

They whom we would vainly strive to honour thus, are not benefited by these observances. They have entered upon a new and glorious life in which they are freed from the limitations of the flesh; they see eye to eye the wondrous revelation of the Lamb as it had been slain; they hear the harmonies of angels, they join in the new song of the redeemed. For them old things have passed away, all things have become new. Yet the new life is shaped by the conditions of the old. The character which a man forms here will influence his destiny hereafter; he will develop upon the lines on which he has been working on earth in that future of which we can form only an imperfect conception. To speak of death, then, as an end, is to take the pagan or agnostic view of the subject, to shut out from our minds all that revelation teaches of the dealings of God with man. Rather let us regard it as the beginning of life, the birth of the soul, the freedom of it from all that prevents it from attaining to that destiny which God has designed for it. What, then, you may ask, shall be done with the body? Shall it be reduced to ashes, as has been urged by the advocates of cremation, who claim to have devised the best way to meet the requirements of sanitary laws in this very important matter? A way which is simple, easy, and inexpensive, which obviates all evil results which can ensue from overcrowded cemeteries, from the exposure of the living to the inclemency of the weather, which is often an accompaniment of funerals, from the costliness which makes them a burden to the friends of the deceased? Or shall we embalm the body as did the ancient Egyptians, enclose it in a costly tomb, adorned with all the ornaments which wealth can devise, and leave it to the slow process of decay. Neither of these methods would seem to be the one which is in accordance with the teachings of our Church on the subject. A short time since I saw a mummy which had recently been taken from its resting-place in Egypt, and brought to England to be placed in a museum. It had been enclosed in multitudinous wrappings, and placed in a case on which had been painted with wonderful art a likeness of the person within. Little did the friends of that person dream when they laid their beloved to rest in that ancient and mysterious land, that centuries afterwards her place of sepulture would be broken in upon and its contents removed to a distant country to be an object of wonder to the unlearned, of discussion and interest to the scientific. I have also seen the urns in which the Romans were accustomed to deposit the ashes of their kindred, empty of their contents, gray with time, and bearing a dismal testimony to the changes of a changeful world.

And the lesson which was taught me alike by the mummy, and the sepulchral urn was that of the superiority of Christian burial, as taught us in the solemn and impressive words of the Prayer Book over all other methods of disposing of the dead body. I saw before me the ivy-mantled tower of the parish church, the yard surrounding it well termed God's acre, for it belongs to Him. The tolling bell announces the approach of the funeral train. The body is encased in a simple perishable casket. The priest meets the little procession either at the lychgate or at the door of the Church. The words he utters are those words of hope and consolation which Christ first spake to the mourning sister of Bethany which have been the essence of all consolation, the ground of all hope since then. "I am the Resurrection," said He, and so saying announced His power to raise the dead body to a life over which death should have no dominion because it is united by faith to His own. The service proceeds until it reaches its grand conclusion so far as the burial is concerned, when the body is committed to the earth in the certain hope of the resurrection. The rest of the service is intended for the instruction and comfort of the mourning company who stand around the grave. Earth is committed to earth, ashes to ashes, dust to dust. The body is brought as near to mother earth as a reverent method of dealing with it will permit. The chemical forces of nature are allowed to decompose it quietly and gently as nature always acts. As the leaf falls upon the ground, and is gradually absorbed into the earth without any of the odour of corruption, so the human body dissolved by a natural process of cremation into its constituent parts, does not remain in a state of putrefaction, but disappears in the way God has provided to accomplish such a result. The mortal body thus returns to the dust whence it came. It has borne the image of the Creator, and been the tenement of an immortal being. No higher honour can be put upon it than to consign it to His keeping who fashioned it secretly as it pleased Him, and who will as secretly dissolve it now that it has served the purpose for which it was intended.

In this mode of burial we recognise God as the God of nature as well as of spirit. We do not annul but re-affirm the article of the Creed which affirms "We believe in the Resurrection of the Body." That resurrection is assuredly independent of any acts of our own. It is written on every budding leaf, on every opening flower. It is illustrated in the numerous processes by which that which is worn out, and has served its time, is by the chemistry of nature made over again into a fresh and useful organism. In the beautiful world we see around us nothing is fixed or stationary, but is constantly passing from one condition to another in obedience to certain laws as fixed and immutable as those which guide the stars in their courses, and hold

the sun in His pathway through the heavens. And so it is with man. His body changes constantly. It grows in strength from infancy to manhood, continually getting rid of worn out particles, developing new bone and tissue to meet the demands of his daily life. And when it has reached its prime it begins to decay. It loses its energy, it grows weaker, less able to withstand the ravages of disease, and finally the vital powers leave it, and it is laid away in the grave. But as surely as Christ, who has redeemed it from the power of corruption, rose on the third day after His burial, wearing the body with which He suffered upon the Cross, so surely shall our bodies rise from the tomb. Sown a natural body, raised a spiritual body; sown in weakness, it is raised in power. Such is the teaching of Scripture in regard to the resurrection of the body.

It is a mystery which baffles the speculation of the most acute scientists. Men who contend that there is nothing true save that which can be proved by positive demonstration, are forced to admit that there is a problem too hard for them to solve in that way. They must either admit that revelation furnishes the key to it, or confess their inability to explain it. From annihilation man instinctively shrinks, so that doctrine will never obtain many adherents. It is repulsive and unnatural. If, on the other hand, we should tell people that we do not know, that they must be content to wait till the veil is drawn aside, and the spirit is ushered into the dreaded scenes which lie beyond it, we should put ourselves in the position of those who give a stone to them that ask bread. Faith here has the field, and to him who believes in the mystery of the Incarnation, in the sacredness of the human body which it has revealed to us, and the grand future which it has opened to us through our union with the Incarnate God, nothing seems too hard for His power to accomplish. In order, then, to imbue men with proper sentiments on the great subject of Christian burial of the dead, we must first try to get them by the help of God's grace to accept the teaching of the Bible in reference to the future state, and the re-union in it of soul and body. Pompous funerals are odious to true Christian modesty, as well as offensive to good taste; the erection of costly monuments is a mere waste of money, which would be better applied to pious uses. As one walks through the stately aisles of Westminster, or of some other cathedral, one is made sad by beholding the cumbrous memorials in stone, many of which have been reared to persons whose names are forgotten by the world outside, and unknown even to those who pass and repass daily the marble on which they are inscribed. How much more impressive is the simple bust which preserves the features of the deceased, the brief inscription which tells of the time of his death and leaves his virtues to be embalmed in the memory of those

who have been benefited by his writings or by his deeds, and will profit by his example.

The Burial Reform Society of England has done much to produce a proper sentiment in regard to funerals and mourning for the departed. It has been the parent of a Society for a similar purpose in the United States of America. We aim to do away with costly funerals, with all unnecessary ostentation in mourning; we would place it within the power of the poor man to be buried with decency at a moderate outlay to his friends; we would teach the rich man the impropriety of trying to keep up the distinctions of the world in the presence of the great teacher of human equality—death. Of course our progress has been slow, because few can be induced to give a subject which is so unwelcome to most people any attention whatever. And those who think about it at all need much instruction as to the methods by which, and the objects for which, we are working. They need to be assured that the method of burial we propose involves no disrespect to their dead, is the simple, reverent mode of interment pointed out alike by the teachings of nature and the divine commands. Already, however, the leaven of reform has begun to work. Extravagant display of flowers as tokens of respect is no longer seen at funerals; the simple cross is rapidly superseding the heathen column; expressions of faith and trust take the place of long inscriptions, which set forth the grief of the survivors, and contain no intimation of belief in a meeting in a better world. When we can supersede the heavy, almost imperishable, casket, do away with brick-lined graves and gloomy vaults, then we shall make our cemeteries what the word implies—sleeping places, where each in his narrow bed, *not for ever* laid, but only for a time. God measures not His plans by man's divisions of time. It may be after the thousand years, which are in His sight as one day, shall have passed, that the trump of the resurrection shall sound, and the dead in Christ shall rise first. But whenever the day of the Lord that knows no morrow shall dawn, the faithful departed, and they who shall be alive at that time, shall meet where tears are never shed, where farewells are never spoken. The gathering which shall then take place, the meeting of friend with friend in the joy of the Lord, may be imagined but not described. Jesu, Lord of the living and the dead, in Thy mercy bring us to that land of everlasting rest.

ON the 3rd inst. the valedictory dismissal of a band of forty-five missionaries, of the Church Missionary Society, took place in St. James's Hall, Piccadilly. Twenty-five of the missionaries are returning to the field and twenty are new recruits. Except Bishop Crowther, who returns to the Niger, and one lady for Lagos, all the forty-five are for Asia—Palestine, Persia, India, China, and Japan. Eight of the new recruits are University men.

BRONCHITIS, ASTHMA,
COUGHS, COLDS,
CONSUMPTION,
 and all **Pulmonary**
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The Ecclesiastical Review.

SATURDAY, OCTOBER 13, 1888.

BETTING AND GAMBLING.

THE year's Church Congress was brought to its close last week, amid mingled feelings on the part of its members. There can be no doubt that the expression of thought on the occasion has been considerably in advance of that which has been given vent to on similar occasions in former years. The opening address by Dr. Moorhouse may indeed be said to have in so important a subject given the keynote to the principal line of thought which has been conspicuous at this congress. Mr. Wilson's paper, following as it did upon the president's address, seems to have loosed the reins which bound men's tongues, and the remarks and papers have, to a very great extent, sustained the same tenour, gradually leading up to Sir George Cox's paper, to which we alluded last week. The general result of the congress has no doubt been progressive, but at the same time we cannot close our eyes to the fact that the results are in the highest degree unsettling. Whether or not the speeches which have this year been given to the Christian world, will indeed bring about an important change in the religious thought of the country remains to be seen. Whatever question there may be as to the permanent good which will result from the papers read, there must be a consensus of opinion in favour of the admirable speeches which were delivered at the Town Hall on the subject of betting and gambling. The interest which this subject evoked, may be gaged by the fact that it was found necessary to hold an overflow meeting in another part of the same building. The Rev. Nigel Madan created a good deal of interest by his humorous remarks, but we believe that nothing will remain so lastingly

impressed on men's minds as the paper by Dr. Hole, the newly-appointed Dean of Rochester. The dean's speech (which we have reason to know he had learned by heart and delivered without the assistance of notes) was both amusing and impressive. Dr. Hole in his remarks gave, as speakers on the subject rarely do, good and sensible reasons against gambling and betting. Nearly the whole Decalogue was adduced as an argument against these vices. The practical bearing of the remarks and the telling allusions to the family sorrows induced by them cannot have failed to make us deeply interested. The speaker asserted, much to the amusement of his audience, that a good race-horse was often an infinitely superior animal to his owner, but what was most effective to our mind were the closing remarks of Dr. Hole on "nobility of character," and we can but heartily assent to his words of wonder when he says that he fails to see how a really noble man can be willing either to take money from a person of whom he knows nothing, or to give away his money to a person whom he would be ashamed to introduce to his wife. Let us hope that at least there will be some practical results from the earnest and cogent remarks of such able and eminent champions of virtue and consistency. We cannot help regretting that, in arranging the Manchester programme, the subject of gambling and betting was not included in a Working Men's Meeting. The adoption of suitable subjects for the working men's meetings, was a special and most beneficial feature of the late Church Congress, and it might have been carried a little further with great advantage had the workmen been invited to discuss a subject so peculiarly important and familiar to them as the prevalence of betting. Our regret is increased by knowing what they missed in the Dean of Rochester's most telling, vigorous, and plain-spoken paper. An obvious difficulty of all preachers and teachers is, that their arguments and exhortations too often fall on ears already convinced, and that those who need to take warning are not within the range of their voices. So we believe that the larger part of the dean's audience was composed of those to whom gambling was almost as unlikely an experience as murder, while in the Free Trade Hall was assembled an audience most of whom must have felt its temptation, and many must have fallen victims to its disasters. This vice is by no means peculiar to, but it is very prevalent amongst, the working men. We know that in London as well as in the North of England, gambling, chiefly in the form of betting, is a very prevalent and ruinous practice among the working classes.

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OUR CHRISTIAN YEAR.

TWENTIETH SUNDAY AFTER TRINITY.

"O Almighty and most merciful God," how familiar the words sound to most of us, accustomed from our infancy to the reiteration of similar phrases! So familiar, that at times the most earnest of us could almost wish ourselves in the place of the heathen, to whom they come with so much freshness and beauty. Let us see if we cannot impart a new meaning to them by thinking a little more deeply of their vast import. "Almighty"! what volumes of rest and comfort are wrapped up in these words, when we reflect that all this wealth of power is put at our service; to be exerted on our behalf, in answer to our cry for help. Do we ever sufficiently realise that the mighty Hand which "stretched out the heavens like a curtain," which created all the marvellous solar system, and holds the stars in their places, is the same loving Hand which gently raises the fallen ones and bids them rejoice in a Father's love? Do we consider, as we contemplate the wonderful recurrence of the seasons; of day and night, that the gracious wisdom which accomplishes this is the attribute of the loving Guide, who says to the perplexed and anxious, "I will direct thy paths"? Let us then start upon another week of Life's journey with renewed hope and courage, feeling that "the Lord is on our side, we will not fear." Just a word as to the words "most merciful." Beyond all that our feeble minds can picture of gracious, loving kindness, is the mercy of God. Here, as elsewhere, "His thoughts are not as our thoughts." Since, from our imperfect nature, we can never thoroughly grasp the blackness of sin, we can never quite understand the beauty of God's mercy. For only by *complete* knowledge of the one, can the extent of the other be gauged.

Now we pass on to the prayer itself, and we find that we implore God of His "bountiful goodness," to exert on our behalf the power of which we have been thinking. We ask to be defended from "all things that may hurt us." How many and how dangerous are *these things*, we all know to some extent. Let us endeavour to realise time full your danger, that we may the better appreciate God's help. From the thought of the many shames which disgrace our Christian England, the mind travels quickly to the conclusion that neither as individuals nor as a nation, do we realise the importance of our bodies from a religious point of view. We forget the assertion, "Ye are NOT your own"; "ye are bought with a price," and the exhortation, "Therefore glorify God in your BODY and in your spirit which are God's." We need to pray earnestly that this thought may become constantly present with us. Then and then only will the happy consummation, spoken of in the collect, be attained, "We being *ready* both in body and soul, may cheerfully accomplish those things that thou wouldest have done."

THE Bishop of Sydney is returning to his diocese by the *Parramatta*, from Brindisi, on Monday next. He is to stop *en route* at Perth, Western Australia, for the consecration of the new cathedral, and probably at Ballarat, to lay the first stone of the proposed cathedral in that city, and he hopes to reach Sydney towards the end of November.

THE DIDACHE.

BY DR. TAYLOR, MASTER OF ST. JOHN'S COLLEGE, CAMBRIDGE.

LECTURE DELIVERED AT ST. PHILIP'S, REGENT STREET, ON APRIL 29TH, 1888.

"The faithful word which is according to the teaching."
—TITUS i. 9.

FIFTEEN years ago a prelate of the Greek Church, by name Bryennius, discovered in a library in Constantinople a manuscript containing copies of some of the most ancient ecclesiastical writings, and among them a short tract having written above it, "*The Teaching of the Twelve Apostles*," and commencing with the longer title, "*The Teaching of the Lord by the Twelve Apostles to the Gentiles*." It is written in Greek, and is about equal in length to the Epistle to the Galatians.

Seven years later the discoverer convinced himself that this tract was the lost manual which is referred to by ancient writers as the Teaching or Teachings of the Apostles; and he prepared, and at the end of three years, published an edition of it, and at the beginning of the following year, 1884, it came into the hands first of the scholars of Germany, and began to be everywhere discussed and commented upon. It was at first taken to be a writing of the second century, A.D., but after a time some of the foremost scholars showed reason to think that it might be still earlier, and assigned it to the concluding part of the first century of the Christian era. A brief study of the tract is enough to raise a presumption that it is of great antiquity, and to show that it is of deep and varied interest to the student of the early years of Christianity. Of the sixteen chapters into which its discoverer divided it, the first six set forth a man's duty to God and his neighbour, under the name of the Two Ways, the Way of Life and the Way of Death; and the remaining chapters relate to the Sacraments and the Ministry of the Church, and the Second Coming of the Lord.

The Way of Life (it says) is this:—"First, Thou shalt love God that made thee; secondly, thy neighbour as thyself. And all things whatsoever thou wouldest should not happen to thee, neither do thou to another."

In the Gospel it is written:—"All things whatsoever ye would that men should do to you, do ye even so to them"; and "broad is the way that leadeth to destruction, and narrow is the way that leadeth unto life."

But the "*Teaching*" cannot have copied from the Gospel as it has come down to us, for it is unlikely that when the positive form of the golden rule, "Do as you would be done by," had once become current, it should have been changed back into the narrower negative form, "Do not to others as you would not have done to yourselves." This negative form of the principle was current from a very early date. It is in the Book of Tobit (iv. 15), "Do that to no man which thou hatest," on which the note in the "*Speaker's Commentary*" may be consulted; and it underlies the saying of St. Paul, "Love *worketh* no ill to his neighbour; therefore love is the fulfilling of the law." Its occurrence in the "*Teaching*" is one of the indications of the extremely early date of the document.

In the same chapter there is a remarkable saying on almsgiving, "*Let thine alms sweat into thine hands till thou know to whom to give,*" which I think may be explained as follows : immediately before it had been said that a man should give freely, "*give to everyone that asketh,*" out of that with which the Heavenly Father has blessed him. But this precept is limited to those who have means to give. To the widow with her two mites it would be a mockery to say, "Give or lend to everyone that asketh." And moreover she is not a person to whom one after another would come to beg or borrow. But however poor, however empty-handed a man may be, the second precept applies to him : "*Let thine alms sweat into thine hands.*" Let him toil and sweat, not merely to get his own living, but to help others out of his hard-earned savings. "Let him labour (writes St. Paul), that he may have to give to him that needeth." He does not say to him that asketh, but to him whom the giver may have found to be in need. Let him go on labouring to give to those whom he shall judge to be fit persons on whom to bestow his alms. A later writer, who was perhaps acquainted with the "*Teaching*," and actually referring to its two precepts in this chapter on almsgiving, remarks that—"There is almsgiving and almsgiving . . . and there are different degrees of merit in giving ; for it is one thing for a rich man to give out his endowments and revenues, and quite another thing for a labouring man to do alms out of his toil and sweat." A few weeks ago I observed in one of our periodicals a graphic illustration of the expression, "*Sweat into thine hands.*" The subject was the "sweating system," of which we have heard so much of late. A number of emaciated workmen are represented as toiling while a contractor reaps the fruit of their labour. One of the workers is placed over a "sweating furnace," and his sweat drops from the vessel in the form of golden coins, which pour into the outspread hand of the contractor. Just so, but with a difference, in the "*Teaching*." The man's hand is to be filled with sweat, not the sweat of others, but his own ; and not for his own enrichment, but that he may be able to do deeds of mercy, and give to him that needeth.

I pass on to a saying in the third chapter : "My child, be not a liar, since lying leads to theft." On the origin of the precept I will not dwell, but will only point out its importance as supplying an argument for the very early date of the "*Teaching*." The saying is quoted by St. Clement of Alexandria, who was born about 150 A.D., thus : "Such a person is called a thief by the *Scripture*. Indeed it saith, My son, be not a liar, for lying leads to theft." We may infer that it is from the "*Teaching*" that he quotes it, and that this must have been already of some age, and must have been written as early at any rate as the middle of the second century, A.D.

Now, turning to another work, the "*Shepherd of Hermas*," which belongs to the middle of that century, we find traces of the "*Teaching*" in it. There are, indeed, passages in the "*Shepherd*" which have been thought to have been copied by the writer of the "*Teaching*"; but a careful examination of them shows that it is Hermas, on the contrary, who copied from the "*Teaching*"; and the curious saying that "*Lying leads to theft*," which St. Clement quotes as Scripture from the "*Teaching*," was evidently known to Hermas, who makes an artificial attempt to illustrate and justify it. "Love truth (says he) and let nothing but truth proceed out of thy mouth. . . .

Because the Lord is true in all His words, and in Him there is no lie. *They, therefore, who lie set at naught the Lord, and become robbers of the Lord, not delivering up to Him the deposit which they received, for they received from Him a spirit free from lies. If they shall return that to Him made false, they will have polluted the commandment of the Lord, and become robbers.*" He is clearly harping upon the saying that "*Lying leads to theft*," when he thus argues that they who lie become robbers. The inference is that the "*Teaching*" is older than the "*Shepherd*," and this is confirmed by further study and comparison of the two works. And if the "*Teaching*" be the older, it may date from the first century after Christ, and be older even than some of the books of the New Testament itself. Or if a distinction be made between the two parts of the "*Teaching*," the former part, in its earliest form, may without much hesitation be assigned to that century. The former part ends with a strict admonition to abstain from meat sacrificed to idols, one of the things judged necessary by the Apostolic Council at Jerusalem, described in Acts xv., when the question arose how much should be required of the Gentile converts in those early days.

The second part commences with instructions to baptize in the name of the Father, the Son, and the Holy Ghost in living water. "And (it is added) if thou canst not in cold, then *in warm*." And before the baptism let the baptizer and him that is baptized fast, and such others as are able ; but thou shalt bid him that is to be baptized fast one or two days before."

Then comes a remarkable precept, which shows that the Church was in close contact with Judaism, as in the very first age of the Gospel : "But let not your fasts be with the hypocrites, for they fast on the second day of the week and on the fifth ; but ye shall fast the fourth day and the preparation." They were to fast on Wednesday and Friday, that is, in memory of the betrayal and Crucifixion of the Lord, and not on the same days with the Jews. Neither were they to pray like them, but in the words which the Lord commanded in His Gospel. Then follows the Lord's Prayer, with one remarkable variation from the form in which we know it in St. Matthew's Gospel : "And forgive us our *debt*, as we forgive our debtors"—*debt*, in the singular, not debts. This reading must have come down from a very early date, and may possibly be an older reading than "debts." You may have noticed in the *Gloria in Excelsis*, in the Service for the Holy Communion, that the words, "O Lamb of God, that takest away the *sins* of the world," differ in like manner from the words of the Gospel on which they are founded : "Behold the Lamb of God that taketh away the *sin* of the world." This is certainly the older form, and in the *Gloria* the original word *sin* has been changed into *sins*. Time forbids me to dwell upon the theological significance of the singular or the plural, but suffice it to say that in this case there is no doubt that the reading *sin* is older than *sins*, and so the "*Teaching*" may have preserved a very old reading in the Lord's Prayer.

The prayer is followed by a short doxology, "For thine is the power and the glory for ever," in which no mention is made of the kingdom ; and it is worthy of consideration whether this is not older than the form to which we are accustomed.

The manual has preserved some very beautiful Eucharistic prayers and thanksgivings. Of the sacramental bread it is said : "As this bread which we break was once scattered (in grains) upon the moun-

tains, and being gathered together became one ; so let Thy Church be gathered together from the ends of the earth unto Thy kingdom. For Thine is the glory and the power through Jesus Christ for ever." Here we have a new thought, a new parable. When the seed is sown it is scattered far and wide, every grain by itself. But when the Lord comes His scattered people will be gathered together from the ends of the earth, and all the several grains united in the one bread.

This comparison gives a clue to the birthplace of the teaching. Its first editors said that it was written in Egypt. But if it was written in a place where corn is sown upon the mountains, it must have been written, not in Egypt, but perhaps in northern Palestine.

At the end of this section on the Eucharist, there is another indication of the antiquity of the manual : "Let grace come, and this world pass away. Hosanna to the God of David. If any is holy, let him come ; if any is not, let him repent. Maranatha. Amen. But suffer ye the prophets to give thanks as pleaseth them." These last words can only have been written in the early period of transition, when forms of prayer were beginning to be drawn up for the use of members of the congregation, to avoid that confusion deprecated by St. Paul in 1 Cor. xiv. 26, "What is this then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." But still there was no settled liturgy, but the prophet might give thanks in his own words.

And the fact that there were Christian prophets holding such a position as is described in the Teaching, is another proof that it was written at an early date. For these prophets were a sort of mission preachers, who after a time gave way to the local ministry, the bishops and deacons. We read of them in 1 Cor. xii. 28 : "And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers"; and again in Eph. iv. 11 : "And he gave some to be apostles, and some prophets, and some Evangelists, and some pastors and teachers." The prophets were very highly honoured when the Teaching was composed. "Every first fruit (it says) of the produce of press and floor, of oxen and sheep, thou shalt take and give to the prophets, for they are your chief priests." "And ye shall not tempt neither judge any prophet speaking in the spirit ; for every sin shall be forgiven, but this sin shall not be forgiven."

There were, however, false prophets in those days, as St. Peter likewise records in his 2nd Epistle : a difficult passage of which becomes intelligible when read in the light of a remarkable saying of the Teaching : "And no prophet ordering a table in the Spirit shall eat of it ; or, if he do, he is a false prophet." By a *table* is meant a "love-feast" or "feast of charity," such as used to be held in the earliest times in connection with and just before the Holy Communion. After a while, however, on account of some abuses which sprang up, this practice was discontinued. St. Chrysostom, writing of these love-feasts, says that they were a kind of survival from the days of the first 3000 believers, who ate and had all things in common. Rich and poor no longer indeed threw their goods into a common stock, but they made the *tables* public on appointed days, the rich providing the food, and the poor feasting with them as their guests. Now a prophet, according to the Teaching, might order such a *table* to be spread, such a public

charity-feast to be held,—but he must not do it for his own advantage ; he must not eat of it. If he did, he was a false prophet, an impostor, one who made a profession of charitable motives, as a cloak for his own selfishness.

Turn now to the 2nd Epist. of St. Peter (ii. 13), part of which I will read from the Revised Version : "Spots and blemishes (are they), revelling in their love-feasts, while they feast with you." In their *love-feasts*, not according to the Authorised Version, "in their own *deceivings*." The Revised Version has the better reading, but neither gives the true force of the next word in the Greek, which should be rendered simply "feasting with you." Now the difficult word is the pronoun *their* : why not "your love-feasts," as in the Epistle of St. Jude? "Your love-feasts" explains itself : "Their love-feasts," is at first hard to understand, but it is explained by the Teaching. A prophet might order a love-feast to be given, but he was not to join in it. The false prophets spoken of by St. Peter are condemned for revelling in the love-feasts which *they* ordered—"feasting together with you," which they were forbidden to do. Thus the newly discovered manual explains one of the most obscure sayings in the New Testament. Thus again it asserts its own antiquity ; for its curious rule that a prophet must not eat of his own love-feast, is evidently one which must have existed when 2 Peter was written. But though the rule is ancient, it is not antiquated. How suitable is it for our own day. How many schemes of charity are planned with a keen eye to the profit of their promoters. I do not speak now of schemes which are altogether impostures, but of those which are advocated from mixed motives, and with as much regard to the interests of the "prophet" who orders the table, as of the poor who should be the partakers of the feast.

Another saying about the prophets demands special notice. At first it seemed to defy all attempts to interpret it, but its general meaning has (I think) now been made out ; and it shows that the writer of the Teaching interpreted the Old Testament in an allegorical sense, like St. Justin Martyr and other early Fathers of the Church. If an approved prophet, one who is known to be a holy man and full of the divine Spirit, does things which seem wrong and unlawful, he is not to be judged of men, "for even so likewise did the ancient prophets," [He is not to be judged, that is to say, if he does such things to represent some mystery of the Church. What sort of abnormal actions were thought of as allowable to the Christian prophets in the exercise of their sacred functions is quite unknown to us, but the reference to the Old Testament may be illustrated by sayings of other early Church writers. Thus the writer of the Epistle attributed to St. Barnabas remarks upon the act of Moses in making the brazen serpent in the wilderness : "Yea, furthermore, that very Moses which gave commandment, *Ye shall have neither molten nor graven thing for a god unto you, himself maketh such that he may show a type of Jesus.*" Here we have a clear illustration of the principle on which the "Teaching" interprets the Old Testament. The act of Moses had prophetic reference to Christ. It is to be regarded as a "mystery," that is, a mystery-play, having reference to the coming Saviour ; and therefore Moses was not to be blamed for what otherwise would have been an idolatrous breach of his own prohibition of image-making, *Cursed be the man that maketh a molten or graven image.* Another writer

justifies the polygamy of the patriarchs in the same way. Jacob (he writes) married two sisters, Rachel and Leah; this is not to be taken as a precedent, and its only justification is that it was done to set forth a mystery, the one wife representing the Church and the other the synagogue. And so with regard to the polygamy of the patriarchs generally. It is not for ordinary men to follow their example and say, We cannot be wrong in doing as they did, for in all such acts of the holy men of old, great mysteries are represented. Therefore they are not to be judged. This we may conclude is the rule of interpretation adopted by the "Teaching." It is the rule which was generally adopted by the writers of that age and those who followed them.

One of the questions most disputed by writers on early Church history is the mode of the development of Church Government, and the date of the establishment of the diocesan episcopacy. "Bishops and deacons," in the sense in which those titles are used in the New Testament, are once mentioned in the Teaching, and in a very remarkable and suggestive way. Provision is first made for the weekly celebration of the Eucharist: "And on each Lord's day of the Lord be ye gathered together and break bread and give thanks; first confessing your transgressions, that your sacrifice may be pure. . . For this is that which was spoken by the Lord, In every place and time offer me a pure sacrifice; for I am a great king, saith the Lord, and my name wonderful among the Gentiles."

"Elect therefore unto yourselves bishops and deacons; men meek and not loving money, and truthful and approved; for unto you do they too minister the ministry of the apostles and teachers. Therefore despise them not; for they are they that are set in honour among you with the prophets and teachers."

The bishops and deacons are not to be despised, because they perform the same ministrations as the apostles and prophets. The prophets were an older order than the bishops in the Christian Church. At first there were no bishops; at a later period the bishops had superseded the prophets; in the Teaching we see the change in progress; the time is one of transition; the prophets are spoken of at length, and their dignity is strongly insisted upon; the bishops and deacons are just coming into notice, and it is necessary to say that they too should be honoured, like the prophets. So in 1 Cor. xii. 28 (quoted above) you will remember that bishops and deacons are not mentioned as then existing among the orders of the ministry, which is said to consist at that time of apostles, prophets and teachers, and certain others.

What was the difference between the earlier constitution of the ministry and the later? Passing over all minor differences, and not attempting to sift the great mass of historical details which encumber the question, we may say that the difference was just what it must have been from the nature of the case. The kind of ministers wanted for the first preaching of the Gospel were missionaries, who should travel from place to place where Christ had not been preached, and raise up congregations there. Such were the apostles, as their name denotes, and such were the prophets spoken of in the Teaching in connection with the apostles. At the very beginning of the section about them it is said, "And he shall remain one day, and if there be need a second also; but if he remain three days, he is a false prophet."

Can anything more clearly mark their missionary character?

On the other hand, notice in what connection the bishops and deacons are introduced. Provision has been made for regular weekly assemblies and services; at every time the pure sacrifice is to be offered. The Church is becoming settled; congregations have grown up in various places; and it no longer suffices that they should be dependent on the casual and intermittent ministrations of the prophets. Therefore elect for yourselves—each congregation for its own edification—bishops and deacons; local ministers, not, like the prophets, ministers of the Church at large. The bishops and deacons were attached to particular congregations; a prophet or apostle was a false one if he stayed so much as three days in a place. That word therefore, "elect therefore for yourselves," is the clue to the transformation of the ministry from its very earliest to its episcopal form. Elect bishops and deacons, establish a local ministry, now that the local churches are in a stage of growth to afford scope for their permanent ministrations.

Since it is so much disputed when this came to pass, it will be readily imagined that the date of the Teaching, which shows the transformation in an early stage of progress is itself much disputed. And it is possible for the reader who has not the means to decide such questions for himself to give too much weight to the opinions of authorities who have made a special study of the early history of the Christian ministry. In listening with all due respect to their opinions, we must remember that such persons are at the disadvantage in estimating a new document like this, that they have already more or less formed their conclusions, and are tempted to make the new authority say what they wish it to say and no more. Those who must finally decide what is the value and the meaning of the Teaching, where to us it is doubtful or obscure, are the generations to come, who will be the better able to judge of it because it will be no longer, as it is to us, a newly discovered treasure of antiquity. We however can see that it is of great interest and importance. The more it is studied the more clearly does its primitive character seem to come out. The method of proving this can only be briefly hinted at in a single lecture; but to develop the argument one must bring to bear all the resources of scholarship, and carefully compare the manual with the earliest writings of the fathers of the Church. And the result seems to be that our manual, or part of it, proves to be earlier than them all. This is what we call the external evidence. In addition to this there is the internal evidence; the evidence from the character of the document, of which some examples have been given. Thus at the very beginning, the golden rule is given in its older form, "Do not to others as you would not have done to yourself." Again that curious precept on almsgiving, "Let thine alms sweat into thine hands," has the appearance of extreme antiquity; and is (I think) alluded to by later writers with a change of form, sweat being replaced by toil. The permission to baptize with warm water is another sign of early date. We find no kindred document from which it could have been copied. It reads like an early canon, which was afterwards laid aside. The word *debt* instead of *debts* in the Lord's Prayer, is another piece of evidence of like tendency; and so is the short form of the doxology, "Thine is the power and the glory for ever."

Before the thanksgiving for the bread of the Eucharist it is written, "And after being *filled*, thus give ye thanks"; where the word *filled* seems to show that a satisfying meal had been partaken of, and therefore that the love-feast still came before the Holy Communion, as we know that it did in the first century after Christ, but not much later than that.

Again, while the observance of the Lord's Day is enjoined, and the observance of Wednesday and Friday as fast-days in every week, there is no mention of any annual feasts or fasts, no Easter, no Christmas, no Good Friday; there is a Christian week, but as yet no Christian year. This, again, is best explained by supposing the "Teaching" to have been compiled before the great landmarks of the Church calendar had been mapped out.

Two other passages, I will remind you, lastly, have been shown to point to a very early stage of transition from the old order to the new. (1) The age of fixed Liturgies had not been reached, but the prophets might give thanks in their own words; and (2) The change from the age of apostles and prophets to that of the bishops and deacons, from the purely missionary order of teachers to the local and settled diocesan ministry, was still in progress.

These few words on a large subject will, I trust, suffice to arouse the interest of some who hear them in the great discovery which it has been the privilege of Archbishop Bryennius to make, and to induce them to read the manual for themselves, and think over the striking moral precepts which it has preserved for us, its brief but suggestive additions to our forms of prayer, and the light which it throws on the earliest age of the Church, its doctrine, its organisation, and its mode of life.

Other sayings you will find in it not inferior in interest to those which we have already noticed. One in particular is too remarkable to omit altogether, though time forbids me to dwell upon and illustrate it. I will, therefore, conclude this lecture by reading to you a portion of the last chapter of the "Teaching," relating to "the last days," which contains the saying:—"Then shall mankind come into the furnace of trial, and many shall be offended and perish; but they that endure in their faith shall be saved by the very curse. And then shall appear the signs of the truth. The first the sign of a cross spread out in heaven; next the sign of the voice of a trumpet; and the third a resurrection of the dead; yet not of all, but as it is said, The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven."

THE appointment of Bishop Stubbs as Bishop Mackarness's successor, has given great satisfaction in the University of Oxford. Much though in many ways we shall miss our late Bishop, his sound judgment, his fearless courage, his force of conviction, his manly self-reliance, Dr. Stubbs will come among us as a familiar companion and a loved and honoured friend. Oxford feels glad and honoured in having for its Bishop one whose learning and industry, as much as any living man's, have shed lustre on the University, and contributed to it a bright example. All Oxford men will rejoice that Bishop Stubbs should have once more the opportunity of resuming in Oxford those studies which have done so much to elucidate the history of our country and of the Church of which

he is so bright an ornament, and they will trust that the duties of his office, onerous though no doubt they are, will leave him with at least some time for historical research and literary work. This will be facilitated, if the rumour be true that he is intending for the present to take up his abode in Oxford itself.

PREFERMENTS AND APPOINTMENTS.

- Ackerley, Rev. George B., Vicar of Mytton; Surrogate for the Diocese of Ripon.
 Andrews, Rev. John Wilson, M.A., Curate of St. Leonard's, Bridgnorth; Vicar of Trysull, Staffordshire.
 Arnold, Rev. H. J. L., Curate-in-Charge of St. James's, Great Yarmouth; Vicar of East Dereham.
 Bamfield, Rev. John William, Rector of Bradford, Devonshire.
 Bence, Rev. Canon, R.D., Vicar of Bishopston, Bristol; Rector of Broad Blunsdon, Wilts.
 Bienemann, Rev. Gustav Adolphe, B.A., Assistant Master King's School, Sherborne; Licensed to Officiate in the Diocese of Salisbury.
 Bridge, Rev. George, Rector of Wrestlingworth, Bedfordshire.
 Cleather, Rev. George Ellis, M.A., Vicar of Charrington; Rector of Brixton Deverell, Wilts.
 Clemenger, Rev. George Godfrey Ward, M.A., Rector of Alwalton, Peterborough.
 Clutterbuck, Rev. Lorenzo, M.A., Curate of Mildenhall St. Peter; Vicar of Friday Bridge, near Wisbech.
 Cooke, Rev. Christopher Flood, M.A., Vicar of Enford; Rural Dean of Endford.
 Ellaby, Rev. Alfred Hall, M.A., Vicar of Great Evesden, Cambridge.
 Fanshawe, Rev. W. D., Domestic Chaplain to the Bishop of London; Vicar of St. Jude's, Gray's Inn Road.
 Feilden, Rev. George Ramsay, M.A., Rector of Bebington and Honorary Canon of Chester; Canon of Chester Cathedral.
 Ker-Smith, Rev. William, M.A., Vicar of Emmanuel Church, Leeds.
 Lander, Rev. Thomas, Vicar of St. George's, Battersea; Rector of Thurrock-the-Less, Sussex.
 Lyon-Bennett, Rev. Lyon Duncombe, Vicar of Little Leigh, Cheshire; Chaplain of the Runcorn Union Workhouse, in the parish of Little Leigh.
 Minshull, Rev. T. E., M.A., Curate of Great Malvern and Chaplain at the Rhydd Domestic Chapel for Sir Edmund A. H. Lechmere, Bart., M.P.; Rector of Hughley, Salop.
 Patch, Rev. James Terry, M.A., Vicar of Cornwood, Devonshire.
 Penzer, Rev. Seymour, Rector of Croston.
 Stock, Rev. George Herbert, Vicar of St. Peter's, Middlesbrough; Vicar of St. Paul's, Middlesbrough.
 Talbot, Rev. Edward Stuart, M.A., Warden of Keble College, Oxford; Vicar of Leeds.
 Tyacke, Rev. Richard Trezise, B.A.; Rector of Halwell, Devonshire.
 Unwin, Rev. John Wolsey, Rector of Frankby, Birkenhead; Rector of Overton, Flintshire.
 Ward, Rev. T. C., Vicar of Appleton-le-Street-with-Amotherby, near Malton.
 Wilkin, Rev. Sydney William Wentworth, Chaplain to the Forces (Fourth Class).

CLERICAL OBITUARY.

- Johnson, Rev. John Lovick, at the Lodge, Saxlingham, Nethergate, on the 27th ult., aged 73.
 Maddock, Rev. H. J., Curate of Bonchurch, Isle of Wight, at Tremadoc, Shanklin, on the 5th inst.
 Maul, Rev. Richard Compton, M.A., for thirty-eight years Rector of the parishes of Richinghall Superior and Richinghall Inferior, at Richinghall Rectory, on the 4th inst. aged 67.
 Perdue, Rev. George, Vicar of Challow, Berks, on the 2nd inst., aged 63.
 Wilson, Rev. Robert Francis, for twenty-five years Vicar of the parish, at Rownhams, near Southampton, on the 8th inst., in his 80th year.



The Church of England Pulpit.

THE CONTINUITY OF THE CHURCH OF ENGLAND.

BY THE REV. DR. HARVEY GOODWIN, BISHOP OF CARLISLE.

SERMON PREACHED AT MANCHESTER CATHEDRAL, ON SUNDAY, SEPTEMBER 30TH, 1888.

“The Church, which is His Body.”—EPH. i. 22, 23.

MY office in this pulpit to-day may be regarded as that of sounding one of the preparatory notes for the assembling of the Church Congress in Manchester. I suppose that even in this great, busy, commercial city the coming of the Church Congress has excited a widespread interest. Manchester does not do things by halves; and I doubt not that, having once made up your minds to invite the Congress and to undertake the work connected with the invitation, you have determined to “do it with your might.” Hence there will probably have been much talk concerning the Church and her Congress; there will have been discussions on both subjects;—what is the Congress? what is its use? what is its purpose? and still more importantly, what is the Church? what is its constitution? what are its claims? Such questions as these must, in the nature of things, have been a good deal tossed about in the course of the last few months—sometimes kindly and sympathetically and hopefully, sometimes, perhaps, scornfully and with feelings of opposition; some of them will, I trust, receive a practical answer in the course of this week; *solvitur ambulando*; by attending the meetings and observing the temper and drift of the discussions it will be possible to learn to a great extent what the Congress is, and what it is intended to do; and the lessons so learned will be much better and more forcible than any which I could give from this pulpit to-day; but the other questions, which I have ventured to describe as more important than any which concern the Congress—questions concerning the Church itself, what it is, what is its constitution, what its claim—questions upon the answer to which depends the possibility of a Congress, and of much greater things still—the work of Christ in the world, the establishment of the kingdom of God, of truth and of righteousness, the preparation for the final regeneration of all things, and the coming of the Son of Man in His glory. Such questions as these, I say, may well furnish us with a subject of useful thought upon such an occasion as this upon which I am invited to address you.

Vol. XXVI.—No. 669.

The Second Lesson of this morning’s service has supplied me with a text as compact and as directly to the point as could be desired. I hope that no one will say that because two words are taken from the end of one verse, and four more from the beginning of the next, therefore I have torn the text from the context in order to serve a purpose. In reality I have a strong objection to a method which seems to me to be unworthy of an honest man, to say nothing of a wise one, and an unwarrantable treatment of the Holy Scriptures of God; but there is no such disruption in my quotation. The Apostle distinctly speaks of the Church as the Body of Christ; and there must be some deep and important meaning in such a remarkable expression: I do not mean to assert that in every case in which the word “Church” is used the phrase “Body of Christ” might be lawfully inserted; the reverse of this is the fact, as I shall immediately suggest to you; but I do mean to assert, and it is manifestly true, that there are instances in which the figurative expression “the Body of Christ” is the only adequate explanation of the word “Church,” and that the possibility of using so high, so holy, so mysterious an explanation in some cases throws a light upon others of a more everyday, commonplace kind, which could not otherwise have been claimed for them.

Every one must have observed in reading the New Testament that the word “Church” is used with a certain variety of meaning. Fundamentally the word is an “assembly,” and originally an assembly not ecclesiastical but civil. Nor is the word used exclusively in an ecclesiastical sense in the New Testament; when the town clerk of Ephesus “dismissed the assembly,” the language used by St. Luke would bear the interpretation that he “loosed” or “set free” the Church. There is no confusion, however, in the use; there is no doubt as to when the word means Church in some Christian sense, and when it means something else. But the point to be noted is, that in the cases in which the meaning is Christian the meaning is not always the same. There is more than a mere shade of difference between one case and another, and the differences are important. For example, we have mention of the Church in a certain house; as the Church in the house of Priscilla and Aquila; and the Church in the house of Philemon; which may mean the whole Christian family, as we read of Lydia of Philippi being baptised with “her house,” or possibly may imply the family, with a few surrounding neighbours, who were in the habit of meeting in the house for common prayer. Then, again, we have the Churches of particular cities—as the Church of Jerusalem, or Antioch, or Corinth, or the seven Churches of Asia; in which case the phrase obviously means the whole Christian society of the place, regarded in its corporate capacity, organised under its Bishop and other spiritual

rulers. In a somewhat different sense we find the word used of the Christian congregation assembled in one place or building, and possibly (as amongst ourselves) of the place or building where they were assembled; as where St. Paul directs that his Epistle to the Colossians should be read in "the Church of the Laodiceans," and that they "also should read the Epistle from Laodicea." Still further, there are cases in which the word Church may be regarded as being applied after the manner which is common amongst ourselves, to the officers of the Church as representing the whole body: this would seem to be the suitable interpretation of our Lord's words when he says that a certain complaint is to be made "to the Church." But all these meanings and interpretations of the same great comprehensive word are subordinate to that vast and general and most blessed sense, according to which the new Church represents the whole body of the redeemed and sanctified; as where St. Paul says that "Christ loved the Church, and gave Himself for it," or that God "gave Him to be Head over all to the Church," or as where the Lord Himself declares in those emphatic words, which are the Church's charter throughout all the ages, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." When we arrive at this grand, wide-stretching view of the Church of Christ we find ourselves dazzled and confused, whether we look backwards or forwards. If we look backwards we remember that the Lamb was slain before the foundation of the world; we may not limit the Church of God to those who have heard with bodily ear the tidings of the Gospel of Christ; there was a Church in Paradise, a Church in the ark, a Church in the tents of Abraham, a Church in the wilderness—nay, a Church throughout the whole world and throughout all history, though only the eye of God might be able to discern it; the last day, perhaps, will prove who were God's elect in the darkest times of human history, when "many who are first will be last, and the last first." And if the retrospect of God's dealings with man and man's dealings with God puzzle and confuse our minds, the prospect of the future is not less puzzling and confusing. We find the "Church, which is the Body of Christ," placed as an army in this wicked world, charged to conquer it for Him. The work has been going on in some fashion since He had ascended into Heaven, and gave his last commission to the Apostles: sometimes amazing conquests have been made, sometimes not less amazing defeats have been sustained. Looking on some sides of the field the Christian soldier feels a swell of triumph in his soul, looking on others he feels ready to give up all in despair. For more than eighteen centuries the warfare has been going on, and though the name of Christ is honoured as no other name ever was, and though His religion is confessedly such a power as the world never

witnessed before, still evil and sin are so abundant, unbelief and blasphemy constantly break out in such new forms, enemies which were thought to have been done utterly to death rise up again in such terrible forms and with, apparently, such a charmed and inextinguishable life, that the work of placing Christ upon an undisputed throne as "King of kings and Lord of lords" seems to be virtually as far off as it was in the Apostles' days. Well, Christian brethren, I do not know that there is anything which need surprise us in this, though there may be much to grieve us: the Church on earth must expect in all days to be a Church militant: sin will not cease; the devil is not likely to be chained; and, meanwhile, the progress of human history, even the progress of art, and thought, and civilisation, and discovery—of those things which chiefly give to man his supreme position in creation—introduce new spiritual dangers, and give Satan new opportunities; and, therefore, our part must be that of diligent effort for the cause of Christ and patient waiting for His coming. It is only then when He comes that we shall know the full interpretation of the word Church: no longer militant, but triumphant; no longer a mixture of good and evil, but pure as God is pure; no longer an apparently little flock, but a mighty and innumerable multitude of all nations and languages, joining "with angels and archangels, and all the company of heaven" in united eternal praise of Father, Son, and Holy Ghost.

But let us descend from this high level of thought concerning "the Church which is the body of Christ." While contemplating the Church in all its breadth and completeness we cannot be too broad in our sympathies, too charitable, too hopeful. Doubtless there is no position of the professed Church of Christ which is not (even to human eye) full of faults; we should be blind if we did not see great defects in both Eastern and Western branches—defects which make us sometimes wish that our "eyes were fountains of tears," when we think what victories might be achieved for Christ, if only these defects could be confessed, and repented, and remedied. We should be blind, too, if we did not recognise defects at home, and stupid if we did not perceive how much the cause of Christ is hindered by our unwise divisions and our foolish squabbles; we should be still more blind if we did not acknowledge that somehow or other the Catholic Church is not Catholic in the sense in which it ought to be, and that Christ cannot work miracles among us "because of our unbelief;" but still we may rightly go on saying, "I believe one Catholic and Apostolic Church;" we may decline to assign limits to that Church even now, we may refuse to unchurch any body of men who do not unchurch themselves; nay, we may trust that in the human crowd there are not a few who are touching the hem of Christ's garment and obtaining grace of

Him, concerning whom we know nothing at all, but Christ does. When, however, we speak of the Church in such a phrase as that of the "Church Congress" we are compelled very much to contract the meaning of the word; and what we intend by the word Church in this connection is undoubtedly the "Church of England."

You may ask, Why did you not say so at once? For a very good reason; I wished by first speaking of the Church in the broadest sense to guard against any mistake when we come to speak of the Church Congress. Having said what I have concerning the "Church which is the Body of Christ," I trust I shall not be thought unwise or uncharitable in saying also that the Church of England is an important member of that Body, and for us the most important of all. Suffer me for a moment to remind you of what the Church of England is, and of what her mission seems to be. I say remind you, because I should be sorry to think that there was anything new to tell a congregation such as this concerning that Church which we all recognise as our mother in Christ. There ought to be nothing new to tell; but we are so apt to forget the value of common blessings and so much that is untrue is often asserted concerning the Church of England, that we may well remind each other from time to time of the blessings which we enjoy, and of the duties which devolve upon us as members of that Church. I assume, then, that there is no one present who does not believe that the step which the Church of England took in the sixteenth century was a great and terrible necessity: it was like a tremendous surgical operation, the gravity of which a consultation of experts fully admits, but which it pronounces necessary to save the patient's life. I perceive that a statesman the other day spoke of the Reformation as a schism; and he did so for the purpose of justifying dissent from the Church of England in our own days. I thought the conclusion scarcely a fair one; the Reformation was a schism no doubt, in the same sense as the amputation of a limb to save life is a schism or division in the body. In such case a schism is a dire necessity, and we believe the Reformation to have been such a necessity. Whether the example of such a great national movement justifies all the hundreds of Christian bodies which use their Christian liberty to set up independent forms of worship for themselves must be left to God and their own consciences. But we have not said all that there is to be said concerning the Reformation when we have compared it to a terrible surgical operation. The justification of an operation, at all events to the patient himself, is to be found in the return of health and strength; these may possibly not come at once, but if the life be saved, and care be taken, and the constitution be sound, it is pretty certain that they will return. Now what we aver and believe concerning the Church of England is that the Reformation saved her life, and in doing so conferred a

great boon on this country, and indirectly upon the whole world; we do not deny that the process was a critical one—we do not deny that it was accompanied by rash and foolish and even wicked deeds—we do not deny that if the work had to be done again we could wish that many things should be done differently; but we assert thankfully that the Church of England of to-day is the same branch of Christ's Holy Catholic Church which existed here centuries before the Reformation began; we claim a continuous life, just as a man's life is continuous though it may have been subject to illness or accident; and we believe that the reality and strength of the Church's divine life are manifest both to those within and to those without by those works which she is able to do: "the lepers are cleansed and the deaf hear, the blind receive their sight, the lame walk, the dead are raised, to the poor the Gospel is preached."

The grand position of the Church of England, as at once old and new, Catholic and Reformed, contending earnestly for the faith, once delivered to the saints, and yet open to receive all the legitimate conclusions of human reason, protesting against Papal usurpations, and yet refusing to be regarded as simply and solely Protestant, occupying, as De Maistre said long ago, that middle position between the extremes of Christendom which makes her the best ground of hope for unity at some future time, which may come, if God will, and for which we should ever pray—this grand position it is not possible to do much more than assume and assert upon an occasion such as this. To prove it, to answer all objections, or even to attempt to do so, would require a laboured treatise, not a mere pulpit sermon. Especially must I be content with mere assertion to-day, because I wish to carry your minds on from that view of the Church of England which I have just exhibited to that other view which the recent gathering of Anglican Bishops brings very forcibly before our minds—What is England—a little island, a part of an island? True in one sense, but not true in reality. England is, in the truest sense, the totality of the land over which the banner of England waves; England is a large portion of the world—if you count all countries in which English blood and language and government are the ruling influences, a very large portion indeed. What is the Church of England? Three hundred years ago, when the Spanish Armada was scattered and destroyed,—even two hundred years ago when we welcomed the Prince of Orange and made him king,—the Church of England might perhaps be described as a precious relic of the storms of the sixteenth and seventeenth centuries. Yes, it was a relic,—a remnant; but it was like the grain of mustard seed of the Lord's parable. There was life in it, a divine, indestructible life, and so it has thrown out roots downwards, and has borne fruit upwards, and has covered many lands with the shade of its branches. Just consider for

a moment the meaning of the late gathering of Bishops of Lambeth, and the hopes and prospects which that gathering implies. One hundred and fifty Bishops from all quarters of the world, and from all the islands of the sea, each Bishop representing an organisation for the evangelising of some district at home or abroad, all bound together and feeling themselves to be one body, as standing on the same ground of reformation, as using and handing down substantially the same Liturgy, as preaching the Gospel of Christ in that dear and noble language which bids fair to be the language of the world. Permit me to express my thoughts concerning the Lambeth Conference in the words which the Bishops themselves adopted in their Encyclical Letter:—"We have realised," they say, "more fully than it was possible to realise before, the extent, the power, and the influence of the great Anglican communion. We have felt its capacities, its opportunities, its privileges. In our common deliberations we have tested its essential oneness amidst all varieties of condition and development. Wherever there was diversity of opinion among us there was also harmony of spirit and unity of aim; and we shall return to our several dioceses refreshed, strengthened and inspired by the memories which we shall carry away. But the sense of thanksgiving," the Bishops go on to say, "is closely linked with the obligation of duty. This fuller realisation of our privileges as members of the Anglican communion carries with it a heightened sense of our responsibilities which do not end with our own people, or with the Mission field alone, but extend to all the Churches of God. The opportunities of an exceptional position call us to an exceptional work. It is our earnest prayer that all—clergy and laity alike—may take God's manifest purpose to heart, and strive in their several stations to work it out in all its fulness." My Christian brethren, it is, as representing a Church, or body of Churches, whose Bishops met together in solemn conclave can speak *urbi et orbi* in such words as these, that the Church Congress meets in Manchester this week. Let neither ignorance nor false modesty prevent us from perceiving how much the word Church in this connection means. I said that it means the Church of England; but in reality the Church of England means herself with all the children whom God has given her, not to mention that if her reformed Catholic position be such as we hold it be, she is the trustee of blessing to many Churches and Christian congregations at home and abroad who yet are separated from her. Oh! let us try to rise to the grandeur and blessedness of our position; I think we are trying to do so; the last half-century has witnessed noble efforts in this direction. "If we turn back half a century," said the *Times* the other day, in speaking of your Manchester Congress, "and compare the state of things then and now, it would almost seem as if a new life had been

breathed into the dry bones, so great and so unlooked for has been the change!" Yes, it is true; the organs of public opinion recognise the life and power of the Church by observation from without; we recognise it from within. We know that God is with us; we know that we are determined (God helping us), that the work of Christ shall be done, and that this Church of England of ours—this reformed branch of Christ's Holy Catholic Church—shall rise to the greatness of her privileges, the greatness of her responsibilities, and so shall be a blessing to this whole nation and a light to lighten the dark places of the earth!

REHOBAM'S EVIL COUNSEL.—THE SEPARATION OF THE TEN TRIBES.

BY THE REV. BENJAMIN HUNTER, B.A., VICAR OF AUKBOROUGH, WHITTON, DONCASTER.

SERMON PREACHED AT WHITTON ON THE TENTH SUNDAY AFTER TRINITY, AUGUST 5TH, 1888.

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine house, David. So Israel departed unto their tents."—1 KINGS xii. 16.

AFTER the reigns of David and Solomon, the kingdom over which they ruled begins to take a downward course. It is true that there were periods when this downward course seemed to be arrested, when one or other of the two kingdoms into which the nation had been divided seemed to assert its force, and give hope of recovering its position; but ever since the division the divided parts had been becoming feebler and weaker.

An account of the causes of this division is given in the first lesson this morning. Truly the separation had been foretold in Solomon's lifetime and reign, and the seeds of it were even then apparent; but the circumstances which immediately led to it occurred after Solomon's death.

A new king had come to the throne of the united kingdom. Solomon in his old age had done dishonour to his nation and to his God. The necessity of pleasing his many wives and concubines had led him to impose heavy burdens on the people, and they looked forward to a new reign with lighter hearts and brighter hopes. It would be easy, they thought, for the new prince to free himself from the trammels which had entangled the old court, and so lessen the royal expenditure. They recalled from Egypt, to be their leader and spokesman in this matter, Jeroboam, a young man who had filled a post of trust under the late king, but who had felt obliged to fly his country, a report having reached his master's ears that Jeroboam was to supplant his son and heir in a portion of the Jewish dominions. Rehoboam had the choice of

two sets of counsellors : the older and wiser, who had been his father's advisers in his palmiest days ; and the younger, who were Rehoboam's companions, with whom he had been brought up. The former recommended Rehoboam to use moderation, to endeavour to meet the people's request, and speak good words to them. The young men recommended harsh measures, and an increase of taxation.

Rehoboam unwisely rejected the moderate counsels, and the result was a revolt under the leadership of Jeroboam, who, by his influence and the ability displayed in his former office under Solomon, attracted the heads of the people belonging to ten of the twelve tribes to himself ; the two royal tribes—those which had up to this time furnished the nation with kings—Judah and Benjamin, clung to Rehoboam. In the revolution which took place, Adoram, the lord high treasurer of that day, was stoned. A sanguinary civil war might have followed, but God by his prophet forbade Rehoboam to provoke a conflict. And thus was brought about what God had in Solomon's reign foretold as the punishment of his folly and wickedness—the nation was henceforward divided into two kingdoms. The ten tribes under Jeroboam soon reaped the evil fruits of separation from the rightful line of David by having imposed on them a form of religion that bordered on idolatry, and at least, by multiplying places of worship, shook their religious sense of the unity of God, which the ONE TEMPLE at Jerusalem had been intended and had contributed to form.

Thus was accomplished the first step of that course which ended in the downfall of both nations.

When we consider this narrative the first thing that strikes us is the consequence of one fatal step. Young Rehoboam had splendid opportunities. Not such occur many times in a lifetime. Upon entrance on a new office—on entering for the first time into new relations, as service or marriage—a crisis arises ; as our poet Shakespeare says : "There is a tide in the affairs of men, that taken at the flow leads on to fortune." Such an occasion was this for Rehoboam. He misused it. Age and experience were counted nothing of by him. He wished to have counsellors who would fall in with his own inclination. This is a frequent device with persons bent on having their own way. Their minds are settled ; the counsel is but to be a salve to their consciences the while they carry out their own will. The old men's counsel was not pleasant to Rehoboam, therefore he sought in another quarter, probably expecting the counsel he desired. Well, the issue was his crown and throne were shorn of ten-twelfths of their glory. His treasurer was murdered. He hardly escaped the horrors of a civil war. And yet to all human judgment these disastrous results would have been prevented, had he at the outset of his course followed moderate counsels. How many a young man has wrecked his career by similar folly. The love of following

the bent of one's own sweet will, instead of being guided by the prudence of our elders, has cost some of us dearly. And happy would it be for us, if we could retrace the step, as Rehoboam could not. The sober counsel of our ancient Church is a case in point. It would be well if men would be content to follow it, instead of more exciting but less safe methods. The daily service, the weekly communions, the round of festival and fast, may bear comparison with modern methods which may give forth more sound and flare, but cannot form more matured and chastened Christians than have flourished under the shelter of our ancient pile of England's Church. Instance Hooker, Jeremy Taylor, George Herbert, Keble. A second lesson here. Study to be quiet ; meddle not with them that are given to change. We may not forget that the separation came, in the case of the Israelitish nation, in the counsel of God ; yet it came not as a blessing, but as a retribution. Separation, division, whether in the case of a nation or a Church, or between class and class, is an evil. The apology made for separation, that the spirit of rivalry promotes enthusiasm and energy in the rivals is a groundless one. And, if it come not, the price is not worth the possession. The rivalry sprung of Jeroboam's revolt brought about a species of idolatry, a decadence in religion, and loosened the attachment of the people to faith in the unity of God.

Disturbance of existing institutions, whether in the case of a House of Lords, a national Church, or our Sunday of rest, must, to say the least, inevitably relax that spirit of veneration, which plays so important a part in the religious instincts of man. Revolution is not justified by God's ordering, but is rather a retribution following on disobedience to God, and ever brings in its train still worse evils. The ties of society are full too loose for us to cut them, and then hope to splice them afterwards. Seek the old paths. Agnosticism, materialism, alteration in the marriage laws, every new thing which tends to water down religion and religious instincts is not an ordinance of God by preference, but a retribution following the neglect of God and of His service. Meddle not with them that are given to change whether in politics or religion.

Finally, the over-ruling hand of God can steer His own unerring course through, and even by means of, the unruly wills and affections of sinful men. He can always so order events as to bring about the fulfilment of His counsels. In this case the retributive justice of the separation of the ten tribes proceeded from God, though the chain of events which led to it seemed to lie wholly in the circle of human designs and passions. It is so at this day. Thus can we, who are Christians in more than name, face, with steady, unwavering faith, the most serious of changes, the most violent of revolutions ; we know that, except by His permission, none of these things can harm us, and tha

He can guide the course of this world, so as eventually to promote the best and the truest interests of man.

Out of the decadence of the Jewish nation came its expulsion to Babylon; but in that expulsion there was accomplished its purification from idolatry. Still though God will over-rule all evil, yet are the actors in the evils answerable and accountable. So God treated Rehoboam, so he treated Jeroboam and Solomon. Each by his conduct hastened his own downfall. Therefore the overruling of evil for good is not meant to banish our sense of responsibility for our own acts, but to give us tranquillity and confidence in our own hearts, when we are experiencing the disastrous effects of others' folly. We know that all things work together for good to them that love God. The Elijahs, the Micaiahs, the Obadiahs of their day felt the presence and readiness of God even under the most untoward of circumstances; and the darkest days of those kingdoms produced from time to time princes like Jehoshaphat, Hezekiah, Josiah. The Lord knoweth them that are his. If we be Christ's, we shall walk safely with Him even through the fiery furnace of revolution and national disaster.

It is stated that the archdeaconry of St. David's, vacant by the resignation of the Ven. C. G. Esmonde, on his appointment to the principalship of St. David's College, Lampeter, has been accepted by the Rev. George Christopher Hilbers, rector of Haverfordwest, and Rural Dean of Roose, Pembrokeshire.

THE Archbishop of York is well known as a burial reformer, and his signing of the memorial of the Church of England Burial Reform Association to the Home Secretary, will most probably lead to its being supported by many other less prominent churchmen. At a conference held in York on Friday last, his Grace remarked that the originators of the Burial Reform Association deserved great credit for having attempted, and to a great extent succeeded, to form a new public opinion on the subject. People should be actuated by ideas of simplicity in the modes of burial. A great deal had been accomplished, but it was curious how a feeling arrested in one direction sometimes cropped up in another. In the matter of flowers, for instance, he thought it had been greatly overdone; and endeavour should be made to discourage unnecessary expense on that side.

GLoucester THEOLOGICAL COLLEGE REUNION.—The Triennial Festival of this College took place on Monday and Tuesday last, when the present and some forty of the past students assembled together, and joined in services and a conference on the better observance of the Lord's Day. Sermons were preached by Canon Ainger and the Rev. H. A. Lake, a former student; the Bishop administered the Holy Communion, and in the afternoon held a reception at the palace; papers were read by the Rev. T. Rivington and the Rev. W. H. Shawcross, and a discussion was held on the appointed topic. One of the former students has prepared a paper, which we hope to publish next week, containing an account of this interesting reunion.

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The Ecclesiastical Review.

SATURDAY, OCTOBER 20, 1888.

GLADSTONE'S HOME RULE POLICY.

THE Liberal Unionist party must prepare for a stirring political autumn. Mr. Gladstone has lost no time in betaking himself to public platforms, and Liberal Unionists have every reason for readily following his example. Whether we look to the legislative results of the concluded portion of the Parliamentary Session—to the decrease of boycotting and intimidation in Ireland; to the evident discouragement and anxiety of the National League; to the growing desire of the Irish tenants to purchase their holdings, as evidenced by the exhaustion of the £5,000,000 loanable for that purpose under Lord Ashbourne's Act—or whether we look to the nature of the attacks made by Mr. Gladstone and his supporters upon the Unionist policy and party, Liberal Unionists have every reason to court full public inquiry and examination of their case.

If at any moment Liberal Unionists have entertained doubts as to the amount of influence which they have even already exercised upon public opinion in regard to the Irish Question, each succeeding speech of Mr. Gladstone ought to reassure them and ought to encourage them to new efforts. To Mr. Gladstone the Liberal Unionists are "the centre and crown of this whole affair." He never delivers a speech without an angry and revengeful reference to them.

Without claiming all the influence which Mr. Gladstone ascribes to them, the Liberal Unionist party may fairly say that they have assisted materially in securing for the nation time and opportunity for a thorough and cautious consideration

of the most important political question which has ever been submitted to this country.

Not the least alarming symptom in Mr. Gladstone's sudden conversion to Parnellism in 1886 was his desperate anxiety to hurry Parliament into the acceptance of the principle of Home Rule, together with his inability or unwillingness to appreciate the practical complications and difficulties which beset the working of the new Constitution which he proposed. If the House of Commons had acceded to his appeal, it would have virtually established an Irish Parliament and Executive Government, without considering how and whether such a Parliament and Government could work in harmony with the Imperial Parliament and Government.

That the Liberal Unionists rendered good service to the country by opposing the Home Rule Bill of 1886 is now admitted, even by Mr. Gladstone's supporters. Every Gladstonian candidate now proclaims loudly that the next Home Rule Bill will be very different from the last; and recently several of the Gladstonian members, including some of the most advanced wing of the party, have declared that the Irish members must be retained at Westminster.

The task which is before the Liberal Unionists is the same task which has been incumbent upon them from the first: they must use every endeavour to concentrate the attention of the nation upon the real meaning and working of a Home Rule Parliament in Ireland. Since, for instance, Mr. Gladstone is now prepared to recede from his statement in 1886, that "there cannot be a domestic Legislature in Ireland dealing with Irish affairs, and Irish peers and Irish representatives sitting in Parliament at Westminster, to take part in English and Scotch affairs," it becomes the more important to consider what will be the effect of having the Irish members at Westminster when they have a Parliament of their own at Dublin. It is obvious that, with their present numbers, the Irish members would be able to bring great pressure to bear upon the Imperial Government, and even upon the Imperial House of Commons; and, judging from the past, it is certain that they would not scruple to use their power. If, on the other hand, the number of Irish representatives were largely reduced, or if they were excluded from the discussion of any but Imperial questions, all the present discontent with the Imperial Parliament would revive. Besides, how to draw a distinction between Irish and Imperial affairs, according to Mr. Gladstone, "passes the wit of man." The Liberal Unionists contend that no workable plan for an Irish Home Rule Parliament has been or can be produced. In support of their opinion, they are prepared to show that an Irish Parliament is incompatible with the supremacy of the Imperial Parliament, whether represented or unrepresented at Westminster.

The Liberal Unionists must appeal to facts, and must warn the nation against being led away by words. It must be pointed out how Mr. Gladstone has, in his recent speeches, followed the line which he has all along laid down for himself with regard to Home Rule. He is endeavouring to secure popular support for his Home Rule Policy, not by its own merits. He devotes his speeches to any subject rather than that of Home Rule—to attacks upon the present Government, the Prisons Board of Ireland, the Liberal Unionists, the law made by Parliament.

In his few references to Home Rule, his language only renders confusion worse confounded:—"Italy, France, Germany, Austria, have made either a full acquisition of popular institutions, or considerable steps on the road to them." "Austria has given a liberal measure of Home Rule to the Poles of Galicia." Does this mean that Italy, France, or Germany have given a Parliament to any portion of the Empire such as he proposes for Ireland? Has Austria given such Parliament to Galicia? If Mr. Gladstone did not mean something of this sort, his words were meaningless; and if he did mean anything of this sort, he was incorrect, in either case, his words could only have the effect of misleading those whom he addressed.

The Liberal Unionists maintain that if the country is called upon fundamentally to alter the Constitution, the statesman or party which proposes the change is bound to state the reasons for the change in clear and unambiguous language, and also the explain fully how the new Constitution is to work. They say that they do not understand Mr. Gladstone's language; no Gladstonian can retort that he does not understand Lord Hartington.—*Liberal Unionist*.

OUR CHRISTIAN YEAR.

TWENTY-FIRST SUNDAY AFTER TRINITY.

DOUBTLESS few of us are so far removed by age from childhood's time, that we forget entirely the days or hours we spent in disgrace. When, perhaps, through continued disobedience, we have even elected to pass the night without forgiveness, yet, clearer than the memory of the shame, the real misery of the disgrace, is that of the joy of pardon; the renewed feeling of self-respect with which that pardon was accompanied. Or again, when in riper years some fault has offended those dear to us and, unrepented of, has caused a feeling of estrangement; has brought clouds across our life's sunshine; how deep has been the gladness which has followed on confession, reparation and pardon, when once more all has been clear between us! Blessed indeed are even earthly pardons. But blessed, thrice blessed are they, who, remembering that they are the "sons and daughters of the Lord Almighty," the children of the Heavenly Father, have early made confession to His Loving Ear of the sins which separated them from Him.

Happy indeed those who, recalling the life on earth, the bitter sufferings on the Cross of our Great Elder Brother, have resolved in His strength that not through *them* shall He be "crucified afresh." These enjoy a Pardon, the fulness and rest of which surpass all that we could have imagined; a Pardon the result and outcome of which is Peace.

"Peace," perhaps say some who read this, "What have *I* to do with peace?" I, a hard-working man, with no leisure to call my own; I, who, with all my toil, can hardly secure bread." "And I," says perhaps some toil-worn woman, "I, with a cross-grained husband and so many children; peace is not for me; what have *I* to do with peace?" Much every way, brother or sister, Jesus died for ALL. Not only for the rich and wealthy, not principally even, for those who are at ease, did He suffer and die. No! Jesus came to the Lost Sheep; to the sick and needy; and if He came for all, all may have peace: for "He is our Peace" (Eph. ii. 14).

Yes! "He is our Peace," when we feel well-nigh overwhelmed with the burden of our sins. Let us look away to Him and remember He knows all. He is ever ready to answer the cry of the needy, who call upon Him.

"He is our Peace"—even in the turmoil of life; in the busy town; in the crowded factory; in the home life, where (so-called) little worries lift their heads; in the situation, where duties seem so numerous and so hard. He is ever ready to smooth the way, to make things easier, if we *would* but ask Him.

"He is our Peace"—when our hearts are torn with the grief of parting; when we consign our loved ones, whom we have watched and cared for with such a wealth of tenderness, into other hands; when we send our sons out into the world in fear and trembling for their soul's welfare—oh, friends and parents! remember "He is your Peace"—do but trust your dear ones prayerfully into His keeping, they shall be safe.

"He is our Peace." Yes! When the last call shall come; when our earthly doings and sayings shall be at an end; when only the last great foe remains to be conquered, we can remember that *He* has conquered even death:

Peace, perfect peace, death shadowing us and ours,
JESUS has vanquish'd death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus calls us to heaven's perfect peace.

TO WHAT EXTENT THE RESULTS OF HISTORICAL AND SCIENTIFIC CRITICISM, ESPECIALLY OF THE OLD TESTAMENT, SHOULD BE RECOGNISED IN SERMONS AND TEACHING.

BY THE REV. J. M. WILSON, M.A., HEAD-MASTER OF CLIFTON COLLEGE.

A PAPER READ AT THE MANCHESTER CHURCH CONGRESS, OCTOBER 2ND, 1888.

I WILL waste no time in dwelling on the difference between preaching and teaching, and between one congregation and class and another. I assume that we must teach "as people are able to bear it." Nor will I do more than briefly point out the inevitableness, the importance, and the difficulty of the subject proposed: difficult, chiefly, because it is so hard to see whither we shall be led if we follow what seems to be

truth and reason. I will pass on at once to what seem to me the main principles which must guide each man in his own use of these results of criticism, with only one word of personal preface. It is to explain that I have no right to speak as those who will follow me, as an authority in Biblical research. I have been asked to speak as one whose teaching, whether in pulpit or class-room, has immediately to be tested by contact with the critical spirit of our Universities, and who has tried so to teach that there shall be at no time a painful shock to the faith of his young hearers.

Some may think that the question may be expressed in simpler language. How far ought the clergy to tell the truth about the Bible?

Let us first lay down our principles in answering the question in this shape.

Firstly: *We must tell the truth.* Nothing could justify the clergy in maintaining a view of the Bible which they believe or suspect to be false. It would demoralise the clergy. It would lower their whole standard of truth. Their voices will not ring true when they preach what they do believe, if they also preach what they do not believe. The pulpit must not deceive the pew, even for what it thinks is the good of the pew. The suspicion of dishonesty destroys its influence with the pew, but what is far more important, the fact of dishonesty corrupts and degrades the pulpit itself. *We must tell the truth, and nothing but the truth.*

But, secondly, *we must tell the whole truth;* and here, it seems to me, lies the difficulty of the position, which the critics of us clergy are slow to appreciate. The question is as to the *results* of criticism. But there is an ambiguity lying in this word "results." I do not mean that there are no results of criticism so certain that no one of credit will dispute them. It is tolerably agreed that the Bible is not a scientific textbook. But I heard one eminent preacher not long ago maintain in public that all the main results of science are anticipated, in a sort of cryptogram, in the Bible; and he himself, among several striking illustrations, found what he described as "Harvey's immortal discovery of the circulation of the blood" in St. Paul's Epistles.

Nor do I mean that Old Testament critics do not agree among themselves even in important points. This is true and inevitable in the present condition of knowledge. But it must nevertheless be admitted by candid men, if they are students at all, that there are some positive results of the highest importance; and it may be well to state some of them here explicitly. For example, it must be regarded as a result of criticism that the historical books of the Old Testament are highly composite in their nature: that, while they contain fragments of ancient documents, they have been edited and re-edited at later dates; and that some important sections are thus popularly referred to periods to which they do not belong. Portions, moreover, of the narrative, quite irrespectively of all questions about the miraculous element, have come to be regarded as legendary and unhistorical; and the text is found to be by no means perfect. It is a positive result of literary criticism and of modern science to make it clear that no science is taught or implied, and that the scientific standpoint of the writers was simply that of the period in which they wrote. It is a still more important result that the morality inculcated, indeed, revelation itself must be regarded as progressive and historical, stages of gradual enlightenment succeeding one another.

We sometimes forget that the Old Testament includes all that survives of Hebrew literature of all kinds, and there is nothing which *a priori* exempts this literature from the application of the ordinary principles and methods of literary, textual, and historical criticism. The methods which detected the composite origin of the Iliad are applicable to the Pentateuch; those which dissolved Livy's history of the kings of Rome are applicable to the early history of the Jews; and the principles of textual criticism, which are giving us better texts of Sophocles and of the New Testament, have revealed the defects of the Hebrew text, and may one day, so the Old Testament Revisers lead us to hope, actually reconstruct it. These are solid results, whatever their importance may be. When I speak of the ambiguity lying in the word "results," I by no means intend to urge the lazy commonplace that "critics are not agreed among themselves, and that when they are so it will be time enough to listen to them."

The ambiguity lies here. These results are to a considerable extent not adapted for use in preaching and teaching until we have absorbed them, and fitted them in along with other facts in our general scheme of the nature of revelation and of the Bible. As they stand, the results of criticism are more or less in the position of scientific theorems, the applications and connections of which have not yet been discovered; unfit for religious teaching, and having no reference to it, but to be kept in mind, and *not contradicted*, even by implication. We do not preach physical science, but some knowledge of physical science would be occasionally useful to prevent absurdities, and in the same way a knowledge of the results of criticism imposes a limit on our expressions which must not be transgressed.

But, again, this negative use of the results of criticism is not all. The results of criticism are gradually forming a mass of orderly knowledge, a science, in fact, lying ready to be used when we preachers can see how it all bears on the other undeniable qualities of the Bible, and use it for edification and religion. But the process of so absorbing and digesting these results into a really higher criticism of the Bible is a slow one, and has scarcely begun. The criticism of a great poet or philosopher would be a poor thing if it went no further than such points as I have referred to. What is his insight into the eternal problems of the soul? How does he assist us in understanding human life and destiny, and in knowing God? Is he a true seer? And if we ask this of our higher critics, of Sophocles, or Plato, or Wordsworth, we shall not think that the results of the so-called higher criticism of the Old Testament, however useful as materials, are final and complete results.

To put it otherwise, there is a division of labour. The critics, like other men of science, have arrived, and are arriving, at certain results; these are immediately useful in preventing serious misuse of the Bible in the pulpit, such as sometimes shocks the pew, and may be useful in enriching and expanding our whole conception of the Bible, when we have sufficiently mastered them and traced them to *their* results. The results as they stand are *intermediate*, not final, in Biblical criticism.

These seem to be the principles on which to answer the immediate and practical question. Tell nothing but the truth about the Bible, and take pains to inform yourself about the truths of criticism, but do not hastily impart such intermediate results as I have

spoken of either to people totally unprepared for them, or to any one until you have well assimilated them, until they fill the Bible with new life and power and meaning, until in fact the limitation "how far" becomes quite unnecessary, because you are then able to tell the whole truth.

Now if the question proposed were really identical with the one I substituted for it, this would be all that it would be necessary to say. But something more is implied and involved in the question. What is to be the nature of the final authority in religious teaching? Does criticism destroy or weaken the authority of the Bible and its inspiration? These, and such as these, are the underlying questions which give this subject its great importance, and justify the position assigned to it at this Congress. It is only the second of these questions we are here concerned with.

The religion of a people must rest on some authority. In theory Protestantism takes not authority but reason for her watchword; but in fact it has substituted one authority for another. A few favoured individuals may live by an individual religion of reason. But the myriads of our towns, and the hundreds of our villages, cannot so live. Men soon weary of the effort involved in a religion without authority. And what authorities are there in our religion? Speaking generally, I suppose we should reply the Church and the Bible. And hence if the result of criticism is to weaken or undermine the authority of the Bible, we may naturally infer that it will either weaken the total sanction of religion, or exalt the authority of the Church, or both; in other words, that it must lead to Scepticism or Catholicism. I do not agree to this conclusion, as we shall see.

But let us first examine whether criticism weakens the authority of the Bible and its inspiration.

We must grant that it alters the nature of that authority. It has become impossible for one who has entered into the spirit of criticism to regard the Bible as verbally inspired, or inspired in such a way as to leave no room for a human element; its statements are not, as far as we can prove, protected from historic or scientific, from critical or speculative error: it betrays both human fallibility and human bias; its morality is that of the noblest spirits of its time. Its commands are relative, its revelation is progressive. We almost unconsciously, but quite inevitably, sit in judgment on it, and form our own conclusions as to what is legend and what is history in its narratives, and what is temporary and what is eternal in its moral teachings. It is no longer a mere quarry for texts to establish a quasi-scientific dogmatic system; we *cannot* use it as the authors of the Confessions and Articles and *loci communes* of the Reformation period used it. We demand what few of the Reformers dreamt of demanding, a ground and reason for the authority of these texts. In fact, we interpret the Bible historically. Its authority, and our view of its inspiration, are not the same as they were.

And yet I do not believe that when we have mastered the results of critical science we shall find that they weaken either the power of the Bible, or the total authority of religion. Why should the disintegration of some books affect their intrinsic value? Why is the inspiration of the Evangelical Prophet the less if we do not identify him with Isaiah? Are there no treasures in earthen vessels?

Something, and indeed much to our own generation, depends on the promptitude and completeness with which we welcome and occupy these new regions of

human learning. When the Antipodes were first spoken of they were denounced by the Popes, and it was declared to be a shame in a Christian man even to mention them. Now we colonise them, and they even contribute to our national defence. Let us do the same, somewhat less tardily, with these new regions of learnings. Every one knows Agassiz's saying that every new scientific truth passes through three stages in its reception. First, people say it is false; then, that it is contrary to religion; and lastly, that everybody knew it before. Let us skip the second stage at all events. No scientific result can be contrary to religion. The mere apprehension that this could be so is itself a deep infidelity. Let the clergy make this science their own, and find in it a new power for the Bible, and a new authority, and a new inspiration, which shall more than replace the old.

The nature of this increased power which the Bible will gain from the results of Biblical criticism appears to me to be as follows:—

First, in the simplicity and veracity of the historical interpretation. Instead of the Old Testament being a sort of museum of oracles, embarrassing in its details here, and omissions there, and unaccountable in its form as a divine revelation, we are able to interpret it as it is, the fragments of the history and literature of the most interesting of nations. We may admit most frankly the human origin of this literature, and feeling more strongly than ever its divine inspiration, yet see in it the record of men's search after God, and cry to Him; and we may feel more than ever that this record is also God's voice to us, for by it He has educated our fathers and ourselves. We can study nothing now apart from its origins, and here are preserved to us the origins of our religious thought; and the more we realise that all human history and discovery and thought are themselves a revelation of God, the higher value shall we put on the history of the religious development of this nation of Israel which has so profoundly affected the world, and has indicated its supremacy over all other religious developments. Such a view of the Old Testament may make our preaching far more prophet-like, and make us dwell more on God's teaching in history that righteousness and holiness alone exalt a nation, and make its citizens worthy. Further it is obvious that the vulgar and coarse ridicule and misrepresentations of the Bible by a low class of Secularists arise mainly from ignorance, and appeal only to ignorance. How much harm these publications do it is difficult to estimate. But they can be rendered harmless, if not extinguished, by spreading a fuller knowledge of the nature of the Bible, and by showing in what sense it is the Word of God.

But, secondly, the results of criticism compel us to look for the real inspiration of the Bible which survives, and indeed is only fully felt, when one has got rid of false theories of inspiration. I do not now speak of the New Testament, but whence comes the charm of the stories of the patriarchs? What is the magic of the Psalms and the prophets which makes them appeal to us as no other book appeals? They possess the mystery of spiritual insight and sympathy. They are the works of spiritual giants who have lived closer to God than the men of other nations were able to do. They inspire with piety and trust in God. They lead to holiness. They form the channels for our own devotion. They give a glimpse into the eternal world of the *τὰ ὅρα*, which perchance a few

philosophers may win otherwise, but which all the world needs, and which all the world can find in these pages. They are a revelation of God; a source of purity and nobility of life. Science and criticism will not explain the Bible any more than chemistry and mechanics will explain a man. "The explanation of that which is explicable does but bring out into greater clearness the inexplicableness of that which lies beyond." Just now we are in the age of science and criticism. They form the dominant idea. But they do but form part of the *προπαιδεία* of the world, and not its higher education. They do not define the future progress of the world. They do not replace or exclude the study of ethics and philosophy and religion. We must not let them frighten us out of our lawful territory. The majesty of the Bible stands unimpaired, and criticism may make it all the more conspicuous and unique.

But thirdly, when every part of the Bible was equally authoritative, it was impossible to assign due importance to the life and words of Christ. The result of criticism is to introduce a perspective; and I think we may distinctly notice already among those who most fully accept the results of criticism, the increasing prominence given to the words and teaching and ideal of Christ. Surely this is a result intensely to be desired, and if criticism brings to view, as surely it does bring to view, the historic personality of Jesus Christ, and give us a more true and vivid presentation of His character, His teaching, His life, His revelation of the Father; make Him stand out, more than ever, before and above all His biographers and exponents, above His Church, and above His word, then I say we may welcome the results of criticism.

(To be continued.)

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 156.)

CHAPTER X.—(continued)

THE "General Convention of the Church of Ireland" met February 15, 1870, to consider the draft of a constitution for the Church, drawn up by a committee appointed for the purpose. The chief struggle turned on the recognition of the Bishops as a separate House, with powers of voting equal to those of the Orders of the Clergy and Laity. The struggle was sharp, but the Bishops stood firm and carried the day. Here are the regulations as they were finally adopted:—

GENERAL SYNOD.

1. The General Synod of the Church of Ireland shall consist of three distinct Orders, viz., the Bishops, the Clergy, and the Laity.
2. The General Synod shall consist of two Houses, namely, the House of Bishops and the House of Representatives; but both Houses shall sit together in full Synod for deliberation and transaction of business, except in such cases as shall be hereinafter provided.
3. The House of Bishops shall consist of all the

Archbishops and Bishops of the Church of Ireland for the time being.

4. The House of Representatives shall consist of 208 Representatives of the Clergy, and 416 Representatives of the Laity, to be elected as hereinafter provided.

17. The presence of at least three Bishops, forty Clerical, and eighty Lay Representatives, shall be necessary to constitute a Meeting in full Synod. The presence of at least five Bishops shall be necessary to constitute a House of Bishops; and the presence of at least forty Clerical and eighty Lay Representatives shall be necessary to constitute a House of Representatives.

19. When both Houses meet in full Synod, the Meeting shall be presided over by the Primate, or in his absence by the Archbishop of Dublin, or in his absence by the Bishop next in order of precedence.

21. If at any time the Bishops express their wish to consider separately any matter in debate, the further discussion of that matter shall be postponed until the Bishops shall have had the opportunity of so doing.

22. The Bishops shall vote separately from the Representatives, and no question shall be deemed to have been carried unless there be in its favour a majority of the Bishops present, if they desire to vote, and a majority of the Clerical and Lay Representatives present voting conjointly or by Orders; provided always, that if a question affirmed by a majority of the Clerical and Lay Representatives, voting conjointly or by Orders, but rejected by a majority of the Bishops, shall be re-affirmed at the next ordinary Session of the General Synod, by not less than two-thirds of the Clerical and Lay Representatives, voting conjointly or by Orders, it shall be deemed to be carried, unless it be negatived by not less than two-thirds of the then entire existing order of Bishops, the said two-thirds being present and voting, and giving their reasons in writing.

23. The Bishops shall not vote until after the declaration of the votes of the Clerical and Lay Representatives. If they desire to vote, the Bishops may withdraw from the General Synod for that purpose, and may reserve the declaration of their vote until the next day of meeting.

Through all those debates Trench was loyally supported by a band of clergy who opposed the popular party, conscious that in doing so they closed the door against their future preferment. Into the Revision debates, with their heart-burnings and recriminations on both sides, and their outcome of practical good in many directions, we need not enter. How much of the good is due to Richard Chevenix Trench, and how much evil might have resulted but for him, eternity alone can reveal. The Archbishop lived to see the fury of the storm pass over—to know, perhaps not fully, yet to know in part, that through the length and breadth of the land his name was honoured and his character esteemed. At length his health failed, and on November 28, 1884, he formally resigned his office. The end came all too soon. Richard Chevenix Trench died March 28th, 1886, and all that was mortal of him sleeps in Westminster Abbey.* “I have cared for a good Greek play as much as for most things,” he said, during his last illness, “but it does not do to die upon.” Of this man it may well be said, “To die is gain.”

(To be continued.)

* Richard Chevenix Trench, Archbishop: Letters and Memorials. London: Kegan Paul, 2 vols. 1888.

Reviews and Notices.

“THE BRITISH AND FOREIGN EVANGELICAL REVIEW.” October, 1888. London: Nisbet & Co.

THIS number is decidedly much better than many of its predecessors; the articles are on more interesting subjects, and are more varied; they are also less controversial. Dr. Findlay analyses fearlessly St. Paul’s argument in Romans ix.-xi. We give his conclusion:—

The argument of this ninth chapter then, in no way tampers with human free-will; it vindicates Divine free-will. It does not touch the question of the origin of evil; but it asserts God’s unbounded right to deal judicially with evil men. It says nothing respecting the genesis of character; but it refers to God’s uncontrolled decision the adjustment of destiny to character. There is the Potter at the wheel, with the human clay before Him, as it is, sound or flawed, finer or coarser. He moulds it as He sees it may in each piece of it best be moulded, to His own wise and holy ends; and makes His vessels unto honour or shame, anger or mercy, according to His own absolute discretion. And “who shall stay His hand, or say unto Him, What doest Thou?”

We like Mr. Rigg’s paper on History. We are quite at one with his opening sentence, “All history is sacred history.” Even if a distinction may be drawn between things secular and things sacred, at any rate it is totally out of place in history. To think God guided the Jews but not the Greeks or the Romans; to think that He cares for ecclesiastical organisations but not for “the powers that be,” is as absurd as it is faithless. But we hope things are not quite so bad as this:—

For nearly two thousand years the men who have controlled the pens of the world have been timid: they have been afraid to say what the old prophets of Israel used to say. They believe in God, assuredly they do; but a faint suspicion of a Zoroastrian flavour is perceptible. Civilisation is deeply religious, it worships, it hurries along to lay its splendid tributes on the altars of Ormuzd, but it does yet shudder at the thought of giving offence to Ahriman.

We believe there are bold men amongst us who dare speak out—but we wish there were more.

Mr. Deane’s paper on “The Ascension of Isaiah,” is the ablest in the number. The theological student should make a note of it for reference. Dr. Whitelaw continues his story of Joseph—the article, however, is a little thin. Other articles are on the Theology of St. John, Charles Darwin, Determinism, Mr. Oliphant’s last book—is the book worth an article? Altogether a very much better number of the Review.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

DISESTABLISHMENT IN IRELAND.

SIR,—The Rev. T. B. Naylor, in the PULPIT of 29th September, says that on the disestablishment of the Church of Ireland, “the glebe houses had been built by former incumbents, for the most part out of their own incomes; they were confiscated, and cost the Church £499,589 16s. 10d. to repurchase them from the Commissioners of Church temporalities.”

Mr. Naylor confounds the glebe *houses* with the glebe *lands*. I do not know where he got the exact figures quoted above, but this year’s report of the Representative Body of the Church of Ireland gives,

on page 43, the purchase money of the *glebes* as £544,271 5s. Under the Irish Church Act, no glebe was sold by the Commissioners of Church Temporalities without being offered to the Church Representative Body "at a price to be fixed by agreement, or, if necessary, by arbitration." The glebe lands, outside the houses with their gardens, were repurchased at about their actual value at the time. But the houses were repurchased far below their value, or rather had not to be purchased at all, but were thrown into the bargain. Where there was no building charge, the house, with its garden and "curtilage" was purchased for the value of its site;—where there was a building charge, the house, with garden and curtilage, were repurchased for the building charge, or for ten times the Government valuation of the site, whichever was least. As the building charge was paid to the clergyman or his representatives, the Commissioners got nothing whatever out of the glebe houses. Dilapidation money was deducted as under the old law, but the Commissioners did not exact it rigorously. Under the terms of the Disestablishment Act, this money would have gone into the "Church surplus" in the hands of the Commissioners, but by an amending Act it was handed to the Church Representative Body, to be used in putting the glebe houses in order. It is desirable that these facts should be generally known.

JOSEPH JOHN MURPHY.

Belfast, 12th October, 1888.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

ON Sunday week, Canon Buckle preached his farewell sermon at Weston-super-Mare, the rectory of which he leaves, after an incumbency of twelve and a-half years, to take up his residence at Wells, where he has lately been appointed Canon. The following afternoon presentations were made to the rector and Mrs. Buckle in the National Schools by the teachers and scholars of St. John's Sunday and Day Schools. A pair of bracelets and an illuminated address were presented to Mrs. Buckle, and a cabinet table and chair, and a drawing-room thermometer to her husband.

PREFERMENTS AND APPOINTMENTS.

Ball, Rev. E., Curate of East Farleigh; Vicar of St. Mary Cray, Kent.
Barker, Rev. Philip Chapman, M.A., Vicar of Ruishton, Somersetshire.
Bourne, Rev. Stephen Eugene, B.A., Vicar of Dunston, Lincoln.
Candler, Rev. E. E. T., Curate; Vicar of St. Peter's, Stockport.
Carey, Rev. Arthur Evelyn, Rector of St. Sampson's, Guernsey.
Chancellor, Rev. R. B. M., Vicar of Otley; Surrogate for the Diocese of Ripon.
Churton, Rev. Matthew, Rector of Smeeton, Westerby, Leicestershire; Rector of Aston-sub-Edge, Broadway, Worcestershire.

Cleworth, Rev. Thomas Ebenezer, M.A., Rector of Middleton, Manchester.
Collins, Rev. Richard, Vicar of Kirkburton; Surrogate for the Diocese of Wakefield.
Dale, Rev. Thurstan George, B.A., Vicar of Alton, Stoke-on-Trent.
Davidson, Rev. James, Rector of Battleden-with-Pottesgrove, Woburn.
Dunbar, Rev. J., Vicar of St. Mark's, Leeds Road, Huddersfield; Vicar of Rashcliffe, Huddersfield.
Edwards, Rev. Frederick Stephen, Vicar of Bicton, Shrewsbury.
Gibb, Rev. William C., Minister of St. Philip's, Buckingham Palace Road.
Henn, Rev. John, Rector of St. John's, Deansgate; Rector of St. Thomas's, Heaton Chapel.
Hilbers, Rev. George Christopher, Rector of Haverfordwest and Rural Dean of Roose, Pembrokeshire.
Hughes-Games, Rev. J. H. W., Curate of Plymouth; Vicar of St. Matthias's, Birmingham.
Littlewood, Rev. Benjamin Campbell, M.A., Vicar of Warfield, Berks.
Neep, Rev. Edward Francis, Perpetual Curate of St. Mary's, Bootle, Lancashire; Rector of Lutterworth, Leicestershire.
Penzer, Rev. Seymour, Rector of Mawdesley, Lancashire.
Pigou, Rev. Francis, D.D., Vicar of Halifax; Dean of Chichester.
Reeder, Rev. Charles, Vicar of Broomfield, Somersetshire.
Robinson, Rev. C. J., Vicar of St. Matthias's, Liverpool; Rector of Halewood, Lancashire.
Rogers, Rev. Charles, Fursdon; Vicar of Mithian, Cornwall.
Smyly, Rev. William, M.A., Vicar of St. John-the-Evangelist, Pease, Surrey.
Stewart, Rev. Alexander Lamont, B.A., Rector of Aisholt, Bridgwater.
Tanner, Rev. William Afric, Rector of Fawley, Bucks.
Tarlton, Rev. Thomas Henry, Rector of Lutterworth, Leicestershire; Perpetual Curate of St. Mary's, Bootle, Lancashire.
Wales, Rev. E. G. Chaplain of the Blackburn Union Workhouse, and Licensed Preacher in the Diocese of Manchester.
Warburton, Rev. William, Vicar of St. Peter's, Aintree; Vicar of Altcar, Liverpool.
Watson, Rev. Edwin Walton, M.A., Vicar of Mumby Chapel, Lincolnshire.
Webb, Rev. Arthur Henry, M.A., Vicar of St. Paul's, Coppenhall; Honorary Canon of Chester Cathedral.
Welch, Rev. Andrew, lately Vicar of St. Mary Cray; Rector of Woodchurch, near Ashford.
Williams, Rev. Watkin H., M.A., Vicar of Bodelwyddan; Commissary to the Bishop of Saskatchewan and Calgary.

CLERICAL OBITUARY.

Campion, Rev. C. H., Rector of Westmeston, Hon. Canon of Chichester and Proctor for Convocation, at Westmeston, Sussex, on the 8th inst., aged 74.
Colyer, Rev. John Edmedes, Rector of Astbury, on the 6th inst., aged 56.
Crampton, Very Rev. John Fiennes Twisleton, Provost of Kilmacduagh, and forty-four years Rector of Aughrim, at Aughrim Rectory, County Galway, on the 14th inst.
Gladstone, Rev. D. T., M.A., after a very brief illness, at Ryc Vicarage, on the 9th inst., aged 65.
Grant, Rev. George Bradshaw, LL.D., Rector of Kirklington, Carlisle, at the Rectory, on the 7th inst.
Hall, Rev. Robert Edward, Rector of the parish, at Congerstone, on the 10th inst., aged 80.
Hulme, Rev. George, of Shinfield, near Reading, on the 8th inst., aged 74.
Mason, Rev. Samuel Haughton, at Weston-super-Mare, on the 12th inst., aged 29.
Metcalfe, Rev. George, for twenty-six years Rector of the parish, at Christchurch Rectory, Upwell, Cambridgeshire, on the 10th inst., aged 55.
Moffat, Rev. Charles, at the College House, Lincoln, on the 5th inst., aged 87.
Watson, Rev. James Harrison, M.A., Vicar of Saxthorpe, formerly Principal of the Asylum for the Deaf and Dumb, Old Kent Road, London, at 50, Hogarth Road, South Kensington, on the 13th inst.



The Church of England Pulpit.

THE LESSON OF A SCANTY HARVEST.

BY THE REV JOSEPH MASKELL, MASTER OF
EMANUEL HOSPITAL, AND ASSISTANT CURATE
OF ST. JAMES-THE-LESS, WESTMINSTER.

SERMON PREACHED AT EMANUEL HOSPITAL ON
OCTOBER 14TH, 1888.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—HABAKKUK iii. 17, 18.

IT is the custom in most parishes at this season of the year to hold special services of thanksgiving for God's blessing in the annual harvest of corn upon which we depend for our supply of food.

I could wish that a fixed day and an appropriate service of prayer and thanksgiving were set apart by the proper authority for the simultaneous observance of this festival in all our churches. At present the day and the manner of its observance differ in different parishes, and considerable encouragement is afforded to those who go about from church to church, not so much to worship, as to criticise decorations and compare one harvest celebration with another.

Harvest festivals are popular, yet perhaps there are some even here upon whose ears the mention of a harvest festival in a year of scarcity, like the present, falls with a strange jarring tone. Not long since, when taking duty for a friend in a country parish, I met a farmer who thought that in the present condition of agricultural distress harvest festivals were a mistake. He asserted that farming was attended with too much of anxiety and positive loss to engender a thankful spirit. Possibly if we could put ourselves in his place, with rent and taxes to pay for land which did not yield sufficient for expenses out of pocket, we might feel sympathy for him, and make some allowance for his view of the subject.

But there is another view of the subject. All events and circumstances are under the control of Him who is the "Lord of the Harvest," and He "doeth all things well." There is a purpose, no doubt, in the present distress. Untoward events, seasons of calamity, conditions of trial, exist by His permission, and to the well-instructed Christian they afford no excuse for distrusting the goodness and faithfulness of God, or of delaying to

praise Him. The motto of the Christian is—"In everything give thanks." Therefore we are not to be the less earnest in cultivating a grateful spirit in seasons of adversity than in seasons of prosperity. We have to think of the many blessings already received. We have also to remember that adversity itself may be an agent of blessing. God has a gracious purpose in permitting it; what that purpose is we may not always see; but we remember the words of our Master—"What I do thou knowest not now, but thou shalt know hereafter."

Such would seem to have been the conviction of the prophet in the text. He writes in view of the invasion of Judah by the Chaldeans. He sees everywhere the land laid waste, the corn-fields trodden down, the homesteads plundered, the vineyards and orchards destroyed, the flocks scattered, famine and misery on all sides. Yet he dares not despair. He has not lost faith in God: "Yet will I rejoice in the Lord; I will joy in the God of my salvation."

This steadfastness of the prophet's faith is built upon a knowledge of God's true character and upon a remembrance of His mercies in the past. The God of Israel would not forsake His people. He who had wrought so many miracles in days gone by would deliver them still. Not for nothing had been all "His wonders of old time." The calamities that befell the nation had a purpose; that purpose accomplished, the terrors would pass away and the glory of the Divine mercy would be seen shining through the dark clouds of judgment.

Now, there is much to remind us that we, who are invited to thank God in a special manner at this season of the year for harvest gifts and blessings, ought to do so with serious and chastened feelings; to rejoice, indeed, but with reverence and godly fear. Years of scarcity, perhaps, even more than years of plenty, are calculated to remind us how completely dependent we are for the supply of daily bread upon a higher power than merely human skill and labour.

There is no other pursuit crowned by a harvest which is dependent upon so many contingent circumstances as the cultivation of the land. The conditions of success in this industry seem less under the influence of human forethought and skill than any other. There is a sense in which God is, in a special manner, the "Lord of the harvest." The Bible brings this out emphatically in such passages as: "The earth is the Lord's, and the fulness thereof;" "He giveth food to all flesh;" "He reserveth unto us the appointed weeks of harvest." Are we not bidden to ask Him directly for "our daily bread"? It is indeed true, alike in the natural as in the spiritual world, that "Paul may plant and Apollos water, but God giveth the increase." In our uncertain climate it is difficult to grow wheat to an extent and at a cost which shall repay the value of the land and the

expenditure of labour; we are therefore dependent in great measure for our food supplies upon foreign countries. Indeed, if all the land in Great Britain and Ireland were cultivated, we could not produce sufficient for our large population. If we were dependent only upon what we could grow at home, there would be great scarcity, and a few weeks of bad summer weather would result in famine. Moreover, the supply from abroad, at present abundant, is dependent on many unforeseen or unconsidered contingencies. Ships laden with corn are always at the mercy of storms at sea, while, if this country were at war, our ports might be blockaded, and our food supplies run terribly short. Let us think of Paris, isolated and famine-stricken, during the siege of 1870, and try to realise what London, with a far larger population, would be under similar circumstances! These considerations ought forcibly to remind us how dependent we are upon the provident mercy of God.

But He is the "Lord of the harvest" in another sense. It is remarkable that, unlike most plants, the cereals—wheat, oats, barley, rye, and the like—are not to be found in a wild and uncultivated condition in any part of the world. Their pedigree, so to speak, cannot be traced. If they become wild they rapidly die out. They are hardy enough; widely distributed and, under cultivation, grow readily wherever men can live. Yet they are nowhere of spontaneous growth. Does not this point to something like a special exercise of creative power on God's part, in His care for the noblest of His creatures, man? "Nature," as it is called, could scarcely have produced these most important constituents of our food. Are they not in an eminent degree the gifts of God's own hand?

It seems to me, my brethren, that these considerations, should remind us that we are dependent for all things not upon the blind forces and operations of nature; nor upon our own skill and wisdom, but upon God, who "doeth according to His will in the armies of heaven and amongst the inhabitants of the earth." We must place no confidence in our own unaided strength, but remember upon what a frail tenure we hold all our privileges and all our blessings. God deals, no doubt, with nations as with individuals; takes away blessings which are neglected or misused; is jealous of His own honour and authority; involves wrong-doing in the sure consequences, sooner or later, of disappointment and suffering. Let us receive all our blessings with gratitude, humility and reverence; let us remember that He who bestows has the right to withhold when His wisdom sees fit to do so. He is a just God and a good Father; therefore judgment and mercy are mingled in all His dealings with us. Let us realise, both nationally and personally, that there can be no security, no true enjoyment of any blessings apart from Him. The prosperity of nations does not depend only upon

the fruitfulness of the soil, the extension of commerce, the size of fleets, and the bravery of armies; nor even upon the political prudence of statesmen and rulers; but upon the number of those in every nation who love righteousness and put it into practice in their daily lives. The "righteousness" which "exalteth the nation" is the righteousness which establishes the kingdom of heaven in the hearts of individual men; making them examples of quiet goodness in that sphere of life in which they live; teaching them to look, not only "upon their own things, but every man also on the things of others;" making them honest in business, affectionate and dutiful at home, useful to others, desirous not only of knowing, but of living the truth, denying ungodliness and worldly lusts and living soberly, righteously and godly in this present world.

We none of us, my brethren, can sufficiently estimate how much of what is called "material prosperity" in any nation depends upon its moral tone, and the general character of the people. This, it seems to me, is one of the lessons which God is setting us to learn by permitting the scarcity, the distress and the altered conditions of agriculture and trade within recent years. There is much in the condition of our nation, and particularly in the great diminution of employment and profitable business—in agriculture especially—to cause us anxiety, and to awaken serious reflections. Whatever the secondary causes at work, it is the "Lord of the Harvest" by whom ultimately this prosperity has been withheld. It is He who has given us scarcity for plenty, and mingled sorrow with our joy. We may still thank Him, both as individuals and on behalf of our nation, seeking to trace the hand of a Father in what He withholds, as well as in what He bestows. The well-instructed Christian knows from personal experience that God has a lesson to teach us in permitting sorrow as well as in sending joy. Trial, pain, poverty, ill-success; the disappointments and scanty harvests of life, are not welcome any more than medicine in sickness, but they may be necessary to purify our affections, correct soul-sickness, and strengthen our characters. Evil in themselves, they may become, like many hurtful things, poisonous drugs for instance, valuable medicines in skilful hands. Trial has its uses; "Tribulation worketh patience, and patience, experience." Suffering makes men serious, modest and pitiful to others; corrects much that is unlovely in character. Misfortune is often a stimulus to exertion, and lays the foundation of personal greatness; like sharp, keen air for those who can bear it, it braces the nerves. "The loss of my inheritance, through the failure of a trustee," said one who rose to eminent usefulness as well as wealth, "was no real loss to me, although I felt it so at the time; I might now be an idle and self-indulgent man. I was driven to exert myself, and to find out just what I was fit for; my own health

and character, and, I trust also, a few other people have benefited by it." Let us never suppose that when God sends trial and suffering, it is out of a revengeful spirit. All God's punishments are remedial. They are fatherly correctives of what is evil and wrong, and as such we may ever thank Him for them.

If therefore our harvest festivals are to be anything better than mere decoration of churches, singing of anthems, and listening to strange preachers amidst circumstances of novelty and excitement, they ought to make us more thoughtful, more anxious to bring forth better fruit in Christian living. "Fruits meet for repentance," if God's judgments should remind us of past unfaithfulness and ingratitude; fruits of fuller trust in Him, and a more entire submission to His will; fruits of personal improvement in faith and holiness, and a more complete dedication of ourselves to His service.

If this is not the fruit of our harvest festival, it has been celebrated in vain. Said a devout but plain spoken Churchman to me the other day: "I do not quite see the reason for a harvest festival; we thank God daily for our daily bread and all His other mercies; we ought not to need that our gratitude should be stimulated by additional services, and by the preaching of a stranger who cannot tell us any more than our regular minister, whom we know and esteem." But there is a Scriptural precedent for the harvest thanksgiving in the Feast of Tabernacles. Special services and special preachers are a condescension to our human infirmities. We are so sluggish in divine things that we require to be often reminded of the commonest truths and duties of our religion, and to have the same teaching set before us in every variety of form that we may not "let it slip." The real danger in harvest festivals is to regard them as an end, and not as the means to a nobler end; their purpose is to deepen our gratitude to God, and to encourage us to abound more and more in those "fruits of righteousness which are by Jesus Christ to the praise and glory of God."

"More and more"—we are apt to be satisfied with a very limited growth in grace and goodness, while there is so much to correct both in our individual lives and in the community of which we are members. We are not living so closely in fellowship with God as we might live, nor are we doing all that lies in our power to benefit others and lessen the crying evils of our time. How many are the social evils that abound in the national life of our country. We cannot one by one, perhaps, do very much; but there is scarcely one amongst us who may not do something in the sphere in which God has placed him to reclaim the fallen, to teach the ignorant, to comfort the sorrowful, and to increase that harvest of good which we ought to reap from the many religious

and benevolent institutions and agencies at work amongst us, and of which the harvest seem so scanty, while it might be so great if we were heartily labouring as fellow-workers with God.

But whatever we are and whatever we do, let us never lose faith in the wisdom and love of God our Father. The purpose of failure—whether it be in diminished harvests, waning national prosperity, personal losses, the slowness of our growth in grace, and the increasing sorrows of life—is not to engender despair but a more complete reliance upon God's mercy and grace. It is a call, indeed, to renewed exertion; to a more searching self-examination and a more resolute perseverance. The lesson of a scanty harvest would be badly learned if it made us only distrustful of the future prosperity and fertility of our country. It should rather be regarded as an invitation to consider whether we are doing the best thing by the land that we might do; whether we are economising all our resources; whether we may not be wasting our strength over that which is unprofitable; whether failure may not be due to our own ignorance and unwillingness to learn; whether we have been in the past sufficiently diligent; whether we have thought enough of doing, whatever we do, heartily and to the Lord.

There are also political and social evils to be remedied; injustices which have grown out of the mistakes of the past, from political and social systems unsuited to the times, producing inequalities which hamper on all sides the march of progress, and hinder the reformation of our people. Much, indeed, is being done to remedy abuses; but, unhappily, in these days reforms are too often carried out in a partizan spirit, and are apt to create fresh injustices in place of that which they are intended to remedy.

This, however, is not the place nor the occasion for the full discussion of these topics. But we have much to learn from them, and much to cause us shame as a Christian people.

Thus God is teaching us many useful lessons by causing us to taste of failure and sorrow. Trial may be blessed to us. Poverty is a blessing when it teaches us economy, encourages exertion, and uproots the pride that does not like to soil its hands with work. And riches are a curse if they encourage us in idleness, and make us contemptuous towards our less fortunate brethren.

Let us try therefore to see the hand of God in everything. While our faith in Him is firm, and our hearts hold fellowship with Him, the lessons of disappointment will never be lost upon us; and we shall never sink into despair. We shall feel sure that He is equal to all our weakness and all our unworthiness; He will not destroy us because of the imperfection of our faith and the slowness of our growth in grace. He may see fit to cause us to walk through toilsome paths and to face many difficulties; He may deny us much that is

desirable and profitable in our own opinion. But He is still our Father, and "His mercy is over all His works." Let us place ourselves unreservedly in His hands; seek for that inward grace which will keep us not only submissive to His will but anxious to fulfil it; desire just that measure of outward prosperity which will best promote our advancement in holiness and fitness for Heaven. Then we shall be able to say with the prophet in the text: "Although the fig tree shall not blossom, neither fruit be in the vines, the labour of the olive fail, and the fields yield no meat; the flocks be cut off from the fold, and there be no herd in the stalls; yet will I rejoice in the Lord; I will joy in the God of my salvation."

I know how easy it is to say this when all things are going well with us; how easy also for those who have few anxieties, abundant resources, and secured plenty to counsel others. It is but cold comfort to tell a man who is out of work and suffering from hunger, that "The Lord will provide," and that "all is for the best." A man is not commanded to be contented when he wants the God-promised daily bread for himself and those near and dear to him. But, still, I know that poverty, sickness, and death are light evils compared with ignorance of God and of that good hope which springs from casting all our care upon Him. Sure I am that we shall find a little go a long way if we are in fellowship with Him, and that if, in dependence upon Him, we take all lawful measures to supply our wants, He will not leave us to ourselves, nor desert us in our hour of need. He will open doors to us in the most unlikely places, and will so mingle our cup of sorrow as to turn its bitterness into sweetness, and make us willing to endure whatever is His will.

THE PULPIT AND WHITECHAPEL.

BY THE REV. A. WYNDHAM CLAMPETT, M.A.,
CURATE OF ST. SAVIOUR'S, HERNE HILL
ROAD, CAMBERWELL, S.E.

SERMON PREACHED IN ST. SAVIOUR'S CHURCH, ON
SUNDAY, OCTOBER 7TH, 1888.

"No man careth for my soul."—PSALM cxlii. part of 5.

THE sorrowful and painful strain of this short Psalm is accounted for by the fact that it was written by David during one of those periods when he sought refuge in flight from the murderous designs of King Saul. You remember how David was able to quell the anger of the king by his skilful playing of the harp. At times, however, passion obtained the mastery, and at one time the enraged and jealous king would hurl a javelin at the consoling musician, and at another plot his death. A plot of the latter kind was disclosed by Jonathan, and in consequence David flees to the cave of Adullam, and this Psalm is supposed to

describe the thoughts of the fugitive whilst hiding there.

What an exceeding bitter cry is that of the text. What deep desolation it describes. Many are the causes of crime to-day, but perhaps nothing has so great a tendency to make one desperate, reckless, and ready for evil as for one to feel that he or she stands alone, uncared for in this world. Strange, but yet generally true, *we seem to value ourselves in proportion as we are valued by others*. True generally, true particularly. For example, let one possess the qualities of an artist, a vocalist, or a writer, and suppose exhibitions of these qualities be given time after time, always with the same monotonous result—no one cared for them—what would follow? Naturally despondency or despair. Again, suppose a man trying to lead a good and upright life, and suppose him finding those who should care most not caring at all. What would follow? Why, nine out of ten men would give up their virtuous effort, and drift back again into the paths of vice. The sinful and vicious can always find sympathy and interested acquaintances. Who does not know this? Who does not know of young fellows living riotous lives, and when checked always crying out, "Oh, I am so surrounded, so hedged in by associates, that I cannot break away from my circle. What would the others say if I attempted such a thing?" Yea, yea, the emissaries of Satan keep strict watch over the recruits. They have their vigilance committees, whose agents, like detectives, can report the exact movements of well-known criminals. Thus a foolish youth continues in his evil, for he lives under the soft delusion that his associates care for him; he is flattered by the attention paid to him, and by being led to conclude that his presence is necessary for the welfare of his evil coterie.

Let such a youth as we have pictured see that he is fooled and treated with mock interest. Let those honeyed words of cringing flattery and sickly suggestion cease to fall upon his ears, and what will be the result? Either he will seek out a better path, or growing despondent sink into despair or melancholy.

The general truth, then, from all that has been said is, *That man uncared for, cares not for himself*.

True, I say, of things temporal, and alas, how much more painfully true of things spiritual. What then, brethren, what more agonising cry can pierce the air about us? what more distressful and pain-stricken exclamation can rise aloft than that which rises from thousands of vexed and crushed spirits, "No man careth for my soul." Oh, woeful sound! worse than the cry of that maniac who, ages ago, stalked the streets of Jerusalem prophesying its doom in weird tones. Such weird tones, such despairing cries escape to-day from many emaciated and sickly lips, from many who are steeped in vice, and who continue to plunge

deeper and deeper into the quagmire of sin, because they, poor pitiable ones, feel the bitter force of that bitter cry, "No man careth for my soul."

One of the greatest monitors of to-day is sin. and if sin be a teacher what have we to learn from those sickening atrocities which have stained and made our great city foul? We have to learn, I say, that the cry of the Psalmist is to-day repeated by thousands, "No man careth for my soul." It takes a lot to move a nation. Laws are not amended, grievances are not redressed until, as often happens, uproar and riot succeed just demand. The just demand is put upon the shelf for future consideration, whilst the riotous and agitating demand (even though the request in both cases be alike) seems to waken up authorities, and is met with prompt attention. And so it is in matters of internal improvement. The many thousands who attend our churches, read our Church papers, and examine our parish magazines, sigh with anguish because we often ask for workers, or for funds that the naked may be clothed and the hungry fed. "No news," say such, "in this month's issue; no, only a repetition of the same old story, always asking, ever begging." When, brethren, will that self-indulgent spirit die? When will that lackadaisical temperament cease which leads many upon their own soft couches to read the appeal for help or the sad tale of woe unmoved, and do nothing but find fault that we are full of monotony and tediousness? Will you of blinded eyes not see that the fault is yours. Demand and supply in all matters save religion ever go together. If it be ours to do the former, is it not yours to do the latter. When, I ask, is the spirit of downright and honest Christianity going to prevail, so that men and women may open their ears and hear the cry of their distressed brothers and sisters, "No man careth for my soul." We need not go to Whitechapel to hear such cries. They abound in many suburban parishes, in many parishes where "Dives" and "Lazarus" border one upon the other very closely. They abound, yes! and yet no supply commensurate with the demand comes in. What is the cause? Is it that the Church is too luxurious? Is it that while preaching humility, she affects pomp and worthless show? Is it that she cares more for and struggles harder for the maintenance of ancient precedent and antiquated glory than for the welfare of human souls? Is it that she is unpractical, squandering with the left hand, and so depriving the right of means whereby good might be done? Answer such queries for yourselves, whilst I pass on to say that the repeated horrors of the last week seem at last to have aroused latent energies. The 15,000 homeless and shelterless ones (not all of the criminal class), who wander through the streets of London every night, seem likely to have some protection and shelter afforded them. A

shelter or a refuge is to be opened this month in the East End.

What a lurid light (apart from the actual murders) have the East End revelations cast upon the hitherto darkened and always the sadder aspect of life in this huge city. Are the feelings and inspirations aroused by such revelations to fade away so soon as the momentary excitement subsides? "Sweating" and "slumming" have been but evanescent crazes, but we desire that the revelations of the London street life at nightfall should be productive of some practical and philanthropic action. They have been productive of bringing to light one truth not at all creditable to the Church, for they show that the pulpit is out of touch with those darker shadows of sin with which we are now confronted. The pulpit has professed to convert society. Have its efforts met with success? It has been childishly fond of respectability, and whilst eagerly trying after intelligent listeners, whilst "worrying about antiquities and metaphysics, for which the saddened and maddened heart cares nothing, it has loosened its hold on the tragic and impetuous life of the world." Shocked as we are at recent events, I really think that the quick murder of women lately is nothing to the slow murder many of them suffer day by day. To ill-use a female has been punished as a light offence. Men in savage gusts of passion have struck, kicked, crushed, and seamed with vitriol poor women, and for so doing have received lighter sentences than a man would if he were, (driven by want,) urged to steal a trifling article. It strikes me as worse to hack a living body than to mutilate a dead one. Is it not a more terrible fate to be slowly beaten to death than to be sent from this earth by one swift stroke! Those in authority should know that a man who will maltreat a woman is deserving of more punishment than he who will strike in self-defence, so to speak, a policeman, or snatch a watch from some careless person. A man was charged before one of the London magistrates within the last two months with opening a woman's head with an axe, and was sentenced to nine months' imprisonment. Another was charged with biting a woman's cheek through, and "worrying her like a dog," and he was sentenced to eighteen months' imprisonment. The very next case tried by the same magistrate was that of a burglar with previous convictions—sentence—eight years! Brethren, ought not something to be done to check the ever-rising flood of brutality to women, of which these recent murders are only the latest wave? Christian laity, will you not come forward and strengthen the hands of the clergy? The Bishop of Liverpool, in one of his sermons the other day, said that "No room, no house should be unvisited by the clergy, or those working with them." This cannot be done except lay men and women come forward and help.

Oh! bitter, bitter cry is that of outcast London, "No man careth for my soul." Oh! that there were a thousand tongues to issue their counterblast to this exceeding bitter cry, and to proclaim aloud the love and mercy of God. To speak of the Saviour, the Redeemer, and of Heaven—to proclaim, "While there's life there's hope."

Oh! that there were that spirit of chivalry amongst all men which inspired Edmund Burke (in speaking of the Dauphiness of France) with this glorious period: "Little did I dream, when she added titles of veneration to those of enthusiastic, distant, respectful love that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom. Yea, I thought 10,000 swords must have leaped from their scabbards to avenge even a look that threatened her with insult." Let us cry out again for a strong crusade against that terrible curse, the curse of drink, the horrors of which are not excelled by those of war, famine, the pestilence, or the plague, and once more for a swift and speedy descent of justice upon the heads of those miscreants who, misleading the innocent, and satisfying their brutal passions, then cast them on the streets to earn "the wages of sin."

May God direct all efforts for the bettering of our less fortunate brothers and sisters. May He stir up many hearts, strengthen the weak, pity the fallen, and remove all causes which give rise to that exceeding bitter cry, "No man careth for my soul."

DR. MACKARNES, who is still at Cuddesdon Palace, near Oxford, was stated to be decidedly better last week.

IT was reported on the 23rd ult. that the health of the Bishop of Southwell still continues in a very unsatisfactory state, and his physicians insist upon a rest of some weeks.

FOLLOWING the advice of his doctors, the Bishop of Durham has left his diocese in order to pass the winter in a warmer climate. Meanwhile the Bishop of Newcastle holds a general commission to act in his stead in all Episcopal matters, and the Advent Ordination, which is fixed for Sunday, December 23, will be taken by the Bishop of Adelaide.

THE Church of England Women's Missionary Association has sent four ladies to Jerusalem to establish a branch of Mrs. Meredith's work there, for education and sick nursing among the women and children of the East. Two more ladies will follow directly. There is work for many more as soon as they are ready to go.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

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The Ecclesiastical Review.

SATURDAY, OCTOBER 27, 1888.

OUR THEOLOGICAL COLLEGES—THE GLOUCESTER REUNION.

HALF a century ago these institutions were few, far between, and imperfectly developed. Indeed, their increase in number and utility has been brought about by the wants of the present day, which have become more urgent in that particular direction lying outside of the University Course, where the legitimate work of the Theological College begins, in consequence of the extended organisation of the Church. That some practical training and systematic preparation should be combined with the Divinity Lecture, was more and more clearly perceived to be urgent in *all* cases, in *many*, a *sine quâ non*, so that the candidate for Holy Orders should not turn out a failure after he had crossed the Rubicon of the Bishop's examination. From the days when the Theological College was viewed askance and defined as the "Back Door into the Church," we have passed to a time when it has become an established part of the diocesan machinery, and to be without it is an acknowledged deficiency. Whatever it might have been formerly, it is certainly no longer a loophole for the ignorant, the dunce, or the wealthy ne'er-do-weel who has been ploughed, rusticated, or come to grief at Oxford or Cambridge; but for whom a fat family living is in charge of some aged incumbent. Such men as these are not now suffered to be a by-word, bringing discredit upon the body to which they have unfittingly attached themselves; but are compelled to demean themselves becomingly, or else to make themselves scarce. The vast majority of those who become Theological students seek, we may well believe, something which their own private study and experience cannot furnish, in a regular course of reading and training under guidance and supervision. Of the reading it may properly be said that its first object should be to ground, and ground thoroughly in the doctrinal history of the Church of England, and to trace from source to mouth those channels of diver-

gent thought which have alienated certain classes of mind from her, and produced the multitudinous sects of to-day; even as the tyranny and usurpation of the Church of Rome in the Middle Ages led to that widespread delusion that the Church of England was founded by Henry the Eighth. It is, so to speak, the *grammar* of doctrine that is required to be thoroughly mastered for future reference. Of the Biblical and exegetical portion of the student's course, here, as throughout his after work, the previous knowledge he has obtained of the original languages will determine the value to him of the lectures he attends. Of the training he receives, there are three branches. One is parish and mission work, under some incumbent either in the cathedral city or an adjacent parish. This is most useful, the being one of a community of fellow labourers, whose freshness and earnestness must conduce to spur one another on, and mutually benefit each and all in such wise as would be impossible where a solitary layman was working alone. In this respect, no doubt, our large centres of population have a distinct advantage, as for instance Leeds with its Clergy School. But there is this to be said in favour of our Cathedral Cities being the seats of our Theological Colleges: the daily service, the perfect rendering of our Church's music, the grand Pile wherein they are so constantly gathered together for worship—all these things give a solemnity to the student-life. The next branch of training is the writing and delivery of sermons. The diffidence and nervousness which so often accompany the delivery of a "first sermon" to a strange congregation by the newly ordained deacon, together with his hesitancy and small mistakes in reading the service, are by experience and confidence done away with where the young clerk has served his noviciate in a mission room, and perhaps also in open air services. Besides, the matter which he produces is more healthy for being pruned by the careful criticism of an experienced preacher. Writing sermons for the eye of the principal is a most wholesome part of the training of our future preachers. Again, there are valuable lessons to be learnt from the results of other men's labours which they have bequeathed to us in such volumes as Blunt's Parish Priest. In the days when the present principal of Gloucester Theological College was beginning his work there as the vice-principal, he used to deliver a weekly lecture to the students on *Pastoral Theology*, and point out to them that one great secret of success in Parochialia lay in the proper arrangement of a systematic course of work, in school, house visitation, Bible class, and the various details of the parish priest's life. A regular and methodical life at college gives a wondrous impetus to the newly ordained minister, and renders him at home at his work, while others are floundering about unable to decide what to do first. But let us turn from the training to the trained. Who go to our Theological Colleges? First, the younger men, averaging from 20 to 25. These are either University Graduates or others. Of the former, some go for a few terms to read and meditate on their intended vocation, while some stay for a year to obtain the college testimonials. These form no insignificant proportion of the members. A large number have had no previous academical training, and to these the college life affords an opportunity which is especially grateful, smoothing asperities and raising the general tone and culture. Between the ages of, say, 25 and 40, there are a number of men received whose after-work is often of the greatest service, since they have

moved about in the world and become conversant with the ways and habits of thought of their fellows. Professional men, the army, navy, civil service, and the law (but not necessarily briefless barristers), all have furnished their quota. Trade and commerce are also represented, and not a few give up good prospects and spend their hard-earned means cheerfully, not to raise themselves in the social scale; but to do the Master's work for love of His wandering and un-shepherded flock. Many Nonconformist ministers have often at great personal sacrifice and in the face of much opposition, kept their terms; sitting beside younger men in the lecture-room, and afterwards taking an honourable position in the diocese. But amongst the older students are to be found a considerable proportion of married men who live outside the college buildings. No doubt these buildings are desirable and acceptable to many; but they are not indispensable. The community can be kept up without them, just as we have the "unattached" and "non-collegiate" members of our universities. This is particularly noticeable at Gloucester, where there are no buildings. The lectures are held in the Chapter House under the roof of the cathedral. This, while it attaches the students more closely to the cathedral, places all on the same footing residentially, as they all live in lodgings approved by the principal. In speaking more especially of this college, we first allude to its honoured president, the Lord Bishop of Gloucester and Bristol, who founded the institution in 1868. Speaking at the recent Triennial Reunion, his Lordship said that he had himself been principal of the Exeter Theological College. The teaching in their own college was based on serious, broad and certainly sound Church principles. He was thankful to say that they did not lay themselves out to impart the distinctive teaching of any Party in the Church. They endeavoured to prepare young men fully in all things for their responsible work, and to allow their minds to develop in a wholesome manner. He wished it was the same in all other colleges; but it was not. He knew there were tendencies to one extreme or another, and those efforts were crowned with a transient success; but he was persuaded that the spiritual teaching which had always marked their college, was that which would work best through a devoted Christian life. They were truly loyal to the Church of England principles of the Bible in one hand, and of the Prayer Book in the other. Sitting near to the Bishop were two of his earliest pupils, the Dean, who remarked that no words of his could describe the studies of the "Mr. Ellicott" of the King's College days: the story of his work belonged to European history. Canon Mayne, in responding on behalf of the "Visitors," said he had the happiness of spending two or three terms under Dr. Ellicott, as the first student of the Exeter Theological College. The Gloucester College has known three principals and three vice-principals. "The writer had the privilege of being a student under each of the three heads, having been constrained by unavoidable hindrances to allow an interval to elapse between each of his terms. He may therefore be permitted to point out the differing, though harmonious lines on which they severally worked. To start the work of the college, Canon Girdlestone went among us with "the Bible in his right hand," and strove to teach that the evangelical truths of the Old and the New Testament were the real motive power that animated the primitive martyrs of Christ's Church in all lands no less than their suc-

cessors of the Reformation period. During the short, but bright and sympathetic sway of Dean Spence, there was indeed, as the Bishop pleasantly put it, a danger lest the college should become too big. He succeeded very eminently in teaching us that the link that binds fallen man to the Christ of High God is the love for the brethren, which alone can make a living reality of the doctrine of the Three Persons in One Divine Essence to those bravely patient toilers who lean for support on the everlasting Arms. He taught us that there could be *breadth* of Christian faith and love without sacrifice of orthodoxy. And to Canon Parker the college owes element of definiteness, solidity, and perseverance which has enabled him to supplement his predecessor's work by taking "the Prayer Book in the other hand," and maintaining the principles and history of our Church. In proof of this, one of his former pupils, the Rev. W. H. Shawcross, who read an able paper on the Sunday Observance question at the Reunion on the 16th inst., gained the second prize for an essay on "The Church of England, its History and National Claims," offered by the Church Defence Institution in 1885. The college has its obituary also, foremost among its names being placed that of the Rev. R. P. Luscombe, the late lamented vice-principal, who had endeared himself to the students by many acts of gentleness and kindness. He was drowned whilst boating with some of the students who fortunately escaped. It is intended to place a memorial to him near the Chapter House, for which the Dean has written an inscription. These Triennial Reunions are felt to be a great privilege by many of the former students, when the renewal of old friendships is cemented by the united worship with which they begin and close their gathering, encouraging all to press forward, as "brother clasps the hand of brother," and they sing:

Onward therefore, Pilgrim Brothers,
Onward with the Cross our aid;
Bear its shame, and fight its battle,
Till we rest beneath its shade.

J. N.

OUR CHRISTIAN YEAR.

TWENTY SECOND SUNDAY AFTER TRINITY.

"THY household the Church"—What idea do these words wake up in our minds? We are quite accustomed to the use of the word "Church;" we are perhaps churchgoers; we have our "Church hymns and Church prayers," and all kinds of Church organisations. Yet in spite of all this, perhaps we have never very fully considered what the word means. Have we hitherto realised sufficiently that the Church is "the blessed company of all faithful people;" or as our Collect puts it, "Thy household?" The Church then should signify for us a great household, of which God is the Father, and all the members, fellow-sons and daughters, and, as such, bound to the love and help of each other. In a general sense, of course, God is the Father of the whole world, since all the world was created by Him. It is in a nearer and fuller way that He is Father to the Church. Its members were all adopted in Baptism into His family, and unless they have fallen from their estate of sonship, unless they have willingly turned a deaf ear to the voice of the Father's love, none can rob them of this glorious heritage. Glorious indeed! though we must not for-

get that all high positions have corresponding responsibilities. If we enjoy the privilege of being sons and daughters, we must be willing to render the child's obedience. Then again, if we could only realise more our relationship to each member of the great family, our reciprocal duties as brothers and sisters, how different would be our lives! how different the estimate formed by those outside, of the influence of Christianity! Let us pray for this spirit of mutual love and service more earnestly; let us remember that little deeds of kindness and helpfulness shown to others are not "extras;" things that *may* be left undone—they are but our plain duty. In our Collect we make three special petitions.

1st. "Keep thy household the Church in *continual godliness*." In other words we ask that we may resemble more nearly our Heavenly Father; that we may be God-like. Do we not need to say this prayer very eagerly, very feelingly? Are our thoughts, words, deeds so nearly like God's, that none could doubt that we are His children?

2nd. "That it may be *free from all adversities*." The Church, as well as the rest of the world, must be *subject* to adversities—persecution, poverty, troubles from open enemies and the insidious attacks of pretended friends—all these have befallen her at times. Through all God's protection has kept her safe. Other systems and societies have risen, flourished, and sunk into oblivion and the Church of Christ still stands. Many have prophesied her downfall, but while she remains true to her Lord, we need never fear. It is not the outward foe that should trouble us; *inward* failing from principle and uprightness alone can give us real anxiety.

3rd. "*Devoutly given to serve Thee in all good works*." Here we get the practical outcome of all the preceding—kept in continual likeness to God, who is so good to all; preserved as we are by His care from these stern storms that would otherwise prevent our being able to do so; we ask here that we may have grace to devote, vow, surrender ourselves, to the performance of those good works which lie within our sphere. We shall find much close at hand that we may and *can* do for the glory of God, and the good of our fellow man.

"Do what you can; being what you are;
Shine like a glow-worm, if you cannot like a star."

Knowing that "whoever shall give to drink unto one of these little ones a cup of cold water *only* in the name of a disciple, . . . he shall in *no wise* lose his reward."

THE SUNDAY SCHOOL SYSTEM IN RELATION TO THE CHURCH.

BY MR. JOHN PALMER, SECRETARY OF THE CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

SPEECH DELIVERED AT THE TOWN HALL, MANCHESTER, ON WEDNESDAY, OCTOBER 3RD, 1888.

It may help us to form a more accurate opinion as to the value of the Sunday school to the Church, if we clearly understand what "the Sunday School System" is.

I. WHAT THE SUNDAY SCHOOL SYSTEM IS.

1. The Sunday school is *part of the Church*, and

not an institution which should be allowed to run, as an independent organisation, side by side with other branches of parish work.

2. It is one of the most efficient channels for conveying religious knowledge to the young, and for instructing them in the principles and practice of the Church. It also brings clergy and laity together in larger numbers than any other branch of Christian work.

II. WHAT THE SUNDAY SCHOOL HAS DONE.

The next point for consideration is, what the Sunday school has done for the Church. Canon Trotter began his paper by saying the Sunday school "ought to be the nursery and training ground of the Church." I submit that it is the nursery and training ground of the Church. It has not done all that it might and ought to have done, but what institution has?

Whilst freely admitting that there is much room for improvement, I submit that, considering its opportunities, the character of its appliances, and the difficulties it has had to contend with, the Sunday school has done, and is doing, a great and noble work for the Church.

Some time ago, Mr. John Bright said, speaking of the Sunday school, "I don't believe that all the statesmen you have in existence, I don't believe that all the efforts they have ever made, have tended so much to the greatness and the true happiness, security, and glory of this country, as have the efforts of Sunday school teachers." Strong words these from a strong man. Again, Mr. Broadhurst, who was Under-Secretary of State for the Home Department in Mr. Gladstone's last Government, and who helped, I believe, as a journeyman mason to build the Home Office, in which he afterwards sat as Under-Secretary, says, "I owe everything I have in life to the Press, the Trades Union, and the Sunday school."

1. The Sunday school has been in the past, and is now, one of the most effective mediums for spreading among the masses a knowledge of the Holy Scriptures. In its early days the Sunday school acted as a pioneer in preparing the way for the operations of the British and Foreign Bible Society, the National Society, and many other similar institutions.

2. It has been the means of preparing the young for Confirmation, and leading them on to become full members of the Church in which they have been baptised. I am aware that in some places the Sunday school is looked upon as a rival to the Church. This does not, however, exist to any extent, and my experience is that the most flourishing churches have the most successful Sunday schools. The school is or should be the nursery of the Church, and the Church should be the foster-mother of the school.

Our Nonconformist brethren have long experienced the special advantages of the Sunday school system as a means for recruiting their ranks. In the last report of the Sunday School Union it is stated that about 80 per cent. of their teachers had been formerly scholars. The Wesleyan Sunday school returns presented to the Conference contained a review of the last ten years, from which it appeared that the increase of the Connexional Church membership during that period had been about 20 per cent., whilst that of the Sunday school Church membership had been nearly 50 per cent. Out of a total Connexional membership of 488,868, the Sunday school had furnished 223,982, or nearly one-half.

3. The Sunday school has been the training ground of thousands of God-fearing men and women in the

service of the Master, who have devoted their time, energy, and substance to the furtherance of Christ's kingdom. To appreciate the value of this assistance, we have but to imagine how many clergy in populous districts, overworked and harassed on every side, would be compelled to give up their unequal struggle with sin and ignorance, if the services of the men and women now teaching in our Church Sunday schools were withdrawn.

4. Then let us give a little attention to this question of numbers. The Sunday school now claims to have under instruction some 16,000,000 scholars, who are taught by nearly 2,000,000 teachers. Out of this number there are in England and Wales some 6,000,000 scholars, and nearly 600,000 teachers. Of these, in our Church of England schools we are probably educating about 2,000,000 scholars, who are taught by upwards of 200,000 teachers. About 50 per cent. of our teachers were formerly scholars. We have been told that, in the London Diocese, a fourth of the children attending Church day schools, do not attend any Sunday school; and it has been assumed that a still larger proportion of the children attending the London School Board were absent from the Sunday school. If the figures are correct as applied to the Church day schools, it shows that the clergy have done all they might have done; but the statement as regards Board schools does not agree with the figures quoted by the chairman of the London School Board, at the anniversary meeting of the Sunday School Institute. He stated that out of 111,000 boys, 83,000 attended Sunday school, and out of 96,000 girls, 84,000 attended Sunday school; or four-fifths of the total number of children over seven years of age attended Sunday school. This teaching army is drawn from all classes of the community, but principally from the great middle and working classes.

5. But a very imperfect idea of the benefits conferred by Sunday schools would be obtained if all reference to the indirect advantages arising from them were omitted. We must not only consider the good they have done, but the evil they have prevented. To save from ruin is better than to restore after the ruin has been done, and all experience goes to prove that it is much easier to prevent than it is to cure; that it is easier to save a child than a hardened sinner. Contrast the present condition of crime in England with that of France, where the Sunday school system is but little known. During the last 60 years crime has multiplied in France nearly fourfold. What is the condition of crime in England to-day? Since the year 1870 our population has increased from 22 millions to 28 millions, yet with a population thus multiplied, there are only three-fourths as many people in prison as there were in 1870. France does not as yet know the blessings of the Sunday school system.

III. WHAT THE SUNDAY SCHOOL HAS YET TO DO.

But the most practical point remains to be considered, viz., What the Sunday school has yet to accomplish.

1. *As regards Organisation.*

Better organisation is needed in the School, the Parish, and the Diocese. The statistics just quoted are large, but they ought to be larger. There are numbers still outside the Sunday school who ought to be inside; and, what is worse, many that were at one time under instruction have been allowed from various causes to drift away.

The disorderly meetings of the unemployed and of the Socialists held recently must have set many minds

thinking. Lads and young men formed a large majority of the multitudes who assembled on these occasions. They must all have passed through our Elementary schools, and many of them through our Sunday schools. How were they prepared for the duties of life? Again, the presence of lads in groups at the corners of our streets on Sunday reminds us, if nothing else did, that our machinery is by no means perfect. These lads will not attend the ordinary Sunday school, nor will they go to Church, but they should not be left to go to ruin. The loss by leakage in the past has been great, and must be stopped. Earnest efforts are frequently made to *obtain* scholars, whilst but feeble efforts are made to *retain* them. But the Sunday school must be strong to hold as well as to gather.

We should know more of the life of our elder scholars during the week. We should know what newspapers, periodicals, and books they read. We should know something about their work and amusements, and find out how they spend their leisure. The peril of young people is in their leisure hours. They are led astray mainly through their social natures, their love of company, and of human fellowship. The mistakes of Christian people on this point have led to serious consequences.

Then we want greater sympathy between the various officers. Between the clergy and the superintendent, between the superintendent and his teachers, and between the teachers themselves. Just as we can only realise the blessing of health when each part of the body performs its proper function, so the best results of Sunday school teaching can only be expected when each school is at peace with itself and with its neighbours, and when clergy and laity, acting in brotherly union and fellowship, are animated by the same high aim and motive. The vicar of the parish is and always must be the head of the Sunday school, as he is of the other branches of parish work, and his authority should be cheerfully recognised and loyally supported.

2. *As regards Teachers.*

At present almost anybody may become a Sunday school teacher. All that is needed is for the teacher to present himself at a school, express his desire to become a teacher, and he is accepted, and a dozen or more children are at once committed to his charge. This is not a satisfactory state of things, and we cannot expect to raise the character of Sunday school teaching until we improve the status of the teacher. How is this to be done?

(1) *By official recognition.* From whom this recognition should come—whether from the bishop of the diocese, or the parochial clergyman—is of secondary importance, but if the office of the teacher is to attain to its proper dignity, it is essential that he should in some way be set apart for the work. Such a service would impress the new teacher with the solemn character of the work he is taking up, would remind the other teachers present of their own responsibilities, and would impress outsiders with a sense of the dignity of the office.

The Bishop of Lichfield recently advocated the revival of the order of Catechists, and recommended that qualified Sunday school superintendents should be formally admitted. This would add weight to the superintendent's office. As regards teachers, we have now a large number who have obtained certificates in various Examinations. Could not some special notice be taken of those teachers who hold certificates of efficiency either from the Church of England Sunday School Institute or from a Diocesan Society? If the

benefits conferred by these Examinations were more widely appreciated, if the clergy would encourage teachers to enter for the Examinations, and if the teachers obtaining certificates were recognised as "Certificated Teachers," a higher tone would be given to Sunday school teaching, and the teaching power would be proportionately increased.

(2) Then the *teaching must be more thorough and continuous.* The subjects of our teaching must be the Bible and the Prayer Book—not one of them without the other; and the teaching should be from the standpoint of the Church of England. In "A Three Years' Course of Bible and Prayer Book Teaching," just published by the Sunday School Institute, there is a happy blending of these two fundamental principles of Catholic teaching.

The teaching must be *thorough.* Teachers must be always on the alert to discover new methods and plans and apparatus connected with teaching, and be ready to turn them to account. Plans and methods which were effective in the infancy of the Sunday school movement have now become obsolete. While I hold that a knowledge of the Gospel of our Lord Jesus Christ, as a personal living power, and a love of souls, are the chief qualifications of a Sunday school teacher, it is not the less true that the influence of a good man over his scholars is considerably lessened if they find him making mistakes in matters in which their superior week-day education has better instructed them. Weapons which did good service in war fifty or sixty years ago are now discarded for new and more effective ones, and methods which did good service in the Sunday school a century ago may now be of no more use than would an old blunderbuss when placed in competition with a modern rifle. Progress in good is the law of God's kingdom. As far as the truth is concerned the old paths must be the new paths, but there is a wide difference between the old paths and the old ruts. Old ruts may be wisely abandoned in favour of new plans and methods.

(3) Then our teaching must be *continuous.* The reproach is frequently levelled against Sunday schools that the teaching given in many of the schools is wanting in definiteness. If this be true who is to blame? Those who make the charge would probably reply, "The teachers!" But does the fault rest with the teachers? I think not altogether. The fault lies with those under whose authority the teachers work. The clergyman who has the welfare of the younger portion of his flock really at heart, and who has reason to believe that the teaching in his Sunday school is defective, should take steps to remedy this state of things by means of preparation classes over which he would himself preside, and he would in this way become the teacher of his teachers. Let teachers see that their scholars are led on from class to class until they become Communicants. The Church has a right to expect that children reared in her communion are carefully instructed in her principles, and that when they leave school they become regular church-goers. This point should be specially urged in view of the difficulties which have arisen in some districts in connexion with Adult Schools and Children's Services. All honour to the noble band of devoted workers who give up their own ease and pleasure on the Lord's Day in order to bring others under Christian influence; but the fact ought to be made quite clear, both to teachers and scholars, that the Sunday school was never intended to be, and indeed never can be, a substitute for the worship of the sanctuary.

I have only been able to touch the fringe of this subject, but the great question we have in these days to decide is, Whether the Sunday school is equal to the demands now made upon it? Whether we, Churchmen, can readjust our machinery to modern needs! My answer is in the affirmative. Anyhow it would be difficult to find any other system to take its place. Abolish the Sunday school, and how would the Church provide for the religious instruction of the two million children now being taught and trained in her Sunday schools? Give fifteen years of adverse influence, and then what power will the Church have upon the men and women who are now children? The fact is, the Sunday school is doing a work for which there is no substitute, promising more for the stability of society than any other single educational or religious organisation in the country. It is the strength of the Church and the hope of the nation. Rival statesmen are watching with keen interest the movements of the coming Democracy. They are bidding for the support of the fathers, but we are training their children. The issues are momentous. It may depend upon the direction in which we send them whether they take their stand on the side of order or disorder, loyalty or revolution.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 156.)

CHAPTER XI.

THE IRISH EDUCATION QUESTION.

THE Education Question again came to the front in 1873, when Mr. Gladstone attempted to give denominational seminaries admission to the degrees of Dublin University on equal terms with Trinity College. Mr. Butt and THE O'Connor Don brought forward projects for the establishment and endowment of separate colleges for Roman Catholics. Those who joined in a crusade against Trinity College, kept carefully out of sight the fact that among the most distinguished graduates and students of the University of Dublin were not only Protestant Dissenters but also Roman Catholics. The advantages of obtaining degrees had been thrown open to all Nonconformists as far back as 1793. The Ultramontane hierarchy always manifested a bitter hostility towards Trinity College, because they could not control the education given within its walls. Its revenues were represented as fabulous: its religious restrictions magnified into penal disabilities, and its success as an educational establishment denied. Yet within one generation Trinity College had produced among a host of distinguished men—Lecky, Hamilton, Salmon, Jellett, Cairns, Rosse, Magee, Todd, Reeves, Lloyd, and William Archer Butler. The charge of fabulous wealth was equally unfounded. The land grants from the State to the College amounted to about £31,000 a year, and private bequests to about £6,000 a year more. This was the entire endowment. The college earned by its own efficiency about £27,000 a year in fees and chamber rents. While an outcry was raised about the wealth of Trinity College, nothing was said about Maynooth which received under the Irish Church Act in lieu of endowment from the State

£372,331 compensation and the buildings free, though they had cost the Government £70,000.* Mr. Gladstone proposed to hand over part of the endowments of Trinity College to the new creation. He further proposed that the new university should not be a mere examining body, but also a teaching body but under certain conditions. Chairs of theology were to be abolished: philosophy and modern history were to be excluded as likely to afford causes for quarrelling and discussion. Those subjects were to be excluded from all the emoluments of the University, but not from examinations for honours which were, however, to be strictly voluntary. Voluntary colleges affiliated with the University of Dublin were to enjoy entire freedom as to their internal government with respect to ecclesiastical and lay power, and might teach what they pleased, while they would also have a voice in the management of the new university. The Roman Catholic party rejected the scheme because it did not go far enough in the spoliation of Trinity College, and because it was in effect only an exaggeration of the principle on which the Queen's Colleges had been established. Their aim was to secure denominational education, subject in every respect and through all its stages to the control of the bishops. Protestants naturally disliked the proposal because it interfered with the University of Dublin. Mr. Gladstone was defeated, and the Liberals went out of power in 1874. He fulminated his pamphlet, "The Vatican Decrees," and turned his attention to Patristic Theology.†

The course adopted by the Roman Catholic prelates and clergy with regard to Trinity College, the Queen's University and the proposed new university differed little in its injurious consequences to the cause of education, from that followed by the bishops and clergy of the Church of Ireland with regard to the National Board. If both parties suffered through ultra-conscientiousness, they should bear in mind that it is impossible for any government to reconcile two principles diametrically opposite. Trinity College wisely solved the problem for itself by abolishing as far as possible all religious tests, and throwing open its advantages and emoluments to all comers. Irish education no doubt suffered severely from the religious difficulty already alluded to, but it suffered still more from the vanity that prompted the Protestant gentry to send their children to English schools and English universities, and that too while they had

* The endowments of Trinity College, Dublin, as given above, are taken from a paper in Macmillan's Magazine for September, 1869. "Trinity College, Dublin," by the Rev. J. P. Mahaffy, F.T.C.D. Mr. Gladstone, when introducing his University Bill in 1873, stated that the property of Trinity College was £55,000 a year, that the increment from adownsons received under the Irish Church Act, would raise it to £63,000. The voluntary payments, such as fees, chamber rents, etc., Mr. Gladstone estimated at £23,000 a year. The Parliamentary Return, 1873, stated the income as £61,324.

† One of the institutions proposed to be affiliated with Dublin University was the Magee College, another was the Catholic University. The latter was founded with the sanction of the Vatican in 1854, and supported by voluntary subscription. The Board of this University consisted of the four Roman Catholic archbishops and two other prelates for each province. The government is carried on by a committee of prelates meeting once a year. The expenses are paid by an annual collection in every diocese. The institution, as its name implies, is purely denominational. The Magee College owed its origin to the munificence of a Presbyterian lady, Mrs. Magee, who, dying in 1846, bequeathed a large sum for the establishment of a Presbyterian College. The institution was opened for the reception of students in 1865. The Assembly's College, Belfast, had been previously established in 1853.

at home educational establishments and teaching ability of a high class. Another effort was made in 1878 to improve Irish education when the Conservative Government of Lord Beaconsfield introduced and carried the Intermediate Education Act, the object of which was to promote intermediate education in Ireland by providing prizes and exhibitions for successful students and results fees for the educational establishments where such students were taught. In the Schedule of the Act a scale was set forth of the prizes and fees to be awarded under its provisions. The advantages were at first intended for boys, but while passing through the House of Commons a clause was added throwing its rewards open to girls also. In the junior grade exhibitions of £20 a year for three years, in the middle grade exhibitions of £30 a year for two years, in the senior grade exhibitions of £50 a year for one year, were the principal prizes. This measure was received with satisfaction in Ireland, and gave a powerful impetus to the cause of education. One million sterling was set apart from the Church surplus for the purposes contemplated by this act.*

In 1879 another attempt was made to solve the difficult problem of Irish University Education. It was then resolved to try the experiment of a simple Examining Board with power to confer academic degrees on all comers after the manner of the London University. By this Act the Royal University was founded, and it was provided that when the new creation was in a position to confer degrees, the Queen's University should cease to exist. The painful feature in connection with this scheme was that at the very time when the Queen's University was doomed to extinction, the success of that institution was more marked than at any previous period. The Queen's Colleges had struggled bravely against fierce opposition; they had been denounced as "the godless Colleges." They had been condemned by the Pope, by the Roman Catholic Synod of Thurles in 1850, and by the Roman Catholic prelates and clergy times without number, but in spite of all opposition they had maintained a vigorous existence, and the Irish youth flocked to their classes. In the very first session of their career eighty Roman Catholic students matriculated in one or other of the three Colleges. In order to meet the views of various religious communities, it had been arranged that no religious teaching should be given, at least officially, in the Colleges, but the different denominations might appoint Deans of Residence to look after the religious training of their own students at each College. They were opened to students in 1849, and affiliated to the Queen's University in the following year. On the whole the success of the men educated in the three Colleges had been brilliant, and no University in the world need blush at the illustrious names which graced the closing scene, when for the last time the Senate of the Queen's University in Ireland met February 1, 1882, to confer degrees.†

(To be continued.)

PREFERMENTS AND APPOINTMENTS.

Baldwin, Rev. A. W., Chaplain of H.M. Prison, Hull.
Barnes, Rev. William, Rector of Hasland; Rural Dean of Chesterfield.

* 41 and 42 Victoria, cap 66, sec. 2.

† Compare Killen, "Ecc. History of Ireland," II., p. 519.

Barry, Rev. Douglas, M.A., Rector of Ightham, Kent.
Barton, Rev. G. T. H., D.D., Incumbent of Kenure; Incumbent of Rathcoole, County of Dublin.
Bell, Rev. Henry, Chaplain of Christ Church, Pau.
Blake, Rev. E. H., B.A., Vicar of Frampton-on-Severn, Gloucestershire.
Boddington, Rev. Edgar, M.A., Senior Curate of Bishopwearmouth; Incumbent of the New Church of St. Ignatius, Hendon, Sunderland.
Brown, Rev. James Edward, Rector of St. Petrox with Stackpool Elidor, Pembroke; Rural Dean of Castlemartin.
Bull, Rev. H. P., Curate of St. Sepulchre's, Northampton; Vicar of Stoke-by-Nayland, Suffolk.
Cockell, Rev. E. W., M.A., Curate of Ealing; Rector of More, Shropshire.
Cropper, Rev. James, B.A., Parish Clerk in Orders of West Ham.
Davidson, Rev. James, Senior Curate of St. Saviour's, Upper Chelsea; Rector of Battlesden with Pottsgrove, Woburn.
De Ewer, Rev. Edward, Perpetual Curate of Welsh Newton, Herefordshire, by dispensation.
Dimond-Hogg, Rev. T. P., Vicar of Saltney, near Chester.
Edmondes, Rev. Charles Gresford, M.A., Principal of St. David's College, Lampeter; Rector (sinecure) of Llangelor, Carmarthenshire, and Prebendary of Carfay in St. David's Cathedral.
Evans, Rev. Edward, M.A., Rector of Preston, near Ledbury; Vicar of Bishopston, Bristol.
Fowler, Rev. George Herbert, M.A., Lecturer in the Parish Church, Leeds.
Grimston, Hon. and Rev. Robert, M.A., Chaplain on the Manchester Ship Canal Works.
Hall, Rev. Samuel Howard, M.A., Chaplain to the West Riding Pauper Lunatic Asylum at Menston.
Harrison, Rev. A. J., B.D., Vicar of Lightcliffe, Halifax.
Hayward, Rev. S. Curling, Curate of North Wingfield; Vicar of Pilsley, Derbyshire.
Hellmuth, Right Rev. Bishop, D.D., Perpetual Curate of Besingby, Yorkshire.
Hilton, Rev. W., M.A., Rector of Milstead, Kent.
Jeakes, Rev. James, M.A., Rector of Hornsey; Rural Dean of Highgate.
Jeayes, Rev. Charles Luke, B.A., Vicar of East and West Challow, Berks.
Jones, Rev. Samuel Wickham, B.A., Vicar of Salt, Staffordshire.
Jones, Rev. Thomas, M.A., Rector of Llanengan, South Carmarvonshire; Honorary Canon of Bangor.
Marshall, Rev. Thomas George, Rector of Walwyn's Castle with Robeston West, Pembrokeshire; Rural Dean of Roose.
Niblett, Rev. J. M., Curate of St. James's, Gloucester; Rector of Preston, near Ledbury.
Norman, Rev. Harry Bathurst, B.A., Chaplain at Madras.
Oldham, Rev. Henry Sharpe, A.K.C., Vicar of Clay Cross, Derbyshire.
Phillips, Rev. George, M.A., Master of the Grammar-school, Chard; Rector of Newton Tony, Wilts.

CLERICAL OBITUARY.

Daniel, Rev. John Edge, at 1, Neale Street, Ipswich, on the 17th inst., aged 83.
Holland, Rev. Thomas Agar, M.A., for forty-two years Rector of the parish, at Poynings Rectory, on the 18th inst., aged 85.
Kett, Rev. Charles William, M.A., for more than twenty-one years Assistant-Master of King's College School, at No. 1, Manor Mansions, Belsize Park Gardens, on the 19th inst., aged 57.
Luttrell, Rev. Alexander Fownes, for seventy years Rector of East Quantoxhead, on the 12th inst., aged 95.
Rodwell, Rev. Christopher Brown, for twenty years Rector of the parish, at Horsted Keynes Rectory, on the 14th inst., aged 76.
Simpson, Rev. George Stringer, at Rose Hill, Bobbing, near Sittingbourne, on the 20th inst., aged 74.
Spencer, Rev. William, Vicar of St. Paul's, Stratford, at 6, Forest Lane, Stratford, on the 16th inst., aged 65.
Tanner, Rev. James, M.A., for nearly forty years Vicar of St. Matthew's, Gosport, at Forton Lodge, on the 14th inst., in 88th year.
Wilkinson, Rev. Thomas, Boston, M.A., for over sixty years Rector of that parish, at East Harling, on the 15th inst., aged 90.



The Church of England Pulpit.

DIVINE WORSHIP.

BY THE VERY REV. EDWARD MAGUIRE, D.D.
DEAN OF DOWN.

SERMON PREACHED AT DOWN CATHEDRAL, ON
THURSDAY, AUGUST 23RD, 1888, ON OCCASION
OF THE SOUTH DOWN CHOIR FESTIVAL.

"Praise God in His sanctuary."—PSALM cl. 1.

WHENEVER Christian people assemble together in the house of God, their single object is, or ought to be, to worship God. Divine worship will be, therefore, the keynote of any remarks I am permitted to offer you this afternoon. The occasion which has now brought us together is for the promotion of that great object, and I trust that, while engaging in the special services of the day, every one of you has kept this important point in view. You have been uttering with your lips solemn words of prayer, and sweetly-rendered words of praise, but I would remind you that the mere utterance of such words is not worship in the true and proper sense of the term. To be acceptable worship, our words, whether of prayer or praise, must proceed from humble, contrite, believing, and thankful hearts. Public worship should not be regarded as a mere personal, a mere selfish act. While by all means each one should feel personally interested in the prayers and praises which are publicly presented to God, each one should also endeavour to feel in touch and sympathy with all their fellow-worshippers. The words of one are the words of all; the confession of one is the confession of all; the thanksgivings of one are the thanksgivings of all; and, therefore, we should endeavour to stimulate one another, to encourage one another, and to strengthen one another, when with one accord we make our common supplications to God. This is precisely what we desire to do by means of these annual choir festivals. We want, as far as possible, to lead and encourage our several congregations in the parts of public worship assigned to them. We want to have hearty and devotional worship, intelligent worshippers, and edifying services; and this object we hope to accomplish, in part at least, by acting on the Apostle's exhortation, "Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in our hearts to the Lord." Divine worship consists of two essential parts—namely, *prayer* and *praise*. Prayer includes confession of our sins to

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God, supplication for needful mercies for ourselves, and intercession for the wants and necessities of others. Without prayer no worship can be complete or acceptable in the sight of God. Cain's offering and the Pharisee's address to God were thanksgivings only. There was no prayer, as such, about them, and therefore they were rejected. Prayer is the bounden duty and service of us all. As individuals, we should pray privately in the closet. As members of the same household we should pray socially—that is, at the family altar. As members of the great household of faith, the Church, we should pray publicly—that is, in the sanctuary, or house of prayer. To omit any of these duties is to commit a great sin, while to perform them irreverently, as a task, or as a mere lifeless form, is nought but abomination in the sight of God. But, while prayer is thus the bounden duty—yes, and the blessed privilege—of all, there is another duty equally due to God, and equally binding on us, concerning which I desire speak to you this day. The duty to which I allude is suggested by the occasion which has brought us to this cathedral this afternoon. That other duty is *the praise of God*. Praise is a higher, nobler occupation than prayer. Prayer is the abasing of oneself; praise is the exaltation of God. "Whoso offereth praise glorifieth Me." Prayer relates to our sins, negligences, infirmities, and wants; praise has respect to God's infinite mercy, love, and power. Prayer is the occupation of sinful, helpless mortals here; praise is the employment of angels, and of all the company of heaven above. Prayer ceases when our days on earth shall cease; praise never ceases—it shall be the employment of eternal ages; and well is this sublime thought expressed in those familiar words:—

I'll praise my Saviour while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life or breath or being last,
Or immortality endures.

The voice of nature, the voice of providence, and, above all, the voice of revelation proclaim that praise is due to God. While the praise of God should be ever, and in all places, on our lips, the text makes special reference to sanctuary praise. "Praise God in His sanctuary." This expression may mean simply "in His holiness," as the Prayer-book version renders it; but I believe it specially refers to the place of public worship, whether that place be the tabernacle in David's time, or the temple built by King Solomon, or the Christian house of prayer. In the public services of our own ancient Church we all know that praise occupies a very prominent place. I have already briefly intimated that *prayer*, to be true prayer and acceptable to God, must be sincere and proceed from the heart of the worshipper. So with *praise*.

Much as we may delight in hearing Psalms, and hymns, and spiritual songs well and pleasingly rendered, as I am bound to add we have heard them rendered to-day, it is still my duty to remind you that if your hearts are not in tune as well as your voices and your ears, not all your sweetest music can create melody in the ear of God. Before I close, I would offer a few words of friendly counsel and advice to parochial choirs. I would first of all remind you of the great honour and privilege that is put upon you in being permitted to lead your fellow-worshippers in the prayers and in the praises of the sanctuary. I say in the prayers as well as in the praises, for I look upon it as the duty of every choir to lead in the responses as well as in the singing. I trust you will ever endeavour to keep in mind this part of your duty, so long as you willingly offer yourselves as helpers in the services of the house of God. I would, in the second place, impress on you the importance of regularity and punctuality in the discharge of the duties you have voluntarily undertaken to perform. It is very disheartening to the organist, or the choir conductor, when the members of the choir are not in their places at times of practice as well as at times of public service: and it is very distracting and disturbing to both minister and congregation when any of you is seen to enter late—that is, at any time after divine service has commenced. As members of the church choir, you are members of the church staff; and just as the clergy, the organist, the sexton, or the bell-ringer, are expected to be punctual, so each member of the choir must be punctual. And lastly, I would earnestly exhort you to be devotional and reverential. An English bishop preaching on an occasion, somewhat similar to the present, addressed the assembled choirs in the following words—words full of solemn meaning, and words which I would entreat you prayerfully to bear in mind: “We are all coming to feel,” said the Bishop, “that church music is a great help to worship. It is a very great privilege to be permitted to take part in leading the prayers of the congregation, and I feel that if members of the choir accept the privilege of taking part in the services, the one thing they owe to Almighty God, and to the congregation, and to themselves, is reverence.” I would again impress on you the necessity of deepest reverence and devotion.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

THE CHRISTIAN'S WORTHY WALK.

BY THE REV. J. P. SANDLANDS, M.A., VICAR OF BRIGSTOCK.

SERMON PREACHED AT BRIGSTOCK, ON SUNDAY, SEPTEMBER 23RD, 1888.

“I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.”—EPH. iv. 1.

THERE are many societies, all with more or less differing objects, in the world. Each claims to benefit, directly or indirectly, the individual who joins it. It is for this reason they were constituted, and for this reason they exist. It is their chief characteristic that they can do what would otherwise be left undone. The benefit, in some instances, begins as soon as the question of membership is effected. And often nothing is required of would-be members but the making of a few stipulations and the observance of a few rules.

The Church is a society. There is no other like it. It is an old society. It began with the first humble servant of God; it is an enduring society; an everlasting society. “The gates of hell shall not prevail against it.” It is a comprehensive society. It takes in all nations. John saw in it “a multitude which no man could number.” It is an unbounded society. It is not circumscribed by time or sense. Part of it is here—the Church militant. Part of it is on the other side—the Church triumphant.

The Church differs from all other societies in this—the unit always counts. The individual is a special object of care and training. The Church is a society of individuals, every one of whom is an important factor. The individual is not lost in the society. We may not say, because it would not be true, that the Church exists for the individual. The individuals go to make up the Church. The Church is the whole body of the faithful—of all those who are living to God.

But, although it be true, that the Church is an aggregate of individuals rather than a corporate society, it is also true that the members of it form their character by encouraging the growth of well-defined principles. This character is that of holiness. “Without holiness shall no man see the Lord.” Yes, here is the point to be constantly kept in view. Every member must ask constantly, What am I doing to further my progress in holiness? He must not imagine for a moment that his constant care is particularly, What are others doing? Religion is a personal matter, and suggests the pertinent question, What am I doing?

Now the apostle lays down a few well-defined principles here. He had previously (chap. iii.) given the reason for it in these words: “How that by revelation He made known unto me the mystery, which in other ages was not made known

unto men, as it is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel."

In order to understand this reason quite clearly we should remind ourselves that the epistle was written to the Gentiles, and that it was a point the Jews could never understand that they should share with them the benefits of the Gospel. The Gentiles were "dogs," "stones," but never "fellow-heirs" and "partakers." It was the great object of the apostle to make known the mystery. He laboured with this ever before him, "in season and out of season," and was "everything to every man, that he might gain the more." Ye are admitted, he would say to the Gentiles, into full Gospel privileges, and are "called to be partakers of the promises;" "therefore, walk worthy of the vocation wherewith ye are called."

Now, what is worthy walking? The apostle gives us in connection with the text several particulars which determine it. If we examine these carefully, and meantime pray for a blessing, we cannot fail to know and be continually given to all such good works as God has prepared for us to walk in." May the Lord be with us, then, while we meditate, and bless us with His Holy Spirit's teaching and influence for the Saviour's sake!

(a) "*With all lowliness and meekness.*" But if it is true that we are sons of God, heirs of the promise, joint-heirs with Christ, why should we be meek and lowly? If these privileges are ours, and we are the real possessors of such inestimable treasures, there would seem to be every reason for being elated. We should indeed be proud of our inheritance. Who is there that possesses earthly treasures and does not feel in consequence so much better than his neighbour? And so if the earthly be so much inferior to the heavenly, we have all the more reason to be high-minded, because of our high ancestry and our heavenly inheritance. Too many otherwise good Christians, perhaps without knowing or intending it, reason after this sort: But we must not do so. We cannot make too much of our privileges and our prospects; but we must "be thoroughly persuaded in our own mind." And "we must not be high-minded, but fear." We have an inheritance greater far than anything earthly, and a very present help in every time of trouble, yet all that we possess and all that we hope to enjoy is a gift. We have earned nothing—merited nothing. To earn, to merit, to procure by our unaided effort, is utterly impossible. This thought is of itself sufficient to prevent high-mindedness. But we have the teaching and example of the Lord Jesus. He is the author of all our blessings. And He bestows what is His own. He is Lord of lords and King of kings. And he said, "Take my yoke upon you and learn of me,

and ye shall find rest for your souls." But to this plain teaching by precept He adds that of example. He was Himself, though the Lord of life and glory, "meek and lowly." And wherein did this lowliness and meekness consist? In coming down. And such condescension! True greatness steps from the highest height to the lowest depth. It is clear, then, that lowliness and meekness are not only consistent with true greatness, but they characterise it. The truly great—if such there be on earth—are meek and lowly. But while seeking to be like the Saviour, we must not put ourselves on a level with Him. Oh, dear, no! We must take things as they are—see ourselves as God sees us, and we must not assume any airs of superiority. Loaded with blessings as we are and may be, we must regard ourselves as sinners needing mercy. We have no real height from which we may come down. This thought, if we entertain it as we ought, will keep us down to the proper level. We have constant need for reflection and prayer, so proud and haughty is our evil nature. Do you not think so? Then pray God to make you meek and lowly.

(β) *Long-suffering.* This word implies a truth which, while we all deplore, we all experience—that we live amongst people that are not altogether what they should be. Members of families, of churches, of communities, our nearest relatives, our friends, and our acquaintances have strange dispositions, and are constantly, by their life and conduct, troubling us. We need not recall instances. They readily recur, and are sadly too frequent. Then our enemies seek in many ways to do us wrong. They speak all sorts of ill concerning us, and are not at all scrupulous about the truth. We are often too disposed to take matters into our own hands, and put things right by force, but these words, "long suffering," tell of a better way. Bear the injury. "If thine enemy smite thee on the one cheek, turn to him the other also." Let the evil word take its own course. It is of little consequence. It is far more important that your conscience should be right in the sight of God than that men should speak well of you.

(γ) *Forbearing one another in love.* This understands that many little annoyances will come to us from the weakness of the brethren. We have troubles from quarters whence we ought least to expect them. There never was a time, perhaps, when this injunction was more needed than the present. I often think that if professing Christians spent the time they occupy in vilifying each other in doing good Christian work, it would be much better for the world. "Forbearing one another in love" is a most needed admonition. It suggests that there will be much to bear from those who ought to be friends, because of their want of strength and holiness of character. We know to our cost how true this is, and our patience is often very much tried in consequence. But we must not

irritate and worry ourselves at every point, because of the foibles of those around us. We must bear with them. And this must be done in a very special manner. We must not say, "Ah, well, it does not much matter; it hardly concerns us; it is only for a moment, and we shall soon betake ourselves out of the reach of it all." No, the "forbearing" must be "in love." Now, where love is there will also be the desire to make things better.

And so the love must be the Saviour's love shed abroad in our hearts. Love was behind all his acts, and so characterised all he did. While we forbear, then, we must love, and while we love, we must try to improve both by precept and example.

This is a utilitarian age. It wants to know, in every particular, what will be the use. The expression, or something like it, which is constantly sounding in our ears, is: It is all very well, but where is the use—the practical good? The standard of Christianity is higher and holier than utilitarian, or we might take the world on its own chosen ground, and show from its own maxims that Christianity is best for all. These principles of Christianity, laid down here by the apostle for the purpose of forming the passive habits of the Christian character are calculated to produce such peace and happiness of mind as cannot be produced by any philosophic principles. Care, anxiety, and wrong, lurk where these principles are not at work. And these are only some of the evils. It is hard to tell the miseries in the shape of disquiet and unrest which obtain where Christian principles are absent. What Christianity means, therefore, as a health-producing system—for happiness is health—it is hard to say. The truth is that Christ's religion is not only the best in one particular, but it is the best all round. It is best for time, and it is best for eternity. But we must not advocate Christianity, because it is best merely,—we must preach it because it is right. Our standard must be higher and holier.

(c) "*Endeavouring to keep the unity of the Spirit in the bond of peace.*" The principle expressed by these words is a little more difficult to understand. We shall, perhaps, see the meaning if we explain that the "unity of the Spirit" is that unity which the Holy Spirit gives. Let us see. The Holy Spirit convicts of sin, breaks the heart, wounds to make alive, brings to the Saviour, shows Him in all his fulness and power to save. The Holy Spirit, in short, links the sinner on to the Saviour, and enables him to supply from Him his every need. This is the unity of the Spirit. But the apostle speaks of a bond, and calls it the "bond of peace." Now this bond is also of the Holy Spirit's making. He it is also who uses it. We do not stop now to consider the sad fact that there is no bond that unites any but Christians. . . . This bond of peace should unite—does unite—Chris-

tians. . . . All else are miserable units. But Christians are, through this bond of peace, made one with Christ—the Prince of Peace. This, then, is the unity of which the apostle speaks. We can neither make the unity nor the bond which constitutes it; but the apostle intimates that we can break through it. He would have us, therefore, labour to keep it intact, "endeavouring to keep the unity of the Spirit in the bond of peace." To endeavour means to exert our energies. It is ours, then, constantly to preserve the peace and strengthen the bond.

But what blessings belong to the Christian! Who shall say? He is at one with the Father, by the Son, through the Spirit! And the circle, so to speak, that surrounds him and God and the whole body of Christians, is the bond of peace. We may estimate every other blessing, but this is quite beyond our power. It is a "peace which passeth all understanding." "Thou wilt keep him in perfect peace whose mind is stayed on thee."

The apostle notices some features of this unity that we shall do well to think out. "There is one body." The Church is one. Christ's body is one. It is not many. What shall we say then of the many bodies of professing Christians? We will leave it alone, only suggesting that there will be none of these man-made distinctions on the other side. However many sects there may be here, there will be none there. God has not made the sects, and it may be safely admitted, too, that they are not the outcome of true Gospel teaching. Nothing is clearer than the fact that Christians would be far nearer what God would have them, if instead of making divisions, they strove to make all one. One Spirit. There is but one Teacher, one Comforter, one Sanctifier—the Holy Spirit of God. What a different world this would be, if men would but recognise the solemn truth, and act it out! What does it mean? It means simply that, in all we do, we should follow the teaching and guiding of God's Spirit. God is not the author of confusion, but of order and peace. One Hope—of glory in heaven through Christ. We may not expect that there will be special mansions for special people. True, there are many mansions, but they are in one house—heaven. The proud and haughty enter not there, but only those that have this "one hope" in Christ. One Lord. There is sovereignty exercised in God's Church. There are those in the Church—perhaps not of the Church—who submit to no authority but their own will. But this is contrary to the Spirit of Christianity. There is but one Lord—one sovereign will. Oh, that we could pray, "Thy will be done." One Faith. This is true as to origin and direction. It comes from God and goes to Him. It is not in its nature a mere idle assent to any truth; but it is the energetic throwing of the whole man into God's arms, saying, "Take me, keep me, use me." One Baptism. There are many forms of Baptism, but

that only is real which is accompanied by the Baptism of the Spirit. And "One God and Father." This is the climax! And what a climax! God is the source of all life, the end of all life, the preserver of all life, but specially of the redeemed life—"above all, through all, and in you all." It is the special province of the Christian to recognise these things.

Thus have we briefly, as may be, indicated the way in which we are to "walk worthy of the vocation wherewith we are called." It is no fancy picture drawn by an over-excited imagination. It is the work of a master hand, but it is also that of one who spoke the words of sobriety and truth, the words of wisdom and of a sound mind. The sad confession must be made that the picture is not filled in, with all the beauty of detail, by too many who profess and call themselves Christians. It is not on this account an ideal picture. It is a real one. If we are not daily approaching nearer and nearer to it, the reason is not far to seek. We are too much engrossed with the things of this world. And in this we are not wise.

Suffer, then, the word of exhortation. Be wise. The work to be done before you leave this world is very arduous and very important. It is not prudent to postpone it till you come to your death-bed. The fear is, too, that it cannot be accomplished then; beside experience goes to prove that very little is ever done at the close of life. We ought *then* to be enjoying, and not seeking, the blessings of religion. But, and this is a point we must emphasise, it is quite clear from our text, and from other parts of Scripture, that the Christian has a life to live, and a work to do, previous to, and in preparation for, the life that lies beyond. Let me, then, in the apostle's words, "beseech you that ye walk worthy of the vocation wherewith ye are called."

NOTES FOR CHILDREN'S SERMON.

BY THE REV. H. G. ROSEDALE.

For Twenty-Third Sunday after Trinity.

MATT. v. 3.

WHAT festival did we celebrate on Thursday last? All Saints, and then the above text read in the Gospel: What has become of all the saints who have died? Do we want to follow them and be with them? If so, we must see that we get "a right spirit" within us. Poor in spirit does not mean a cowardly one but one which distrusts itself, and therefore trusts God all the more. Let us then see what sort of spirit we ought to have.

S=*Sincere*.—Some boys and girls try not only to deceive parents, friends, etc., but God also. They kneel down and pretend to pray, but are not praying at all. Some pretend to sing, but are

really talking to others all the time. They say they love Jesus and don't care to please Him. Remember story of Ananias and Sapphira. It is a dreadful thing to try to deceive God.

P=*Patient*.—God's best people are always patient. We are sometimes impatient with (a) *others* when people don't do what we like, and then we become even angry; just think if God were to be as impatient with us as we are with others, what would befall us? (b) *God* when He sends us troubles, they are for our good; boys and girls often have troubles sent, God takes away father or mother, or some other great trouble comes, but we must not distrust God but wait to see how He will make all work together for good. Cf. "Little Meg's children."

I=*Innocent*.—This means harmless. We can often injure and hurt people we don't like without striking them. A boy or girl who says unkind things about other people, is not *innocent*. Some think it grand and clever to hurt those younger or weaker than themselves, and animals. Picture boy teasing cat; Nero, the bad emperor, delighted to torture men and animals.

R=*Reverent*.—Some children think it very grand to be disrespectful and rude, both to parents and those older, etc., but God tells us different: "Children obey your parents," etc., and our dear Lord was "subject" to His parents. But still more important to have a reverence for God, let us not use His name lightly, etc. (Deal with all forms of irreverent worship.) Blessed are the poor in spirit, etc. The less we think of ourselves, the more we shall think of others.

I=*Industrious*.—"Satan finds some mischief," etc. God intended us to work, and so we must not be lazy. Must make use of our talents for God. Boy or girl says, what can I do? You can do a *great* deal. Let others see that you have the Love of God in your heart, and you will be doing great good and set an example to others. You can pray for others, and God will honour you for this work. The more we think of and try to help others, the less we shall think about ourselves.

T=*Trustful*.—The more we are poor in spirit, the more we shall want to lean on Jesus. (Illustrate the dependence of young child on parent)—this is just our relationship to God. How impossible for child to do without parents' help, so we must rely for support on "Our Father." House on fire, father cries to child, "Jump out of the window I will catch you"; child does so, is saved. Why? She trusted her father. Let us do the same.

QUEEN NATALIE has entered a formal protest against the decree of divorce pronounced by the Belgrade Metropolitan, describing it as an arbitrary measure. The document is addressed to the Greek Orthodox Synods at Bucharest and Athens, to the Holy Synod at St. Petersburg, and to the Ecumenical Patriarchate at Constantinople.

CORPULENCE

All persons suffering from this burdensome and dangerous state of the body, and even those developing tendencies thereto, should **CALL TO-DAY, IF POSSIBLE**, or write at once for a treatise on the subject just issued by

MR. C. B. HARNESSE, Consulting Medical Electrician.

The book contains **ADVICE HOW**, in a simple, rational, and effective manner, without resorting either to drastic medicines, quack prescriptions, poisonous preparations, or starvation diets. **OBESITY IS CURED**, and will gratify and cost free, on application to the **Medical Battery Company, Limited,**

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, NOVEMBER 3, 1888.

THE NEGLECTED RICH.

THIS subject was discussed with much vigour some months ago in the columns of one of the Church papers; with the result, that it was shown that in many ways the so-called rich are very often neglected.

We have our varied organisations for helping the poor, the clergy feel that it is their bounden duty to instruct the children in the Day Schools, to rescue the children sunk in squalor and misery; to start mothers' meetings and numerous other things, and all with some degree of success. But when we come to the upper ten thousand, and ask the question what is being done for them, the answer is generally *nil*. And yet the souls of those who are better off in this world's goods, are of equal value in the sight of God, eternal life is for them as much as it is for the poorer brethren. Why, then, is it that so little is done and said to help them on the heavenly road? A country squire once made the remark that his clerical neighbours were admirable companions, but they never spoke about God except in the pulpit. We firmly believe that many of the gentry would be glad very often for the clergy to say a word to them, *not* in the preaching tone but quietly and persuasively about important matters. So again with visiting, a clergyman feels that it is of the greatest importance that he should visit regularly from house to house, feeling that the "house-going parson makes a church-going people," and rightly so; but what about the business men and their wives and families. Of course there is the feeling, that after a man has done his day's work, he wants a little relaxation, and it is very difficult to fix on a

suitable time when he is disengaged; but a little inquiry, a little tact and judgment will help to find that out, and an hour's conversation will be most useful and most edifying, there is a danger of giving men credit for knowing a great deal more than they do, and many men need instruction just as much as others. There is also very often a great deal of superficial knowledge which covers a great deal of ignorance, and this thin veneer wants rubbing off, so that the true grain and material may be found out. With the wives and daughters we are afraid that very often the pastoral visitation means merely afternoon tea and conversation. And yet this conversation if turned into a proper channel, may be productive of much good. A great deal of power and influence for good may be obtained from these rich men and women, if only they are dealt with in a right and proper manner; plain straightforward speaking will do a great deal. And we are apt to forget that many of these men have their temptations and their difficulties which people know little of, and therefore a kind word, and the knowledge that the parson knows about things and is not unwilling to talk over the matter, will help to clear away a great many doubts, and much strength will be gained.

In some parishes there are a great many young ladies' schools in which Scripture is taught, but very often in a desultory way. It would be well where these schools exist for the clergy, when possible, to become visitors, and to make arrangements for giving lessons on Scripture and Church History, etc. It is impossible to imagine the amount of ignorance that exists among people, who really from their position and education ought to know better, about the first principles of Church History and Church doctrine. We remember once being in a country rectory when the conversation turned on the subject of one of our ancient cathedrals, and a young lady boldly stated that if everybody had their rights, these ancient buildings would be in the hands of the Roman Church. This is only one instance—doubtless many others could be found; but they all have their origin in the defective trainings of early days. It is therefore the duty of the clergy to give instruction to all members of the flock, no matter what their position, on the great verities of the faith, so that they may "hold fast the form of sound words." And there is also the fact, that the rich have a great influence upon others. Many take their cue from them. And therefore it is of the greatest importance that they should not be neglected but taken in hand, and their sympathies and interests aroused in the cause of Christ and His Church. They occupy the position of power, and therefore it is of the utmost importance that this power should be directed in the right and proper channel, and this the clergy can do if only they will set themselves to the task. So far from doing this in a kindly and loving spirit, we are sorry to observe that

some of the clergy denounce the landlord and the capitalist classes in an unwarrantable and unjustifiable manner and in an unchristian spirit. This is done in order to flatter the wage-earning classes with whom the preponderating political power now rests. A fortnight since we heard the doctrine of pure communism and public plunder of the well-to-do classes preached from a suburban pulpit to a congregation of working men, when an unreal and grotesque picture was drawn of the luxurious living, idleness and dissolute lives of the rich, by a clergyman who professed to an intimate knowledge of the daily lives of dukes and millionaires, which we should say he did not possess. Preaching of this kind alienates the rich and injures the poor except those, and we hope they are many, who perceive that the flatterer wants money or approbation and applause for himself.

OUR CHRISTIAN YEAR

TWENTY-THIRD SUNDAY AFTER TRINITY.

"ALL sorts and conditions of men," in all ages have been sufferers from troubles of some kind. "Troubles of mind, body or estate"; the troubles of a wearied brain, a weak body, or a failing purse, these and the like, together or singly, have conspired to afflict the lives of all. So dark is the aspect all around that some, at times, ask impatiently "Is life worth living?" "Would it not be a gain to die, one would at least then have rest?" The answer is not far to seek. Let but sickness come, and the shadow of the approaching Angel of Death be seen, and we find how differently we *really* think. Then we pray if we have never prayed before, and we learn from a face to face encounter with some supreme crisis of trouble two things. One, that after all it is sweet to live, and another and better, that hidden away somewhere, perhaps, alas! not often thought of in our times of prosperity, is a belief in a God, who is able and willing to befriend us. A God who is a "Refuge" in time of trouble; whose strength is made perfect in *our* weakness; a Refuge from the storms of life and one who says to the trembling and helpless, "Trust ye in the Lord Jehovah; for in the Lord Jehovah is everlasting strength." Let us then come boldly to the throne of His Grace, not only to ask help in time of need (as we understand it), but to ask God of His goodness, to enable us to put away the sins and doubts which have hitherto separated us from Him, and to bestow upon us His power to live as sons and daughters, as faithful children of the one Almighty Father.

The collect this week brings before us the subject of "effectual prayer." Prayer? What is it? We have all heard or read beautiful definitions of the word, but we want something more than that; we need to know from *daily* practical experience the value of that attitude of waiting always upon God, which is the truest form of prayer. If we have never known this before let us begin at once. And this can only be through realising who God is and what we are. Do those of us who have rich and powerful friends, whose great delight is in helping us, need telling *when* or *how* to ask them. Certainly not. Then as God is infi-

nately more powerful and more willing than any earthly friend could be, let us not be bound by set times and phrases in our approach to Him; let us come to Him at all times remembering His gracious promise, "Before they call I will answer." There is but *one* condition, our prayers to be *effectual* must be *faithful*. And this faithfulness implies more than at first sight appears. It means that we must believe in the answer to our prayer having been granted even though we do not see it. Many times we lose much of the comfort of prayer, because we are troubled with misgivings as to whether God will see fit to grant our request. Let us do battle with this enemy, and pray on; being *certain* that God will answer, and not only so, but that His answer if not precisely what we, in our ignorance, wanted, is yet the very best.

"Take courage to intrust your love
To Him, so named who guards above
Its ends; and shall fulfil!
Breaking the narrow prayers, that may
Befit your narrow hearts, away
In His broad, loving will."

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 204.)

CHAPTER XI.—(continued).

THE Chancellor, his Grace the Duke of Leinster, addressing the Senate, pointed out that the University was being cut down "in the plenitude of its mature vigour." His Grace also stated that more than 1,000 students were at the moment of its overthrow receiving instruction by eminent professors in its Colleges. On February 3, 1882, the Queen's University ceased to exist, and the Royal University stepped into the position so worthily occupied by its predecessor for the space of thirty years. The weak points in the Royal University are admirably pointed out by the President of Queen's College, Belfast, in his address 1887-8:—

"The conducting of examinations and conferring of degrees form a very small and a very inferior part of the functions of a University. Its main functions are, or ought to be, the culture, moulding, and enlarging of the mind; the training of its *alumni* intellectually, morally, and socially, for discharging in the most efficient manner the various duties of life. In these respects the Royal University is, from the nature of its constitution, to a large extent inoperative. True, it brings together for open examination and competition in literature, science, medicine, law, and engineering, youths from all parts of the country, and from all sects and classes of the people. It makes no distinction between class and class, or between candidate and candidate.

"But, unfortunately, they only meet in the examination rooms. They are not trained together. They are, as a body, debarred from that intercourse which tends to break down prejudice—from that guidance by master minds which directs in the right path of, and to, real knowledge—from that bright example of men who, by life-long study and experience, have been prepared to furnish sound principles of thought and

action. The Royal University fails in these respects and, as at present constituted, it can never equal, in educational efficiency or ultimate success, the great teaching Universities of this country or of any country in Europe."

CHAPTER XII.

THE NATIONAL BOARD.

IN 1882 the control of matters connected with education was divided between various Boards, of which the principal were—the National Board, the Intermediate Board, the Endowed Schools' Board, the Science and Art Department, Dublin University, the Royal University, the Incorporated Society, and the Commissioners of Charitable Bequests. The Church Education Society, once a formidable opponent to the National Board, had been virtually destroyed by the Irish Church Act of 1869. It was impossible for churchmen to maintain their Church under the voluntary system, and contribute in addition large sums for the maintenance of parish schools. The clergy of the Church of Ireland were compelled, under the altered circumstances of their Church, to choose between having their schools in connection with the National Board, or having no schools at all. The National Board, established in 1831, deals with primary education alone. The system was not, perhaps, perfect at any time, but there can be no question as to the immensity of the advantages it has conferred upon this country. The fundamental principle of the Board was "combined literary and separate religious instruction," so that there might be no interference with the religious creed of any pupil. Clergymen of each religious denomination were to be allowed to give religious instruction to the children of their own persuasion. There might be instruction in Holy Scripture, in denominational catechisms, or in any religious subject at certain specified hours and under certain specified conditions, but no child was to be present whose parents objected, and at all other times religion was to be strictly excluded. For many years the bishops and clergy of the Irish Church held aloof from the national system. On February 23, 1832, the prelates of the Irish Church condemned the system in an address to their clergy, because it pointedly excluded Holy Scripture "as a common source of instruction," and because in the choice of literary and religious instruction made by the Board, the bishops were deprived of all control. The system was adopted by the Roman Catholics, not as being all that they desired, but as being the best they could get, and while churchmen rejected it, they turned it to profitable account. The Church of Rome lays claim to absolute control over the education of her members. Her prelates could not, therefore, unreservedly accept a plan which practically repudiated that claim, and set up in its stead the rival claim of the State. The boon was, however, too tempting to be rejected, and accordingly, like prudent diplomatists, as they could not get what they wanted, the Roman Catholic bishops adopted the National Board, and turned its advantages to excellent account. In 1833 there were 789 schools in connection with the Board, having 107,042 pupils on the rolls. In 1881 there were 7,648 schools, and the pupils numbered 1,066,259.*

The clergy of the Church of Ireland had an invin-

cible dislike to the rule which forbade the teacher to allow a child to be present at religious instruction, different from the creed in which the pupil was entered on the school register. They were prepared to undertake that they would not compel or solicit attendance, but they declined to turn away any who chose to remain. In 1847 a compromise was effected through the agency of Archdeacon Stopford, by which the teacher need not prevent a child from being present at religious instruction contrary to his registered creed; but when such a case occurred, he was bound on the first occasion to notify the fact to the parent or guardian by a printed form. Thenceforward many of the clergy of the Church of Ireland and great numbers of Presbyterians placed their schools under the board. While we cannot but respect the conscientious scruples which led the prelates and clergy in 1832 to oppose the national system, yet events have proved that it was a blunder on the part of the Irish Church to allow by that opposition a great part of the education of the country to drift from under her control. It is now universally admitted that in spite of almost insuperable difficulties, the National System has succeeded in doing good work in Ireland. Its past success may be taken as an earnest of increased and increasing usefulness in the future.

The education question is one of the most difficult knots of the Irish problem. The Roman Catholic prelates wish to get control of the education of the country, and they are succeeding to a great extent. The Educational Endowments Commissioners have already in 1888 transferred great part of the endowments, formerly belonging to Protestants, to the Church of Rome. More doubtless will follow. Yet that Church has been censured by the Supreme Pontiff, for its failure in inculcating respect for the Moral Law, and a Roman Catholic professor of Trinity College said in a recent pamphlet*: "The Priests, or at least the Bishops, want to get education into their hands, I believe, for the purpose of crushing it altogether. Is it not so? If not, how comes it that all the teaching-power in the Catholic colleges and schools is foreign and not native, that is, the teacher is not a Roman Catholic—Irish born and taught by Irish Catholics? The teachers are either foreign priests or English converts, or they are laymen from Trinity College or the late Queen's. Why do the Bishops not aim at training a school of teachers from amongst the Irish Roman Catholic Priesthood? It is time, at all events, to begin."

Before closing our remarks on education we may perhaps add a few words on the Royal schools. Their number was seven, and they were founded in the second and fourth years of the reign of Charles I., as nurseries for Trinity College. For obvious reasons we only deal with the question as it stood, say fifty years ago. From the Parliamentary return of the "Select Committee on Foundation Schools and Education in Ireland, 1838" we learn that "the original system of administration led to enormous abuses. Leases were made at low rents, fines raised for the ostensible purpose of building schoolhouses; but in many cases for the immediate advantage, not of the scholars, but of the schoolmasters. The funds were thus, in a very great degree, transferred from public to private uses. In 1825 the income of the school of Armagh, which had been £1,043 per annum, was

* In 1861 there were 1,450 Church Education and parochial schools attended by 43,842 children.

* "England's Duty to Ireland," by Professor Maguire, F.T.C.D.

found to have been lowered by fines to £461; and that of Dungannon, which had been £1,487, to £797."

This was not all—perhaps not the worst for the interests of education. "The Lord Lieutenant has the appointment of the masters solely in his own hands, unshackled by any limitation of a religious exclusive character." And, unhappily, private or political motives have not been disregarded in the disposal of ecclesiastical and educational patronage. Incompetent men have occasionally been appointed to the masterships of the Royal Schools in reward for political services, and the endowment has been regarded as a comfortable addition to an ample income arising from a rich benefice. In the language of the report, "In some instances the situation has been combined with ecclesiastical livings. Dr. Millar, the [late] master of the School of Armagh, holds the mastership of that institution and the living to which he was collated on leaving the university." The natural consequences ensued. Education, as all must know who have any idea of the meaning of the word, requires all the time and energy of a mind really devoted to it, as a great, and honourable and religious work. It must be the employment of the life; not a recreation, or amusement, or change of occupation. In fact, so manifold and so palpable were the abuses, that the management of these Royal Schools was transferred, by an act (53 Geo. III. c. 107), from the bishops, to whom it was originally entrusted, and by whom it had been neglected, to Commissioners of Education, with ample powers to remodel and rearrange the system as should, from time to time, to them appear expedient.

The following case illustrates our meaning: Somewhere about the year 1,800, there was in the diocese of Clogher a clergyman named Andrew Allen. This gentleman held at one and the same time the following offices. He was rector of a union of parishes which has been since divided into six separate incumbencies. He was the Archdeacon of the diocese, Chancellor, Diocesan Registrar, and Diocesan Schoolmaster. *Crimine ab uno disce omnes.*

Into their recent history we shall not enter. They have been tried and condemned. And now we find that the Church of Rome has quietly stepped in, and is at present engaged in the pleasant task of inquiring into and redistributing the funds of these Royal Schools for the purpose of furthering her own interests.

Yet some of those schools have a brilliant history, and have turned out illustrious scholars. But as the Church was sacrificed to buy off the discontent of Fenian times, so now our rulers in their wisdom are about to levy "black mail" on the educational establishments of the country to buy off the hostility of a turbulent hierarchy and a rebellious priesthood. It is the old old story of Cerberus and the sop.

It is not the first time in Irish history that the encouragement of treason, disaffection and lawlessness has proved more profitable than the patient continuance in well doing. We shall consider in another place the claims of Dr. Croke and Dr. Walsh on Her Majesty's Government.

(To be continued.)

THE *Rochester Diocesan Chronicle* states that early in January the Bishop, under stringent medical advice, leaves England for the East, and is forbidden to return until April.

Reviews and Notices.

"A CHARGE TO THE CLERGY OF THE DIOCESE OF MEATH AT HIS THIRD ANNUAL VISITATION, AUGUST 20TH, 1888." By C. P. Reichel, D.D., D.Lit., Bishop of Meath. Dublin: Hodges, & Co. Price 6d.

THIS is a Primary Charge. We took it up with anxiety, we lay it down with relief and satisfaction. It has been well said that responsibility restrains us, and that caution, if no other qualification, attends high office. But still we took up Bishop Reichel's "Primary Charge" with apprehension. In many respects he resembles Archbishop Whately; in learning, for instance, and other good qualities. But he is also more of a College don and professor than a parish priest. Now Archbishop Whately, though full of good qualities, was in two respects not a success. He went over from England with two purposes. One was to force the National Education System on the Irish Church; the other was to stamp out the Newman semi-Romanism. As to National Education, though he gave no preferment except to its votaries, it only struggled so long as his iron hand lay on the Church. When liberty was allowed, it sprang up. Now, as it deserved, it pervades the country. A system paid for by all must be one against which no conscience can rebel. So much for one of the Archbishop's hobbies. The other was to crush Newmanism. He took this "on the brain" from Oriel. But they had no such thing there. He found the Irish Church swallowed up in Calvinistic Evangelicism. The only spark of Churchism it had was that of Elrington, Lee, and Todd, which was as free from Roman taint as from Mahometan. The only effect of Archbishop Whately's double onslaught was to drive the old Primate, Lord John George Beresford, into the arms of the anti-Church Education Society, so called on the *lucus a non lucendo* principle, because it left out Church principles altogether. Into this plan the old Primate was driven, by his horror of Archbishop Whately's Whiggery and new-fangled notions of education. Now, after the rule of Archbishop Trench, Church principles have burst forth, and all they have to do is to keep it from turning into Crypto-Romanism. But to come to Bishop Reichel's charge, too long overlooked. His observations on the Report of the Lambeth Conference are most just, and ought to be pondered by every clergyman and legislator. Touching the strange and, as we think, unjustifiable conclusion at which the Conference arrived on Polygamy, he says:—

Those who study the Report of the Conference with any care will discover that not all the resolutions embodied in the Encyclical Letter of the bishops were unanimously adopted, though the Encyclical itself was, after careful examination, passed without opposition. Perhaps in some cases sufficient weight has not been given to the disapprobation of a considerable and respectable minority. The zeal with which the best objects are carried out is not always accompanied with discretion; it sometimes lacks the power of seeing the other side in disputed questions; and the wish to give all possible force to the sentiments of a great majority naturally disposes of the obliteration of any record, to the suppression even of any sentiment, of dissent. As the divisions of the Conference itself on one subject has been printed, I do not think it is any breach of confidence to add that the committee which treated the difficult subject of polygamy among heathen or Mahomedan converts was still more seriously divided, and that five out of its fifteen members refused their assent to the decision that male polygamists, converted to Christianity, ought not to be baptised till they are in a condition to carry out completely the spirit of the law which unites

one man with one woman in the indissoluble bonds of wedlock. This decision, if acted upon, might in some cases lead to even tragical results; and seems to me, as it seemed to some other members of that committee, to rest on the tacit assumption that marriage with more than one woman at a time, however solemnly contracted, however sanctioned by the laws of the country in which it has been contracted, and however faithfully observed according to such contract, is not marriage at all; an assumption which the words of Christ in dealing with the subject do not appear to sanction.

We go further, and ask the Bishops to prove that monogamy is the law of Christ. Certainly it is not the law of Nature. His charge is full of sound common-sense advice to his clergy. He warns his clergy against injudicious poverty-producing marriages, against wasting too much time on amusements. He exhorts them to visit, to study, to read their sermons and the lessons with care, as if they understood them, in order that the hearers may understand them also. In fact this Charge is a master-piece of common sense, without a vestige of the fads of a College professor, either German or British. Of his delivery of it there is the greatest praise. He is a master in the art, and as an orator he is equally efficient. As we have said, we took this Charge up with anxiety. We lay it down with thankfulness. If anything can reconcile us to popular elections of Bishops, this, out of all that have taken place, of Bishop Reichel would do so. He is like one of the pre-Disestablishment Bishops. No clap-trap extempore ranter. No hunting after popularity with Dissenters. A scholar who can give an answer "to the enemy in the gate," and who advises his clergy to spend a fair portion of their time in the studies proper to their office.

"THE PURPOSE OF GOD IN CREATION AND REDEMPTION, AND THE SUCCESSIVE STEPS FOR MANIFESTING THE SAME IN AND BY THE CHURCH." Sixth Edition, 1888. Pp. 367. London: Bickers & Son.

THIS book contains the substance of lectures delivered several years ago. The author's name is not given, and we learn from a correction of one of his statements by the editors on p. 155, that he is now dead. His work which has reached a sixth edition, may be regarded as a moderate statement of the doctrines held by the Irvingites, though we are told in the course of the work, Mr. Irving expressed his abhorrence of this nickname. Part I describes the calling of the Church, and its rise and fall are traced from the garden of Eden down to the present century, when after the preaching of Edward Irving, new life is declared to have come upon the Church, and its progress and consummation are made manifest according to prophecy beyond the millenium to the Second Resurrection.

With the history of the Church of God in the past, and the main doctrines of Christianity, as declared in this treatise, we have no great fault to find, but when he comes to an account of the organisation of this reformed Church, the English Churchman will follow our author no further. In spite of the answers to objections at the end of the book, we cannot accept as true, the statement that the apostolate became extinct on the death of the first apostles. To disbelieve Apostolical succession, is to destroy the authority of the Church and its Bishops. Nor even if we gave up our belief in this point, can we have confidence in the restoration of the order in this century when the so-called miracles, signs, and prophecy are examined. It is enough to

point out that the Irvingites are a diminishing sect in England now, and this book states their case remarkably well, and is interesting reading to the student of modern religious movements.

"POPULAR MISCONCEPTIONS ABOUT THE FIRST ELEVEN CHAPTERS OF GENESIS, AND THE MORALITY OF THE OLD TESTAMENT." By the Rev. E. Huntingford, D.C.L. London: Bickers & Son.

OUR author says: "We cannot expect to persuade those who have given up all faith in the supernatural to believe that the Bible record is true, neither is this book written for such persons, but for those only who, believing in the Creator and Governor of the world, are yet perplexed by the many traditional interpretations of His Word, which modern knowledge has shown to be improbable." And while for the sceptical scientist, for whom the book is *not* written, the scientific side of the matter would be found too slightly handled, the latter class of readers would find in these pages many words of light and leading, as for example: "Time was when men used the Bible as a guide to science, instead of science as a guide to the meaning of the Bible. But science means knowledge: and real knowledge must throw light on any written composition, human or divine." And again, "Solution is sought in a more close attention to the actual words of Moses, and a more rational view of the nature and extent of his inspiration." For, as he says, "when men question the truthfulness of Scripture, it becomes necessary to point out to them what Scripture records." For the writer's rationale of inspiration, exposition of Gen. i. 11, and minimising of the moral difficulties, readers are referred to the work itself, which, on the whole, we recommend.

"MOTHERS OF THE BIBLE." By Rev. Charles Leach, F.G.S. Pp. 127, 1888. London: James Nisbet & Co.

WE have much confidence in recommending this little book to our readers. It consists of various articles on many of the mothers mentioned in the Bible, drawing from each useful lessons with much that is encouraging and comforting; it is well adapted as a gift book to mothers in general, and likely to be a great help and solace to the thoughtful reader. We trust it may have a large circulation.

"HOW TO HELP. PEN AND PENCIL SKETCHES OF THE EAST END." By Mrs. G. S. Reaney. London: James Nisbet & Co. Pp. 142, 1888.

WE have been much interested in reading this little volume, which gives several hints of how to help our poorer brethren. Mrs. Reaney has had much experience in this way, having lived some years in the East End, and having been in contact with those for whom she pleads. The author gives a sad account of the long hours which the drivers and conductors of the tram-car company have to work, and how very rarely they have any Sunday rest or opportunity of going to a place of worship for which some remedy ought to be found, and could easily be found by a little thoughtful arrangement. Some of the author's sketches given in the various chapters are very touching. It is hoped that this little work may be suggestive and

helpful to many who are anxious to help the poor in the best way, by helping them to help themselves, and by establishing comfortable homes for them, where they may go in times of difficulty for a short period, and then be helped to start afresh.

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"FRANCIS BACON. HIS LIFE AND PHILOSOPHY."
 By Professor Nichol. Edinburgh : William Blackwood & Sons.

THIS is a brilliant little work forming one of a series of Philosophical Classics for English readers, edited by Professor William Knight, of St. Andrew's University. It is lucid, accurate, interesting and just, and will amply repay perusal. Though so much has been written upon the character and teaching of Lord Bacon, this work is not unnecessary. It deals chiefly with the controverted portions of the great philosopher's life, and in a fair and candid spirit, gives us the result of much reading and careful balancing of evidence. In a very portable form we have a most interesting and instructive introduction to the life of "the great secretary of nature and all learning." The book before us is Part I., and we eagerly await Part II.

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"A CENTURY OF CHRISTIAN PROGRESS, AND ITS LESSONS." By Rev. James Johnston, F.S.S. Pp. 198. Nisbet & Co.

Is a message to the Anglo-Saxon race, and the believers in the Protestant religion, showing them their duty to the heathen, since God has given them such power and influence. The book is full of statistics and is worth pondering over, especially the chapters on "the consecration of commerce" and "statistics a sacred science."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE MORAL OF THE WHITECHAPEL MURDERS.

SIR,—I believe the vicar of St. Luke's, Camberwell, lately struck the keynote of moral reform when he requisitioned State aid for the suppression of our greatest social evil. Stern and drastic though it be, it is not so terrible as unbridled and unchecked moral degradation. Law is not a neutral power, it either frustrates by prohibition or encourages by permission. The *laissez-faire* system has resulted in death unto death. After the overwhelming testimony of the past, can anyone advocate it now? We see in the Socialistic press that poverty is assumed to be the sole cause of the disorder; doubtless it plays an important part, but after an experience amongst the poorest districts in London, and perhaps poorer elsewhere, I am able to say that I have seen in the poorest and most wretched a recognition of the moral obligation resting on those united by marriage; but some of the unhappy victims of the Whitechapel tragedies were married, nor does it appear that they were either deserted or unprovided for at the time they went astray. There are many evils at the root of the disorder. Poverty is only one. Surely among others

there is the *laissez-faire* system, and social apathy, for evils of a certain sort a penal code is necessary, for some natures have fallen so low that nothing touches them but fear. Self-denial is not impossible, we see examples of it every day; let *that* be our motto, not self-indulgence; rather than that, let us have back the Middle Ages with their gloomy grandeur and learned and highly cultured monks.

All honour to those men who, in Whitechapel and in other London slums, devote the best years of their lives to the work of reforming "outcast London." Private associations can do much good, but after all they are only eddies in a great stream that flows on with resistless current. Let us have universal combination in the shape of legislation, which must put on the brake for preservation of the community. It need not interfere with private societies, but would on the contrary aid and consolidate them, love and pity must be our leading principles, but we have to draw the line at mercy. We should not go *beyond* the line when liberty may mean injury to others, and may result in the most hideous form of slavery.

Good may come out of the Whitechapel tragedies—ghastly as they are—if people are aroused out of the deadly stupor of indifference to see the darker realities of the London in which we live.

FIDELIS.

THE WORK OF THE CHURCH.

SIR,—In viewing the present state of religion in our country, there is much to encourage and much to alarm; to encourage, if the Church is faithful to her calling and wise in her generation; to alarm, if she fails to see the things that belong to her peace.

It is no breach of charity to say that religion is at a low ebb among sectarian Christians. The "downgrade" in theology is accompanied, as ever, with worldliness and want of spirituality. Nonconformity was a great power, especially among the working classes, when it was a strictly religious and pious movement; now that it has ceased to be so, it is fast losing its hold, and is clung to by the majority of its followers for political reasons only.

Is there not, then, a golden opportunity before the Church to occupy the ground left vacant? If a revival of really religious life were sought by the Church, and her prayers were answered by an all-gracious God, she would go forth "conquering and to conquer." Her strength does not lie in adopting the "last results" of German fancy and dreamland. We of the Church believe in the divine origin of Episcopacy, and that hereditary grace is transmitted through the successive generations, so as to secure the possession of the true faith in the fundamental doctrines of the Gospel. We need not, therefore, go to doubtful channels for "light and leading." This is only to adopt the "downgrade" and to share in its fate. Nor does the strength of the Church consist in her ministers becoming purveyors of pleasures to their parishioners. Many are led away with the idea that personal popularity, never mind how obtained, is power. This is a great mistake. Our true strength is in holding "the faith," in ministering in public and private "with reverence and godly fear"; in faithful, earnest, and pointed preaching; in separation from the world; in living Christ-like lives; and in making it manifest that we have an unction from the Spirit,

and that our orders are not a mere form but a grace that sets us apart for the glory of God and the good of man.

The religious wants of our country are greater than at any previous period. Let the Church supply the need, and that in the right way; and she will be acknowledged alike by God and by man.

F. TILNEY BASSETT.

Dulverton Vicarage, October 24th, 1888.

A PETITION to the Queen has been signed by Mrs. Barnett, wife of the rector of St. Jude's, Whitechapel, and some four or five thousand women of East London, stating that from the inquests as to the recent murders they have learnt much about the lives of their sisters, "who have lost a firm hold on goodness," and praying her Majesty to call on her servants in authority to put the law which already exists in motion to close bad houses. Having laid the petition before the Queen, the Home Secretary writes that he looks with hope to the influence for good that the petitioners can exercise each in her own neighbourhood; and he is in communication with the Commissioners of Police, with a view to taking such action as may be desirable in order to mitigate the evils complained of.

IN distributing at Sion College, on Saturday last, the prizes to the successful students at the examinations held by the Rochester Diocesan Board of Education, the Bishop of Rochester said that what they wanted for the voluntary schools was justice—that is, that the board schools should be worked in such a manner as not to destroy those voluntary schools. They wanted the voluntary schools to be worked side by side with the others, and not to be pushed out of the field of education by large sums of money. This appeal for justice would, he said, be appreciated when it was seen how the public expenses would be increased if the voluntary schools were closed.

PREFERMENTS AND APPOINTMENTS.

Allfree, Rev. Francis R., M.A., Curate of St. Mary's, Dover; Vicar of St. Nicholas-at-Wade, near Westgate-on-Sea.
 Appleford, Rev. Walter Langley, M.A., Chaplain of Ripley's Hospital, at Lancaster.
 Bagott, Rev. E., Vicar of St. Thomas's, Charlestown, Halifax; Rector of Broughton Sulney, Melton Mowbray.
 Bashford, Rev. Robert, Rector of Wickhampton, Norfolk; Vicar of St. Thomas's, Islington.
 Beck, Rev. Walter, Rector of Broughton Sulney, Melton Mowbray; Vicar of St. Thomas's, Charlestown, Halifax.
 Binney, Rev. Maximilian F. B., Curate of St. Andrew's, Bishop Auckland; Vicar of Sutton, near St. Helens.
 Birch, Rev. Wickham M., M.A., Vicar of Ashburton-with-Buckland-in-the-Moor; Chaplain to the Bishop of Exeter.
 Bird, Rev. William Warren, M.A., Licensed Preacher in the Diocese of Salisbury.
 Blyth, Rev. Cecil Frederick, M.A., Rector of Clipstone; Rector of Wetheringsett, Suffolk.
 Brooke, Rev. J. Ingham, M.A., Rector of Thornhill, Dewsbury; Vicar of Halifax.
 Bruster, Rev. J., Vicar of St. James's, Gatley; Chaplain of the Cheadle Convalescent Hospital.
 Burnett, Rev. Arthur Bernard, B.A., Licensed Preacher in the Diocese of Salisbury.
 Clayton, Rev. Edward, M.A., Licensed Preacher in the Diocese of Salisbury.
 Cockshott, Rev. William Evans, M.A., Chaplain to H.B.M. Legation, Athens; Chaplain to H.B.M. Embassy, Constantinople.

Cole, Rev. Robert, M.A., Incumbent of St. Modoc's Doune, Perthshire; Canon of St. Ninian's Cathedral, Perth.
 Dimond-Hogg, Rev. T. P., Curate of St. Mary's, Chester; Vicar of Lache, with Saltney, Chester.
 Hodges, Rev. George, B.A., Vicar of Stoke-by-Nayland; Vicar of St. James's, Bury St. Edmund's.
 Holme, Rev. A. P., Rector of St. Alban's, Tattenhall; Rural Dean of Malpas.
 Marriott, Rev. F. R., M.A., Curate-in-charge of Warringham.
 Morgan, Rev. Randall John, Chaplain of the Dorset County Lunatic Asylums.
 Murray, Rev. F. R., S.P.G. Missionary, and Rector of St. Belize, British Honduras.
 Nicholl, Rev. Charles Southey, Curate of Newport, Isle of Wight; Vicar of St. Matthias's, Great Howard Street, Liverpool.
 Phipps, Rev. John Thompson, Chaplain of Portland Convict Prison.
 Pochin, Rev. H., Rector of Congerstone, Leicestershire.
 Powell, Rev. Astel D., M.A., Curate of Fallowfield; Rector of St. John's, Deansgate, Manchester.
 Powell, Rev. G. Montagu, Vicar of Milborne St. Andrew-with-Dewlish; Private Chaplain to the Duke of Buccleuch, with charge of the Episcopal Chapel of St. Mary, Dalkeith, N. B.
 Pryor, Rev. M., Curate of Oldbury; Vicar of Langley, near Birmingham.
 Rand, Edgar Henry, M.A., Vicar of Newhall, Derbyshire.
 Richardson, Rev. T. W., Rector of Golborn; Vicar of St. Peter's, Aintree, Liverpool.
 Roe, Rev. Robert Gordon, M.A., Vicar of Hunston (to be held under dispensation with the Vicarage of Badwell Ash).
 Russell, Rev. Thomas, M.A., Vicar of Long Clawson, Leicestershire.
 Shelford, Rev. L. E., M.A., Rector of Stoke Newington; Chaplain to the Bishop of Bedford.
 Southwell, Rev. William George, M.A., Rector of Sheepy, Leicestershire.
 Sumner, Rev. Oliver, B.A., Vicar of Buildwas, Salop.
 Steward, Rev. Edward, M.A., Licensed Preacher in the Diocese of Salisbury.
 Trollope, Rev. Edward Pearson, Curate of Colwall; Vicar of Sheepwash, North Devon.
 Wansbrough, Rev. Frederic Wray, M.A., Curate of Harrow Green, London; Diocesan Chaplain at Madura, Madras.
 Washington, Rev. George, M.A., Chaplain of the Jubilee Church, Paris.
 Wharam, Rev. George Dent, M.A., Vicar of St. Michael's, Buslingthorpe, Leeds.
 Whichelow, Rev. J. S., K.C.L., Vicar of St. Stephen's, Spitalfields; Chaplain to the Bishop of Bedford.
 Whittam, Rev. James L. Th., Senior Curate of Penistone; Rector of Cumberworth, Yorkshire.
 Wilkinson, Rev. Bernard, M.A., Chaplain at Bombay.
 Wilkinson, Rev. Clennell, M.A., Rector of Toft-with-Newton, Lincolnshire.
 Williams, Rev. Alfred Wynne, B.A., Vicar of Holy Trinity, Lawkholme, Keighley.

CLERICAL OBITUARY.

Beckwith, Rev. Henry, for fifty-five years Rector of Eaton Constantine, Shropshire, on the 22nd ult., aged 87.
 Bousfield, Rev. William, M.A., late Fellow of Lincoln College, Oxford, and thirty-five years Rector of Cublington at Aylesbury, on the 21st ult., aged 70.
 Cordeaux, Rev. Richard Dymoke Cawdron, B.A., Vicar of Paull-with-Thornumbald, and Chaplain at Paull Point Battery, at Paull Vicarage, Holderness, on the 20th ult., aged 53.
 Drakeford, Rev. David James, M.A., of Elin Grove, Sydenham, and Brookside, Crawley, Sussex, on the 28th ult., aged 58.
 Kempthorne, Venerable Archdeacon, Rector of Elton for twenty-eight years, at Elton Rectory, Hunts, on the 24th ult., aged 84.
 Lovell, Rev. William Faux, M.A., Vicar of Houghton Regis, at Houghton Vicarage, Dunstable, on the 25th ult., aged 37.
 Smith, Rev. Dr. Harris, for thirty-two years Vicar of New Shoreham, at the Vicarage, New Shoreham, on the 28th ult., aged 68.
 Wells, Right Rev. Edward Randolph, S.T.D., Bishop of Milwaukee, U.S.A., at Waterloo, New York, on the 20th ult.



The Church of England Pulpit.

THE FALLOW GROUND.

BY THE VEN. S. CHEETHAM, D.D., ARCHDEACON
AND CANON OF ROCHESTER.

SERMON PREACHED IN ROCHESTER CATHEDRAL, ON
SUNDAY EVENING, SEPTEMBER 30TH, 1888.

“Break up your fallow ground; for it is time to seek the Lord.”—HOSEA x. 12.

HOSEA has been called the Jeremiah of the northern kingdom. Just as Jeremiah, in much trouble and tribulation, prophesied in Judah for some years before the king and people were carried away captive, so did Hosea in Israel. It is pretty clear that he was an Israelite, though he does occasionally refer to the sister-kingdom of Judah. Under the reign of Jeroboam II. the kingdom of Israel had a gleam of prosperity, which, when Hosea prophesied, was dying away. Clouds were rising in all directions; within the kingdom were infidelity and idolatry; outside it the great powers of the world, Egypt and Assyria, hovered round their prey. It was certain that Israel would be seized by the victor, when the two mighty ones had fought out their fight. Hosea sees the Lord's own land, as it were a farm which the cultivators had deserted. The thorns and briars and weeds of superstition and infidelity—the two generally go together—grew up where the good seed should have been, and the prophet's heart is sad to see it. His word to his countrymen in the text is, “Break up your fallow ground.”

It is not unlikely that the state of the country suggested this image to the prophet. The time before the captivity was one of great misery, and I dare say men saw before their eyes many lands lying waste that ought to have been waving with corn. But the prophet saw what other men did not, a moral wilderness. He saw the *souls* of his countrymen, and he saw that they were foul, full of weeds and worthless growth. Perhaps the false growth may have looked, to a careless eye, as if it were a good crop. But the things that grow on neglected land are, as our own poet says, such things as “the darnel, hemlock, and rank fumitory”—plants, none of which are useful, and some of which are deadly.

Fallow ground, you must remember, is not at all the same thing as barren ground or uncultivated ground. A wild heath, where nothing will grow, perhaps, except grass and furze-bushes, is, in its way, a very pleasant spot. We should be very

sorry to be without such spots in England. Such spots are not intended to grow corn, but to be always open spaces, such as we especially need in a populous country like ours. An uncultivated heath, we may say, fulfils the purpose for which it was made, and is therefore pleasant and beautiful. But fallow ground is ploughed land which is not producing anything good. It does *not* fulfil the purpose for which it was intended.

Now, it is necessary for the land to lie fallow at certain times. It must be broken up and cleaned, and laid open to rain and wind, to frost and sun, or else it would not continue to bear crops.

But it is evidently not this kind of wholesome fallow land, which is only resting and waiting until its time comes for cropping, which the apostle means. He is thinking of foul fallows, ploughed land which ought to be producing corn, and is producing nothing but weeds. And I need not say that such land produces weeds in far greater abundance than mere *waste* land, which has never been tilled or manured. Weeds are plants of a strong hardy nature, which can grow where there is no cultivation, but flourish in tenfold rankness and abundance where there is cultivation. It was fallow ground of this kind which the prophet saw in the kingdom of Israel shortly before its fall. Israel was the garden of the Lord. It ought to have been full and plenteous with all manner of store. It ought to have produced the good fruit of obedience to God and gratitude to Him for His mercies. It did produce the evil weeds of idolatry, superstition, and rebellion against God. No wonder that the prophet's soul was stirred within him; no wonder that he felt a righteous indignation at a people who turned away from this true God, and gave His gifts to their own idols.

Now, have we, Englishmen, no fallow ground to break up and cleanse? When we read the Old Testament, and especially the denunciations of the prophets, I know we are all apt to think what terrible people those Jews were; what awful events happened among them—murder and bloodshed, and violence, and foulness and wrong; yes, and absolute falling away from God and worshipping other gods; and this although they had constantly the voices of the prophets whom God raised up among them. We are apt to think that if we had had all these advantages, we should not so have fallen away. Well, I hope after eighteen centuries of Christianity, we are not quite so bad as the Jews of Hosea's time—a time which sorely needed the chastisement which it found. But I am afraid if we look around us we shall find plenty of fallow ground which needs breaking up—ground, that is, which once produced fruit unto God, and now produces only the thorns and thistles of infidelity and wickedness. Now “the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God. But

if it beareth thorns and thistles, it is rejected, and nigh unto a curse, whose end is to be burned."

England was once a Christian country. I don't mean that there ever was a time when bad passions were subdued to the law of Christ, and evil deeds unknown. Far from it. Human nature remains human nature, even in the kingdom of Grace. What I mean is that there was a time when every one in the country—with the rarest possible exceptions—confessed the faith of Christ, was baptized, worshipped regularly in the congregation, and knew that by wrong-doing he offended God, put to shame Christ who had bought Him with His Blood, and did despite unto the Spirit of grace. There may have been—there was—superstition in the times of which I speak; but there was a general acknowledgment of God as the Lord of the land. The ground was by no means free from weeds, but it was cultivated ground, and did produce corn.

And the same may be said of a large part of the country now; that I fully believe. But there are a good many districts in London and other large towns of which, I am afraid, this cannot be said. Some time ago, it was publicly proclaimed in the columns of a newspaper, after investigation, that Christianity is not in possession of South London. This was disputed as to particular districts; but, on the whole, I am afraid it cannot be denied that there is a certain truth in it. There are districts in our own country, in which thousands of men are either indifferent to any kind of religion or actively hostile to Christianity.

Now, this is a very sad, and even a very alarming picture. Remember these neglected fallows are something very different from waste places. In the spiritual sense, we may call those regions where the name of Christ has never been heard, waste places. Savages don't produce much fruit unto holiness, because they have not enough seed nor much skill in cultivation, though there is no kind of savage life in which some virtues are not produced. Savages have many customs which are shocking and disgusting to us, but they are generally subject to very severe laws of their own; and even their very poverty, the difficulty of obtaining a bare living, tends to keep all but the chiefs from running to an unbridled excess of riot. But vice and irreligion in the midst of civilization, unbelief in the midst of Christianity, in the midst of a society where we are perpetually reminded that God was in Christ, reconciling the world unto Himself—this is a very different thing from the state of savages. Here we have the "darnel and hemlock and rank fumitory" springing up luxuriantly in ground prepared for good seed. Oh the pity of it, the pity of it! Here we have men, not savages, but armed with all the skill, the dexterity, the cleverness, the knowledge of all forms of evil, which come from centuries of civilization; men, in many cases, hating and despising the religion of Christ, which constantly holds up before them a

purer standard of life; men who think that the world—the world of decency and order—is not their friend, nor the world's law; men who control their passions no more than children, while they have the strength, the cunning, and the cruelty of men; men who have their conscience seared and scarred as with a hot iron. The startling cases which come from time to time before the police-courts give us, I suspect, but a very imperfect idea of the general foulness, the rampant and outrageous lawlessness, which are to be found in some districts of London, and probably in other places also. And lawlessness in the midst of law, brutality in the midst of civilization, these are far more terrible and shocking than the evil customs of savage tribes. In such lawless groups, the works of the flesh are actually fertilized by the arts of civilization, which ought to raise men above them. Art, music, theatrical representations—these, in a pure state of society, are harmless recreations and even ennobling pursuits. Art and the theatre were religious and ennobling to the ancient Greeks. But, still more; think what art has done for Christianity; the noble churches it has reared, the realisation of sacred subjects which we owe to the great artists, the sweet entrancing strains which for ages have been poured forth from organs and choirs; think of the elevating and purifying influence of these things, and then think of districts where pictures, and music and theatres are used only to degrade, to present to the mind the very images which pure souls carefully avoid. Those things are terrible. The presence in the midst of us of these fertile grounds, waving with the rankest weeds, casting their baneful seeds in all directions, is a constant danger; a danger to society, a danger to the State. Materialistic atheism—atheism seeking nothing but bodily pleasure of the coarsest kind—this is not only horrible, it is dangerous. And it is to this that a good many of our artisans are tending.

Such are the fallow grounds which we are called upon to break up. Their present state is nigh unto a curse. A Christian country ought not to endure them without at least some attempt to amend them. And in fact our country does make efforts to cleanse them. The law can do little; it can only uproot here and there an unusually baleful weed. But devoted servants of Christ are constantly at work for their Lord, endeavouring to cultivate these neglected plots for Him. In South London, not only the parochial clergy, but the agents of our Diocesan Society are at work—clergy, lay readers, and Bible-women; and a more general work is undertaken by various societies and religious associations, both of men and women. All these are at work, and probably all are more or less crippled by want of means. The lay people of England have never yet fully recognised the greatness of the need. I hope they will find it out before it is too late. Think, not

only of the danger to society, but of the perishing souls of men—souls that should bear fruit to God, choked with the rank weeds of sensuality and crime.

But, you will perhaps say, What can we do to bring about a better state of things? Well, there is one thing that every man can do if he will—you can pray; and when, in answer to your prayer, God puts into your minds good desires, you can act upon them. You can support such societies as I have spoken of. Above all, you can show by your lives that the law of Christ is written in your own hearts. Careless and inconsistent Christians are a great obstacle to the spread of the Gospel. Unbelievers not uncommonly point to the hard, selfish, and ungodly lives of some who profess and call themselves Christians, and say, Would you have us like these?

Remember, every one here has a little bit of God's field given to him, which he can do what he likes with; himself, his own mind, his own spirit. For this little nook of the great field every man is responsible; and a very awful thought this responsibility is, if you will but consider. Our Lord is not an austere master, as the wicked and slothful servant said He was; but He will compel us to give account for that which He has committed to us. He won't ask us to account for that which is given to another; He won't ask from an ignorant savage the same return which He will expect from those who have been brought up in the midst of Christianity and civilization; but He does expect us to use His gifts aright, whether they be great or small. Now, how has this little work in the great field fared with each one of us? With some of us, I have no doubt, all is well. Many men have done their best to cultivate the little bit of virgin soil which God committed to them; to root up weeds, to tend the corn. Not that such men are satisfied with their attainments; a Christian never is contented in this life; he is not intended to be; if he is, he soon stands still and then falls back; but there must be many among us who can fairly say, that, with all infirmity of the flesh, with all shortcomings of the spirit, they have sought God and tried to serve Him. As they grew older, and gained more knowledge, more experience, more strength of mind, more control of will, they have gained higher thoughts of God, and tried to serve Him better with their increased power.

But there are in every congregation many of whom this could not be said. There are many in whom the ground of the heart was carefully prepared in youth, who have never brought forth much fruit to God in their mature age. There is, I fear, many a soul of which the servants of the great Householder has reason to say, Whence, then, hath it tares?—a false show of a crop, with no grain. I dare say many of you, when you look back, remember a time when you received

with awe and reverence, and yet with delight, instruction in sacred things; the time, perhaps, when you were prepared for confirmation, and looked forward with delight to receiving the Holy Sacrament of the Body and Blood of Christ; a time when the soul was sensitive, and receptive of Divine things. And many a one, I am afraid, must think

'tis little joy
To know I'm further off from Heaven
Than when I was a boy.

This should not be so. Expanding knowledge, experience of life, study of books, everything that enriches the nature of the man, ought to nourish higher thoughts of God. In the best of God's saints it does so. They go from strength to strength, and unto the God of gods appeareth every one of them in Zion. If you are conscious that the precious little field which God has given you is bearing nothing but weeds, try to root them out by earnest prayer and meditation on God's Word, that so the good seed may spring up, and bear fruit unto life eternal.

HOSPITAL SUNDAY.

BY THE REV. JOHN A. JENNINGS, M.A., RECTOR
OF DONAGHPATRICK, CO. MEATH.

SERMON PREACHED IN ST. MARY'S CHURCH,
NAVAN, ON HOSPITAL SUNDAY.

‘None of us liveth to himself.’—ROMANS xiv. 7.

WHEN taking a lonely walk on a calm summer's evening, I have no doubt that many of us have paused on some grey old bridge, to gaze into the clear depths of the placid river, which scarcely seemed to creep slowly along. And as we looked down, we aimlessly—almost unconsciously—threw a pebble to disturb the glass-like mirror with its ever-widening circles, still continuing, till broken by the banks on either side.

Is not this, in many respects, an almost exact picture of a human life? The stream of Time carries each of us on its bosom; we cause a few ripples on its surface, until the last one is broken on the shore of Death, we disappear from thence, and are no more seen. But what are these various quivering rings of motion but unconscious influences emanating from our own individuality, and having distinct bearings on all the life surrounding us on every hand?

Yes; there is nothing more terrible than this unconscious influence which no one of us can escape exerting on his fellow man. However much we desire it, the abstaining from influencing for good or evil is not in our power, we cannot rest nor stay; we are—every one of us—a force, little or great, affecting those with whom our existence is passed. This is God's unalterable law, “*for none of us liveth to himself.*”

It is a fearful reflection ; it may well almost terrify us that we have within us such a responsibility, unavoidable, that cannot be banished, that is always being exerted whether we will or no. Negative or positive, it is most surely there.

We all admit, and frequently state the power of influence, but we generally overlook it when it is unconsciously used ; we do not then realise its intense awfulness.

"None of us liveth to himself." To whom, then, does each one live? To one of two—to God or to the Devil—to the Christ or to the world ; There is no use shirking this question ; it may seem a hard saying,—it *is* a hard saying, I admit it ; but it is true. It is in the Word of God. It is so plain that he who runs may read—"Ye cannot serve God and Mammon. Ye cannot serve two masters." You may try. You may blind yourself to the commands of the Almighty. You may think that you are prudently keeping in with both, but let it ring in your ears, "*Ye cannot serve two masters.*" None of us need falsely buoy ourselves up with the belief, that being outwardly orthodox, that going to church regularly on Sundays, that attending any amount of religious meetings, that being fond of so-called religious society, liking the company of good men, wishing to hear edifying sermons, will avail of themselves with Almighty God. No ; there must be the new spiritual heart, and, as the result of that, the new consistent life, not lived to self but to God : devoid of these two factors, our religion is nothing more than profession ; we have not that "holiness without which no man shall see the Lord." To us sadly apply the words, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

But I appeal to those of you who are by the grace of God endeavouring to live to Him. Do you not find it a happy and beautiful life ? Would you now be satisfied with any other ? If you answer "No" to these questions, there is something radically wrong in your belief. For one great and real test of true religious life is this : "How much joy does the possession of Christ-love bring to its possessor?" If you find religion a cold, gloomy thing ; if it does not kindle your heart into a burning flame of joyful love to your Redeemer ; of brave, bright sympathy with your kind ; of willing crucifixion of self that you may be able to have the deep pleasure of helping the spiritual and temporal need of others ; of happy freedom from despairing and morbid questionings ; if it does none of these things, then I say that there is something radically wrong at the very foundation of your spiritual life. For, when none of us Christians live to ourselves, we live to our God ; and we are made partakers in the glorified humanity of Him Who is now in glory, ever living to help us, to cheer us, and to make intercession for us at the

throne of His and our Father in Heaven. If this be so, and it is so, how can we live lives other than those filled with joy unspeakable—blessed with that "peace which passeth all understanding" ?

But though one great factor in this living to God is great joy, there is another which must not be forgotten—great responsibility. Since we live to God, let us see that our every-day life is such as becomes the servants of Him Whose we are and Whom we serve. We are no longer our own, "we are bought with a price, therefore we must glorify God in our bodies and in our spirits which are His." This, then, is our responsibility, this our privilege, this our object and aim. And even when Divinely aided, difficult and thorny is the Christian's journey—yes, to the very end. For to us apply with keen exactness S. Paul's words : "All things are lawful for me, but all things are not expedient." Many harmless things are pleasant, innocent, and blameless ; but if they are stumbling-blocks in the way of weak brethren ; if they give occasion to the world—that old enemy of religion—to point to indulgence in such things as inconsistent with our profession ; if they lose for us any of that unconscious influence of which I have before spoken, then it is our duty to be firm and decided, not to halt between two opinions, but having chosen whom we will serve, to give no cause whatsoever to the enemy to blaspheme. Oh ! I implore you, Christian men and women, take your stand for Christ, be not ashamed of your colours ; be decided, bold, and resolute ; for, though the path be uphill all the way, there is One, invisible to all eyes save to those of the pure of heart, looking with love unspeakable on your every difficulty and temptation, tenderly smiling at each fresh conquest gained. There is One, in white raiment, ready to welcome the pilgrims home. Yes, being bought by the precious blood of Christ, become willing slaves of Him, obey Him, love Him, follow Him to the end. And you must do this, not only by helping your brethren, but by showing that your whole life is steeped in the love of Christ—that your very existence is lived, not to yourself, but to him Who loved you and washed you from your sins.

"Birds by being glad their Maker bless,
By simply shining, sun and star ;
And we, whose law is love, serve less
By what we do, than what we are."

It is a solemn thing, indeed, that we who love the Saviour are united in Him into one body—are in spiritual union with His glorified humanity—and being one body, we must not live each man to himself, but love one another, and do good to all.

We must provide for our own : "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

We must provide for others : "As we have there-

fore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

We must have wide sympathy toward all, and echo the angels' song—"On earth peace, goodwill toward men." Thus our worldly duties are threefold—towards ourselves, our families, and humanity at large.

One's own happiness is not a very noble aim, it is selfish at the best—probably the rich man in the parable fulfilled more than this condition, for we may be sure he had others at his feasts, and extended hospitality to many rich friends, yet his was a mournful story, his was a sad close. He lived to himself and, oh! terrible thought, he died to himself, too—and what was the future state to him—"in hell he lift up his eyes in torment." Such a result will ever be the future of such a life; self-livers in this world shall have their fearful portion in the hereafter. Are any of you living thus?—in the future what lot shall be yours?

But in a man who, humanly speaking, lives for his family, there are many noble and beautiful traits; there is much self-denial, much beauty in such a life. Yet, if we reflect, selfishness is here too, for such an one in giving gets back the most intense pleasure from his gifts.

Then there is something yet higher, yet more truly noble than even family care, lovely as it is. There is the love implanted by Christ Himself, which causes the heart to throb with sympathy, which causes the hand to open in great-hearted charity toward humanity at large.

Ay, we want more human love towards our brothers. If we saw eternity's light shed on present affairs, and showing us the utter valuelessness of selfish lives in the Light of God, we think, perhaps we should do differently then. My brethren, we have "Moses and the Prophets, neither shall we be persuaded though One rose from the dead." We have the whole tender gospel story; if it touch us not, if it quicken not our freezing hearts into warmth and sympathy, be not deceived, nothing else can. If the love of Christ do not cause us to love one another, nothing else can. If the life and death of Christ do not make us henceforth live to God, nothing else can.

Ay, love, and love alone, will live on into eternity. Love, and love alone, will finally triumph over war, and crime, and fierce unrest. Love is holy, because "God is Love," and therefore Love must and shall win the day.

Are you full of that love, or are you living selfish, useless lives?—lives becoming servants of the Devil, not of the Christ? My Christian friends, are you Christian merely in name, or in deed and in truth? Is the fire of the Trinity in your hearts flickering and dying, or is it daily sending forth a stronger, higher-reaching flame? Are you as warm in Christ love, ay, in human love, as you once were? Are you as keen in showing to

the world that you are a soldier of Christ, as you were when you first felt the joy of the Holy Spirit in your heart? Can you say to God day by day, "Lord! there is less of self in my heart and more of Thee! Lord, I live not to myself, but to Thee, my King and my God"? Answer these questions to Him Who searcheth your hearts, Who knoweth whether your answers be wholly true.

"None of us liveth to himself." But there was only One Who ever could perfectly fulfil this statement. The One sinless Man—the Man of Sorrows—Who "Himself took our infirmities and bare our sicknesses"—the Great Physician of bodies and souls—the only liver of an utterly self-renouncing life. A legacy has come down to us, we are heirs to disease and pain—disease and pain of body and of soul. Of Christ's miracles only some are recorded, and the fourth Evangelist says that if the Redeemer's doings should be written every one, the world itself could not contain the books that should be written. But those which are mentioned, we may regard as typical in their proportionate number and quality. This being so, let us see the result* of such an inquiry. *Thirteen* miracles are works of *Power*, *twenty-six* are works of *Mercy*. Of the latter, seventeen are the cures of such ordinary every-day cases as may be seen at present in our hospital wards, on any day on which we pay them a visit. Thus we see that our Lord paid great regard to the bodies of men. He healed bodies and souls, but He in no way despised the physical nature of human beings. He evidently thought of their capabilities as being temples of the Holy Ghost, and of their being changed and glorified for His Father's home.

Christ's view, be it said with all reverence, is that of the skilled physician, who loves his work, not because he can experiment on subjects, caring little for their pain, and only for scientific advance, but because he can relieve the poor weary frame, beneath which beats the human heart. The Christ knew the cause of each disease and sickness which He healed; but whether the malady was brought on by indulgence in evil courses or by the chastening hand of God, He cured it all the same. The great human heart of the Son of *man* was too full of *Divine* pity to reject the outcast sinner's plea. Despised of wicked man! pitied by the merciful God! And was it not ever thus? Whether the disease was physical, or was the ten-times worse disease of sin, did He ever send one who came away? There was no case too bad, no heart too vile, no life too choked with briars and weeds, for HIM to touch, and, touching, heal.

And *He* is the *same* still. *He* is "Jesus Christ, the same yesterday, to-day, and for ever." "*He* is ready to heal whosoever will."

* As given by Canon Liddon in a sermon published in CHURCH OF ENGLAND PULPIT a good many years since, to which I am indebted for this and one or two other points.

Are you each healed by Him? Have you each come with your worn, weary, sin-sick soul, to the Great Physician, and drunk of those living waters, of which whosoever drinks shall never thirst? Are they in you a very well of life? Oh, if not, come now. "To-day if ye will, hear His voice, harden not your hearts." Let it never be yours to say, "The harvest is past, the summer is ended, and we are not saved." "Is there no balm in Gilead; is there no physician there?" Ah, yes! you know well that there is. Will you not come?

Yet once more, let me apply the text. You all know the object for which I appeal to-day—the *support of Hospitals in the chief city of our land*. Let us show that we do not live to ourselves, by giving liberally some of the means necessary for the alleviation of the pain of our suffering fellow-men.

Even the giving to this object, like all earthly objects, has a grain of selfishness in its character; for hospitals are the training-schools for the surgeons and physicians who attend us in after years, and without them they could not possibly acquire the same amount of skill. They also are places which receive our servants and our poor when stricken down. But the bestowal of our charity thus has as much nobleness and as little selfishness in its character as it is possible for any *human* charity to have. Suffering and pain, no matter from what cause they proceed, must ever claim our pity. None but God is purely loving; let us humbly imitate Him, so that it may be said of us, as it used to be said of the early followers of the Master: "*See how these Christians love one another.*"

It has been discovered* that hospitals did *not* take their rise, as some have stated, since Christianity began. For engraved on pillars in India is found an Edict of the third century *before Christ* "ordering the dispensing of medicines to the sick and to the suffering"; and in pagan China, in the early days of Christianity, when its influence could not have been felt in that country, hospitals were in existence to which the poor of all countries might come, and be gratuitously helped. Before the introduction of Christianity into our own country there was a house attached to the royal residence, *Emania*, called by the beautiful name, the House of Sorrow, where the sick were attended, and those wounded in battle healed. This *Emania* is merely a latinized form of the name of the town in which I am now preaching; the pronunciation of which is exactly represented by Navan.† It is to Mohammedanism that we owe the foundation of the first asylum for the insane.

But while all this is so, it is in Christian lands, and under the influence of Christianity, that hospitals are seen in abundance, are ever spreading, and are brought to the marvellous perfection in which we now behold them.

My friends, we are in health and strength: Do we realise this blessing? Are we thankful for it? Do we never think, if God wills it so, how suddenly we may be laid low on the bed of pain—ay on the bed, perhaps, of death?

How good is God then to us, in preserving us in health and safety every hour! in not yet permitting the seeds of disease which we each carry within us, to triumph over us, and terminate our present lives!

Picture the dwellings of the poor, the fœtid surroundings of the filthy room in the foul city-lane. Think when sickness comes upon such of our brethren, how they could meet it in the poisoned air in which they live? How they would die at once, were there no hospitals to which they may be instantly removed, and in which they may be skilfully cured and nourished! You who are in health, give then whatever you think to be right, whatever your heart tells you to be just, to help this glorious cause. By your love for your own children, I ask you to give to alleviate the pain of little suffering ones, who are so young that they cannot even tell what is this dreadful thing which has come upon them. Oh, mothers, think if it were *your own* children who were lying there; how you would long to help them, and to ease their pain. Will you not deny yourselves something, my brethren, to help those whom the hand of God has touched? Have pity on them! have pity on them! *Give up* some pleasure, some luxury, and thus feel that you have really done some very, very little service to those whom Christ loves so well. Self-denial is true charity. Present giving is the test, not how much you will leave in your wills, when you cannot take it away with you. Give more than you ever did before. Nearly thirteen per cent. of Dublin Hospital patients belong to districts outside the city—districts all through this province of Leinster, to which we belong. Give, then, liberally. You love Christ, you say; will you not then love those for whom He died and rose again? You love all Christians; show that your love is not an empty vapour of easily-uttered words. Let the outcome of your love, of your self-renouncing life, be practically shown this day. And, as you give, pray for a blessing on your gifts; pray that bodies may be healed, and that souls may be saved; pray that those who bear the good tidings to the weary in hospital wards may be enabled to speak such things as the Spirit directs them to say. Live no longer to yourselves. Live to God; and in living to Him let one result be that you are the human means of bearing salvation to the bodies and souls of men.

* See sermon by Rev. J. N. Hoare (with notes), published by Ponsonby, Dublin, 1875.

† See "Joyce's Irish Names of Places."

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The Ecclesiastical Review.

SATURDAY, NOVEMBER 10, 1888.

THE COMMON RELIGIOUS LIFE.

ONE of the subjects discussed at the recent Church Congress was the desirability of reviving the common religious life of both the clergy, laity, and missionaries to the heathen. We discussed, however, the latter subject a short time ago under the title of Missionary Brotherhoods. With regard to clergymen in our large towns, we listened with great attention to the paper of the Dean of Lincoln, and it would seem that there is much to be said in favour of the establishment of Clergy Houses; while at the same time, it cannot be denied that the system is by no means perfect, neither are we to look upon it as the panacea for all the wants of parochial life. At the present time we are confronted with the fact, that in the face of the ever-increasing population, it is impossible to find clergy to cope successfully with the increased requirements, and at the same time provide them with ample remuneration for the work. The common fund of the ecclesiastical commissioners is almost at an end, owing to the long-continued depression in trade and agriculture; and it is useless to hope for much help from them in the way of providing endowments for newly-formed districts; the result is, therefore, either a complete dead-lock, or else the working of one or more districts from a centre—the Mother Church—by its vicar and staff of curates, and it is suggested that the common life of a number of clergymen living together is helpful in many ways, especially in the breaking down of the feeling of isolation which a clergyman must feel when placed alone in a large parish, or district, cut off from the Mother Church with no people in a position to help, the

workers all to be trained by himself, to devise plans for the evangelisation of the masses around him, and to keep things going on a salary of, say, £200 a year and no house; while the feeling of independence is one which every clergyman after many years of work naturally desires; yet we are afraid that sometimes it may be purchased at too dear a price. And it is a question whether it would not have been better to have kept the new-formed parish as a mission district served from the Mother Church, than to have formed so many poor and ill-endowed separate parishes. Then again there is the advantage of the meeting in common, the discussion of many subjects of pressing interest, the use of a good and well-stocked library, one of the most important things of the present day, and the keeping abreast the tide of current literature and "thought" of the day. Some startling figures were adduced as to the population of several of our large towns, and their utterly inadequate number of clergy. And therefore, if the establishment of Clergy Houses and the common religious life will help the true Home Mission work of the Church, we may welcome them as means to an end.

In speaking of the formation of new parishes and the miserably small endowments attached to many of them, we are reminded of the fact that the establishment of Clergy Houses ought not primarily to be looked upon as a cheap way of evangelising the teeming multitude of our population, for we should remember that we have no right to offer unto God that which costs us nothing, and therefore this is no reason why efforts should not be made to provide *adequate* endowment for new parishes when formed. Viewing the question from another standpoint, we must acknowledge that there is much in the family life of a parish clergyman which is not to be lightly set on one side. Where it is possible to place a clergyman in a parish whose wife can be a true helpmeet for the work there are many advantages to be gained, for the parson's wife can take the lead in many things which the vicar himself has not the time for. Moreover, the picture of the family working for God, feeling for others, and of the poor knowing that they will find there a kind word and sympathising answer, is not only an ideal, but one which is practically true in hundreds of parishes in the land.

With regard to providing permanent endowments for the clergy, we cannot see why there should not be some fund started in order to help this portion of the work; when we consider the immense wealth of many of the laity who attend our churches, and who never feel the necessity that is laid upon them of helping in this matter, possibly, it may be, attending the ministrations of some clergyman whose official income is not as large as that paid to a chief clerk in a commercial house of business. It has often been said that

churchmen have never learned the art, and, we might say, the pleasure of giving, like their Nonconformist brethren, because good and holy men in former days gave of their substance to the Church, that is no reason why the same example should not be copied now. We trust, therefore, that something may be done to provide sufficient endowment for the clergy, and that by this means as well as the establishment of Clergy Houses where required, the religious life of men may be deepened, and the Church of Christ in this land may yet "take root downward and bear fruit upward," and the Church and nation reap the reward of this real earnestness and devotion.

OUR CHRISTIAN YEAR.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

AMONG the stories of Old Testament History, there is, perhaps, none more vivid, more abounding in dramatic incident than that of Samson. We are all familiar with the outlines of it, at least. The name Samson calls up before our mind's eye a series of scenes, told with such force and expressiveness that forgetting the lapse of time and the difference of situation, we find ourselves mentally assisting in the exciting occurrences. We can share the pride of the parents in their handsome stalwart son. We can feel their anxiety that he should not unite himself with a daughter of the Philistines. We mingle with the wedding party when the right wife is found. We share their curiosity as to the meaning of the riddle: and we notice in connection with this same event, a trait of Samson's character which afterwards led to his ruin. Then follows an epoch of gigantic exploits, and we watch with breathless astonishment as one difficulty after another gives way before him. Then, when we have become so accustomed to victory, that defeat seems impossible, comes the catastrophe. "The bands" of sin had been forged in brighter days, unnoticed, perhaps, by the victim; invisible to the outside world, they had strengthened day by day, and at last the giant *man* becomes as the weakest child. The powerful frame: the strong will avail nothing — and why? The moral force which binds together and braces up the rest, is gone—dead. And Samson to whom, in his Nazarite days of consecration, all had been easy, is now powerless. The spiritual suicide, the culminating act of days of sin, is committed. "He wist not that the Lord was departed from him." A sad story, we think, as we finish the narrative; sad, and yet how true! How painfully true even in these days, when we talk of advancement and culture. Do we not often fall into Samson's error, and forget that all is useless if we do not put God first? How can the body live when the *spirit* is departed? Let us watch more earnestly against the forging of the "bands of sin." Perhaps we all err in thinking too much of what we call big sins. Doubtless, many of us are on the alert with regard to them; we forget that it is "the little foxes that spoil the grapes"—the little faults which go to make the "bands of sin." Let us then pray against the *smallest* beginnings of wrong thoughts. Let us try and be more careful about the *first* slips of the tongue in using careless language, in handing in un-

true or unkind remarks. Let us watch against doing things: reading books or going to places, which might *lead* to evil. And this looking after the beginnings is a safeguard in itself. In a dark room much that is dusty and even untidy, may escape notice; let the sunlight stream in and we see the blemishes. So is it with our souls. If we walk in the Light of God's Presence, our spiritual eyesight will be strengthened and quickened; we shall be able by His Grace to discover the "mote," and then it shall never be our unhappy lot to be blinded by the "beam."

"For ye were sometimes darkness, but now are ye light in the Lord. Walk as Children of Light."

THE ATHANASIAN CREED.

(Communicated.)

A PROPOSAL was brought forward at the Conference of Bishops for a re-translation of the Athanasian Creed. This alone is sufficient to arouse questionings concerning the Creed itself, and its place in the services of the Church; and there are some symptoms that this subject, always liable to become the occasion of special interest, is about to become so now. It may be doubted if any purpose would be attained by its re-translation; or could be, without a coinage of a complete new set of theological phrases; and this may be laid aside as almost impracticable. The version in use, in English, varies from the older Latin versions in but one particular; that is in the last clause before the doxology, where we omit the "*ac firmiter*" after the "*fideliter*." This is rather an emendation than a particular of translation; and it is to be presumed, that by re-translation is meant what that purports to be, and not emendation; unless it is projected, as some have advocated, to omit from the Creed those parts called damnable. To do this without recasting the whole document, and making it very different from what it is, would certainly be difficult. The following observations are meant as an inquiry into the meaning and intention of the Athanasian Creed, and into the propriety of its occupying its present place in our Services.

Generally, when one enters on an explication of a document, it is fit to commence with a statement of its pervading purport. But in the case before us it will be better to begin by pointing out some popular misconceptions of the meaning of the Creed of St. Athanasius. It is commonly supposed to be a declaration of the Church's understanding, so far as they can be understood, of the mysteries of the nature of the Triune God; and to be a statement, that to adopt or assent to the Church's declaration on those mysteries is a necessity to all and to each, for entrance upon the future everlasting life. This apprehension of what the Creed intends is inconsistent with its own terms. Its concluding clause distinctly repeats, almost in the very words of our Saviour in the parable of judgment, that men shall attain a condition in the next life, of everlasting blessedness, or shall have their portion in everlasting fire, according as their works done on earth shall have been good or evil. This is in as complete contradiction as is possible to an intention in the Creed of laying down that correct apprehension of the Church's declaration of the mysteries is a necessary condition to attaining eternal life after death.

This popular opinion being erroneous, what, it will

be asked, is the meaning of perishing everlastingly? and what of "which except a man believe faithfully, he cannot be saved," etc.? If there is this inconsistency, it may be said, why it is an inconsistency; the more reason to have done with such an inconsistent document. But this is to assume that the terms of the Athanasian Creed do purport what the conventional meaning, of the present time, of those terms is. Now, what is faith? and what is belief? What is eternal life? and what is salvation?

Belief, in nineteenth-century English, is a persuasion of the mind. But the *belief* of the Athanasian Creed is *fides*, which is trust or confidence. Trust or confidence in God is a moral or spiritual thing; while belief of this or that concerning God, or concerning any subject at all, is a mental thing. It is true that the mental assent and the spiritual condition may be, and are, minutely connected, and as it were interwoven with each other. Body, soul, and spirit, of the same person are minutely connected with each other; but they are not different words for the same thing. No more are faith and belief, in English, the same thing. But they are the same in the real meaning of old theology, of which Latin was the language, wherein *fides* and *fido* are inflexions of the same root. *Credo* is the Latin for our *believe*; but *credo* approaches much nearer to *fido* than our *belief* approaches to *faith*. Similarly πίστις and πιστεύω, the latter almost always rendered by *believe*, while the former is rendered by *faith*, have far more reference to the spiritual allegiance than to the mental persuasions.*

Therefore what the Athanasian Creed intends to teach is the necessity of that faith without which it is impossible to please God. Its intention is to teach the necessity of faith in God, and not the necessity of correct mental theories about His nature. But it goes on to set forward what the Church holds concerning God's mysterious nature, because, as St. John relates of Our Saviour's last prayer, He declared that life eternal is to know God and His Son. This, that the knowledge of God imparts, and is, life eternal, the central idea of St. John's epistle—an idea, too, that pervades his gospel—is also the central idea of the Athanasian Creed. This eternal life, besides, is not future, or is not future only; it is present now, though not so perfectly as it will be when we shall know even as also we are known.

It is the same of eternal Salvation. Whosoever willeth to be saved—saved from what? From sin and evil; and the way to be saved from sin and evil is by faith in God and through knowledge of him. This salvation, like the eternal life of which, in the individual spiritual progress, it is the threshold, is not alone a future, but a present, salvation; and the everlasting salvation after the judgment is its perfected consummation.

If this be true, and if the Athanasian Creed truly sets forward the necessity of faith, and speaks of belief according to what it really is, and sets forward salvation and eternal life as what they really are, according to their true and scriptural and spiritual meanings, and does not set forward the mental acceptance of certain propositions, but the

spiritual allegiance to the Triune God, as necessary to attaining the saved condition, then all the popular objection to its every part vanishes. For if it be said that, without faith, a man must perish, this is a direct corollary from what St. Paul says, that one cannot possibly be pleasing to God without it; and this and the like expressions in the Creed, are damnable in no sense that is attached in ordinary language to that word. If the above be true, the Creed is a most valuable witness to the spirituality of religion—a possession to be prized, and not rubbish to be got rid of.

It is to be observed that while the Creed is most explicit as to the needfulness of faith, it is not explicit as to the importance of its philosophical declaration of the mystery of the Divine nature. The Catholic faith is to worship one God in Trinity, and Trinity in unity; and worship is a spiritual act, not a mental assent. The declaration of the Divine nature is not spoken of as a thing to be believed or accepted as necessary to salvation. It is a declaration concerning Him, faith in whom is necessary. He that willeth to be saved, this part concludes, must so think of the Trinity; which is true and consistent; for the direct and appointed way of salvation is through knowledge of God. This is not, as supposed, damnable. If it were said that he who does not thus think—and thinking infers a mere mental process—cannot attain to eternal life, that would be damnable; and we must criticise this document as any other, not by what it does not, but by what it does, contain. But when we come to the portion of the Creed that declares the mystery of Christ's Incarnation, the terms are much more explicit. "Furthermore, it is necessary to everlasting salvation." This is because it is impossible to have faith in Our Lord Jesus Christ without acknowledging Him to be God; as it is impossible to have faith in God without believing that He is. For all that, this is not damnable any more than the other clauses commonly so described. The Creed is as silent as the Bible as to what *to perish*, and *everlasting fire*, are.

Supposing that the admissibility of this doctrine should ever come to be adjudicated on by the highest ecclesiastical court of the realm, the Committee of Council, there can be little doubt that that court would pronounce in favour of its admissibility. In such a judgment there would be no straining; there would, in fact, be straining and prejudice in any other judgment. The theological language of the middle ages is not to be done into nineteenth-century English by none but nineteenth-century interpretations, any more than the Bible can be interpreted by the critic learned in the learning of no time except his own. That which is advanced by the present writer is not original with him; it is very nearly what was thought by one of the greatest thinkers and most spiritual men of late years—the late Frederic Denison Maurice.* It remains to say a few words about the place of the Athanasian Creed in the services of the Church.

* The meaning of *credo* referred to, survives in English in the word *credit*. In the Vulgate, Mark ix. 24, reads: "Credo, Domine; adjuva incredulitatem meam." Ἀκούω is rendered throughout the old version by *unbelief*; in the new in Matt. xvii., *little faith*, and in Rom. iii. 3, *want of faith*. *Unfaith*—if there were such a word—would be a more exact translation.

* In one of Maurice's letters he speaks of his dominant conviction that the backbone of theology is in the Christian verities of the Trinity and the Incarnation, not in those matters of justification, &c., which engaged the chief attention of the men of the sixteenth century, and became prominent about the period of the Wesleyan and Evangelical revival. This idea runs through all his writings. Alexander Knox is even more precise, and much more large, on this. Maurice was acquainted with his works, and was certainly influenced by them, perhaps more than he was aware of.

It is called, with a little want of precision, a creed. But a creed is properly a hymn the first word of which is *credo*. The hymn *Quicumque vult* is not so much a confession of the Christian faith as a didactic setting forth of the necessity of faith in God and Christ, and a didactic statement of the mystery of the Divine nature. It is, therefore, an incongruity to cause it to be recited by the people, in worship, in place of the Apostles' Creed, on certain occasions; for the reciting of such a thing is hardly properly to be regarded as an act of worship. The occasions of its use, besides, do not seem to be very well chosen. It would be an improvement—this is advanced with reserve—were the Athanasian Creed directed to be read by the minister, after the three collects, both at morning and evening prayer, on certain appropriate days. Christmas Day, the anniversary of our Lord's entrance on the human estate; Whit Sunday, the anniversary of the descent of the Holy Ghost; and the Feast of Trinity, appear the most appropriate.

Rebiews and Notices.

"THE EXPOSITOR." November, 1888. London: Hodder & Stoughton.

PERHAPS it is right to begin with an apology, though our mistake is more the editor's fault than ours. If Professor Laidlaw's paper on The Parable of the Lost Son had been stated to be continued, we should have waited for the remainder, and not have spoken of it in our last month's notice as a fragment. The first part was good, so is the second.

Professor Sanday answers the *Church Quarterly*, taking up the cudgels on behalf of Dr. Hatch. Dr. Sanday says, the reviewer in answer to Dr. Hatch, "questions the view that in the Church of the first age—the Anti-Nicene Church we may say—there might be two bishops of one see; contends that Episcopacy was from the first not congregational but diocesan;—will not allow that the early communities were independent of each other—and seems to think that the rudiments of national Churches may be found before the fourth century." Sufficient, we hope, to say that Dr. Sanday's paper is exceedingly interesting; our attention never lessened for an instant, but hereon doctors have differed and they will.

Professor Bruce continues his papers on the Epistle to the Hebrews, and Professor Milligan on the Melchisedek, or Heavenly High Priesthood of our Lord; two papers which it is hardly possible to epitomise, or from which to make fair extracts, and which it is hardly necessary to praise.

Professor Cheyne's "study" on Psalm xxii. would make an excellent basis for a sermon, should any reader feel inclined so to use it, if only it be well thought over first; the same writer supplies the "Brevia," which conclude an excellent number.

"MARRIAGE AND DIVORCE, INCLUDING RELIGIOUS, PRACTICAL AND POLITICAL ASPECTS OF THE QUESTION." By Ap Richard (M.A., Cantab). London: Trübner & Co. Pp. 173. 1888.

WE have on several occasions, especially in a leading article about a month since, expressed our opinions

very plainly on some important points connected with the great question of marriage; and we can have no hesitation, therefore, in giving a welcome to this carefully written book, in which we find our views in many respects remarkably confirmed and very ably supported. The writer urges that there are many serious evils existing in the present state of society, which demand the earnest attention of every thoughtful man. "Prostitution, and the unspeakable evils of various kinds which belong to it; the terrible physical suffering and disease; the social mischief, domestic unhappiness, individual misery, degradation and pauperism; and the moral effects, the utter ruin of man's higher, spiritual nature; the many cases of infanticide, in various forms; not only those which are brought to light, but those others, probably much more numerous, which are accomplished in secret; the pitiable tales of suicide and despair; these are things which cannot be altogether ignored in these days of publicity, and which cannot be passed over in silence, without some efforts to remedy them on the part of those who still retain any feelings of humanity and pity." These are words which may possibly appear to some persons mere commonplace, and which may therefore stir no chord of sympathy in their hearts; unhappily, we are able to say from personal experience of many years that they are very literally true; and we feel very strongly that it is a grievous blot on our boasted civilisation and Christianity, that such things should prevail among us to so great an extent; and still more, that they should be tolerated and passed by with so much indifference and apathy. But how are these evils to be remedied? Many palliatives have been tried, and others may yet be tried, but in order to effect any substantial and permanent good we must endeavour to get at the root of the evil, to trace out the causes at work in producing it. And we think this author hits the mark very effectively, and in a spirit of true philosophy, when he insists upon a due regard being had for "human nature," the physical and moral constitution of man, as it is built up by the hands of a wise and good Creator. "If the Bible is derived (he says), as we believe it to be, from the great Author of Nature, we must expect to find a substantial harmony between the two things, the laws of Scripture and the laws of Nature; between the principles on which the constitution of mankind is framed, moral and physical, and the principles by which they are to be governed. . . . At present there is an evident tendency to mutilate both of these things, to disregard or disparage some very essential elements in the constitution of human nature, and, at the same time, to ignore the corresponding truths which are so plainly contained in Holy Scripture, and the result is that a perpetual conflict is produced between the two, with a great amount of mischief and suffering; simply because an imperfect moral law is put before mankind; a mutilated law, which is inconsistent with their nature, and which they are in fact unable to obey."

Amongst many other striking features of this work, to which, if space permitted, we should like to call attention, we must not omit to notice two points of special importance. First, the author's remarkable endeavour to overcome a difficulty which every thoughtful reader of the Bible must no doubt have felt, more or less, viz., to reconcile the apparent discrepancy between some of our Lord's declarations on the subject of divorce, and the laws and facts of the older dispensation; or perhaps we should rather say, to show the true relation between the two, and the true sense in

which the words of Christ are to be understood. And the other point which deserves special attention at this time is his earnest and outspoken protest against the present neglected state of Church discipline. This is a scandal in the Anglican Church which, as this writer says, "has been acknowledged, lamented, protested against, by individual members of the Church, very many times, especially during the last forty years;" and we can only add that every earnest cry for reformation in this respect is certainly to be welcomed, and must have the hearty sympathy of all who desire to see our Church advancing in purity, faithfulness, and efficiency.

The book is written throughout with much logical force, and at the same time in a temperate spirit. If any earnest attempt is to be made to grapple with the evils which so notoriously exist in connection with this subject, the facts and arguments which are here adduced, must certainly be taken into the account. And having regard to some views of an extreme character which have lately been put forward, we fully endorse the sentiment expressed in the preface to "Marriage and Divorce," namely, "that the safest and surest way to preserve this, as well as all other valuable institutions, is to open the doors for timely reform, to remove all reasonable grounds of complaint, and especially to clear away all such causes of suffering as are shown to be due to traditional errors or prejudices, and not warranted by the great principles of justice and of truth."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

SUNDAY SCHOOL TEACHING—ITS EFFECTS.

SIR,—We have had Sunday-School teaching for about seventy or eighty years. It is not too soon to take stock of its effects. So far as Dublin is an example, it is not too much to say, that this teaching has filled Merrion Hall, the Convention and such like; and swelled the followers of Keating, the Plymouth Brethren, and Mr. Brown and his Baptists. Was it not natural that it should do so; for what was the teaching in these schools? Everything except the doctrines of the Church and the Catechism. The crop has suited the sowing. We will take it for granted that our clergy wish their children trained for the Church. I am sure that at least they do not wish them to turn their backs upon them and their sermons. Well then, how are the young to be kept from Dissent or Romanism? By what they are taught in the Sunday School; that is, by the principles of the teachers themselves. But who are these teachers? Are they not every young man or woman, who offers to teach, whose morals are good, and who profess piety? But is this a sufficient guarantee for the office of training youth in the principles of the Church? Are we thus careless about the bodily health of our children? Is everyone allowed to prescribe, or compound medicines for their bodies? Are not doctors and surgeons and apothecaries carefully examined before being licensed? Must they not know how to distinguish arsenic, chloral, etc., from soda and such

innocent things? Are souls of less consequence than bodies? Should not our clergy carefully examine into the qualifications of those, to whom they commit the training of our children, if we are not to lose them to Presbyterians, Methodists, Plymouth Brethren, or Baptists? How things have been managed, I will give one instance. I know a parish in which the incumbent allowed a lady to teach young men and boys, the head class. What did she teach, having opened school in the Church with her own extempore prayer? She showed the absurdity of the Church Catechism! The incumbent died. His successor took the head class himself. What was the consequence? This lady for years never entered any Church or place of worship; and opposed the clergyman in every way, having a rival class of children, whom she kept away from him. Now, how is all this to be remedied? Let the clergyman examine his teachers before he appoints them. It is very well for teachers to have a head knowledge of the Bible, and to profess piety. But this is not enough; they are to teach the children the doctrines of the Church, as given in the Catechism. Two crucial points are what concerns the two sacraments. Let him find out what they mean by a child being made in baptism a member of Christ, and an inheritor of the kingdom of heaven. Let him satisfy himself as to what they think of the clergyman's words in the service, when he declares the infant to be regenerated in baptism, and thanks God for the fact. Let him show them what regeneration must mean, when the already converted adult is brought up to the font, when his regeneration is prayed for before baptism, and, after it, asserted to have then taken place. Till the candidates understand this, they are unfit to teach our children. Then let him turn to the other sacrament, and satisfy himself that they understand the words "the Body and Blood of Christ are verily and indeed taken, and received by the faithful in the Lord's Supper"; and again, "our souls are strengthened and refreshed by the Body and Blood of Christ, as our bodies are by the bread and wine." Let him explain, so as to harmonise with the language of the service used of the consecrated elements, "these thy creatures of Bread and Wine"; and "Bread and Wine, which," in their real nature, "the Lord hath commanded to be received." And once more, "our souls are strengthened and refreshed by the Body and Blood of Christ," only, "as our bodies are by the bread and wine"; therefore if the bread and wine have no power of strengthening our bodies, neither have the Body and Blood of Christ any to strengthen our souls. One is only tantamount to the other. I have said enough to show how much knowledge of the Catechism must go to fit a young person to explain the principles of the Church. Unless this be attended to in future, our Sunday Schools will continue to be only seed-beds to bring up members for the Methodist, Baptist, and all other dissenting bodies, on the one hand, or for the Romish Schism on the other. What the Divinity School of Trinity College, Dublin, is for the clergy, the Sunday School is for the laity. If the fountain be poisoned, all may be poisoned who drink thereof. I doubt if there are any of our members who have lapsed to dissent within the last thirty years, who had not been trained in our Sunday Schools. I will not say that what they learnt made them Dissenters, but certainly it did not tend to prevent it.

INQUIRENS.

THE Rev. Arthur Phidias Holme, M.A., rector of St. Alban's, Tattenhall, was last week re-elected a Commissioner under the Pluralities Acts Amendment Act, 1885, for the ensuing three years.

THE Bishop of Manchester, the Hon. Alan de Tatton Egerton, M.P., and Mr. R. A. Edgar, of Heaton Moor, have been appointed co-trustees with Lord Egerton of Tatton and Sir W. H. Houldsworth, M.P., of the patronage of St. Paul's Rectory, Heaton Moor, Heaton Norris.

BURIAL REFORM.—Dr. Danford Thomas, Coroner for Middlesex, presided on Wednesday, October 24th, in London at the October meeting of the Church of England Burial, Funeral, and Mourning Reform Association. It was stated that the memorial to the Home Secretary, urging the appointment of a Royal Commission, with a view to the consolidation of the Burial Laws, and the abolition of the power of selling the right of burial in perpetuity, has been signed by many persons of influence; and that a deputation was now being organised for the purpose of presenting the memorial to the Home Secretary.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

NO MORE DEAF.—Nicholson's Patented Artificial Ear Drums cure Deafness and Noises in the Head in all its stages. 132 page Illustrated Book, with full description, free.—Address J. H. Nicholson, 21, Bedford Square, London, W.C.

PREFERMENTS AND APPOINTMENTS.

Backwell, Rev. Henry, M.A., Chaplain and Naval Instructor to the *Rover*.
 Richard, Rev. John Gallienne, Vicar of St. Mary-in-Surlingham with St. Saviour's annexed, Norfolk.
 Binyon, Rev. F., M.A., Vicar of Winchcomb-with-Gretton, Gloucestershire.
 Blackett, Rev. S., Chaplain of Wareham Union.
 Blyth, Rev. Philip William, Rector of Hellington, Norfolk.
 Butler, Rev. H. A., Vicar of St. Peter's, Coventry; Vicar of New Bolingbroke, Boston.
 Clark, Rev. William, M.A., Preacher in the Parish of Bunbury; Surrogate for the Diocese of Chester.
 Clarke, Rev. Walter J., M.A., Assistant-Curate of St. John's, Dudley, Worcestershire; Chaplain and Succentor of Edinburgh Cathedral.
 Cook, Rev. T. H., Chaplain to the Tendring Union.
 Dickson, Rev. William, LL.D., Chaplain to the Plymouth Division of the Royal Marines.
 Edwardes, Rev. David Edward, M.A., Curate of Rudbaxton; Rector of Hodgeston, Pembrokeshire.
 Fletcher, Rev. James Amiraux, B.A., Vicar of Tannington-with-Brunditch, Suffolk.
 Holbrook, Rev. P., Curate of Huddersfield; Vicar of St. Mark's, Leeds Road, Huddersfield.
 Howell, Rev. F. B., Rector of Upwey, near Dorchester.
 Jervis, Rev. Edward Catmur, M.A., Vicar of East Beckham-with-West Beckham, Norfolk.
 MacClelland, Rev. R. G., Senior Curate of St. John's, Bury St. Edmund's; Chaplain of the West Suffolk General Hospital.

Macduff, Rev. Hector, Chaplain of Madura, Diocese Madras; Chaplain of Berar, Diocese Madras.
 Mathews, Rev. H. G. S., Vicar of Harts Hill, Warwickshire.
 Merry, Rev. Newton, Vicar of Holy Trinity, Armley Hall, Leeds.
 Miles, Rev. C. O., Vicar of Shirehampton; Vicar of Almondsbury, Huddersfield.
 Mooyaart, Rev. R. J., Rector of East Shefford, Berks; British Chaplain for the winter at Seville.
 Newenham, Rev. Edward Henry, M.A., Rector of Southacre, Norfolk.
 Pennefather, Rev. S. E., Vicar of St. George's, Newcastle; Diocesan Missioner of Newcastle.
 Powell, Rev. Astell D., M.A., Vicar of St. Peter's, Blackburn.
 Pratt, Rev. J. W., Vicar of St. Stephen's, Coleman Street, London; Vicar of St. Luke's, Liverpool.
 Preston, Rev. G. H., B.A., Incumbent of St. Andrew's, Napier, New Zealand.
 Reid, Rev. William Cawley, M.A., Rector of Coppenhall; Surrogate for the Diocese of Chester.
 Roberts, Rev. Michael, Curate of St. Paul's, New Cross, Manchester; Vicar of Mareham-on-the-Hill-with-Toynton Superior, Great Grimsby.
 Scott, Rev. Alexander Nairne, B.A., Vicar of Newland-with-Redbrook, Gloucestershire.
 Shepperd, Rev. James Philip, M.A., Vicar of Rookhope; Surrogate for the Diocese of Durham.
 Shone, Rev. S. A., LL.D., R.N., Chaplain of Her Majesty's Dockyard, Devonport.
 Sole, Rev. W. Anslow, Rector of Crudwell, Wiltshire.
 Swabey, Rev. Mark R., Curate of St. John-the-Divine, Kennington; Theological Tutor to the Diocese of Maritzburg and Honorary Canon of the Cathedral.
 Syers, Rev. Canon, Vicar of St. John the Baptist, Peterborough; Rural Dean of Peterborough (First Deanery).
 Warleigh, Rev. Frederick L., Chaplain and Naval Instructor to the *Duncan*.
 Weir, Rev. J. G. T., M.A., Curate in Charge of St. Catherine's Mission, Bo'ness, Linlithgowshire.

CLERICAL OBITUARY.

Birkett, Rev. John, formerly Incumbent of Christ Church, Winsford, Cheshire, at 8, Devonshire Road, Cloughton, Cheshire, on the 2nd inst., aged 76.
 Boissier, Rev. Peter Edward, M.A., formerly Private Chaplain to Bishop Van Mildert, of Durham, and first Perpetual Curate of St. Peter's Church, Malvern Wells, at Clifton, on All Saints' Day, aged 97 years and 8 months.
 Carr, Rev. Cuthbert John, Rector of Witton Gilbert-with-Kimblesworth, at Witton Gilbert Rectory, on the 30th ult., aged 71.
 Cooper, Rev. George, M.A., R.N., Senior Naval Instructor and Chaplain, at his residence, 42, Hampstead Road, Fairfield, Liverpool, on the 25th ult., aged 85.
 Deedes, Rev. Lewis, M.A., late Rector of Bramfield, Herts, for forty years, and late Secretary of Haileybury College, at Newlands, Edenbridge, on the 4th inst., in the 78th year of his age.
 Harte, Rev. William Thomas, Vicar of Immingham, Lincolnshire, elder son of the late Rev. William Marshall Harte, of Barbados, West Indies, at Cleethorpes, Lincolnshire, on the 2nd inst., aged 66.
 Hayton, Rev. E. J., Rector of Bentley, at Riversdale, Torquay, on the 31st ult.
 Heather, Rev. William Montagu John, B.A., Cantab, Rector of Waterfall-with-Cauldon, at Great Malvern, on the 31st ult., aged 33.
 Jenkins, Rev. Jenkin, late Vicar of Ashby St. Ledgers, Northamptonshire, on the 31st ult.
 Robinson, Rev. Henry, M.A., seven years Vicar of Westfield, Sussex, and sometime Rector of St. Paul's, St. Leonards-on-Sea, on the 31st ult., Eve of All Saints, suddenly, aged 65.
 Taylor, Rev. Robert Fetzner, M.A., late Vicar of the White Chapel, Cleckheaton, on the 28th ult.
 Whitmore, George, M.A., Rector of Stockton, Shropshire, on the 4th inst., at midnight, aged 76.
 Whitmore, Rev. Frank Belworthy, at Milton-next-Gravesend, on the 1st inst., aged 31.



The Church of England Pulpit.

MATERIALISM, SECULARISM, THE MODERN SPIRIT.

BY THE RIGHT REV. THE ARCHBISHOP OF
YORK.

SERMON PREACHED BEFORE THE CHURCH CON-
GRESS, IN MANCHESTER CATHEDRAL, ON MON-
DAY, OCTOBER 1ST, 1888.

"I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of the Lord Jesus Christ."—1 COR. i. 4.

IF the last year turned our thoughts as Englishmen to the great strides of national progress during the last fifty years, the present year directs us to consider as English Churchmen the prospects of the National Church and its position amongst the Churches of the world. It is impossible, however, to separate these two, the progress of human knowledge from the progress of the kingdom of God. Each is conscious of its relation to the other. For centuries the new discovery in science has caused a flutter of suspicion in the religious circle, whilst the scientific school or coterie seemed under an invariable temptation to announce its discovery with a jealous hint that religion, once the mistress of human thought, was on the wane. Here and now our business is with the position of the Church. Yet it is impossible to speak upon that without remembering that great waves of opinion connected with science have swept and are sweeping over the world of cultivation. If all the consequences had followed from these which the more timorous had seen in them, the question would no longer have been what progress the word of Christ was making, but rather how to admit, with the least humiliation, that the word of Christ could never be spoken more. The names of materialism, democracy, and the modern spirit may guide our thoughts for a short time to our changed position.

It has been always admitted that there was some connection between mind and brain. Lately this subject has been pursued with great accuracy of observation. Attempts have been made to localise in the brain acts and states that seem chiefly mental. The discoveries so far made have even stood the test of synthesis. From disordered acts and feelings the surgeon has felt able to look through the impervious bony screen and to infer that a curable ailment

existed behind a given spot; and in several cases, though not in all, a courageous hand has pierced through the wall and given escape to morbid humours, which but for this new science must have destroyed life. Some remember when the first conception of what was called Phrenology filled us with vague alarm. But that was not a science but a system of crude guesswork, leaping far beyond its facts. It would seem better that the subject should be pursued to its depths rather than be left under the cloud in which fear and presumption wrestle for the mastery, with no one to judge the issue. What, after all, are the present conclusions of physiological psychology, which Wundt and others have so sedulously pursued? On the one hand, out of our sensations which depend on bodily organs, the mental development must take its growth. The loss of a sense in early life must impair that development. Yet from the case of Laura Bridgman upwards, we see how mental activity can be cultivated even where the senses are crippled or abridged. But, on the other hand, those who say that the mind is dependent upon the nerves and their sensations for its awakening to the life of consciousness admit that the development of the mind does not keep equal step with the development of the brain. It rises above and beyond it; the spiritual and mental outstrips the physical development. As it steps higher and higher it is not obliged to wait till an amplified brain has supplied it with a new organ for its foothold. You may seek for the seat of consciousness in the brain, and you shall not find it. You may expect to find that highest attribute of man, the freedom of the will, throned in some central eminence behind a massive brow; but there is absolutely no such seat. You may, indeed, interpret blindness or great disturbance of vision as an indication of an injury to the brain, which you can localise and describe; but for the astronomer's amazing calculations and the poet's language of interpretation, you will discover no organ, for there is none. The house has been entered and explored. We do not know all its functions yet; but we know enough to declare that there are not in the narrow house special folds and compartments to be the seat of the higher mental endowments of the wise discourse, of the spiritual love, and, above all, of the imperial will, which, freed from lower conditions by Divine light, governs all that system which we call a man; and governing itself controls all nature, and exercises power, to us inexplicable, over lower human minds not yet so free. To say upon the evidence of fifty years ago that the mind is a function of the brain would be presumptuous nonsense. We now know better. There are no brain-organs for the higher functions of the mind. Starting from the sensations of the brain, the mind is now far above what the mere sensations would have made it. The mind sits upon a throne prepared for it; but it is not, therefore, a

function of that throne. At the head of the Peers and Commons sits our Queen on a decorated throne in the robes which tradition has accurately prescribed; but the sovereignty of England is not a function of that throne. A week of starvation might destroy the most precious life; yet that life is not a function of corn and flesh. To think and to act we must stand firm upon this revolving globe, and the law of gravitation keeps us firm; yet our life and its intellectual fruit are not functions of the sun's attraction. To use the very words of a scientific writer, the mental and spiritual life of man is the progress "of a real being which, although taking its start and direction from the action of the physical elements of the body, proceeds to unfold powers that are *sui generis*, according to laws of its own."—*Ladd*. Thus the controversy of Materialism has really left us more freedom and confidence than before. That the sound mind needs the sound body for its seat is an old proverb, suggested, it may have been, by the first sick headache. We have been afraid to admit the relation of mind to brain, or to allow of its discussion, not knowing the point at which we might be drawn to admit the mastery of time and decay over the spiritual part of us. But now that the search has been pursued, that the changing frame has been probed to the quick, divided to its last elements, by the keenest scalpel, we find that whilst science has claimed much, it admits that it cannot claim the whole. We can treat men as free, as capable of noble action, without examining bumps, or counting pulses, or gauging with calipers the area of the cranium. We can claim as genuine the well-known results of Christianity; it was no delusion that the world was changed in twenty-five years by the belief in the Resurrection; the transforming development of St. Paul the Apostle out of a narrow-minded, intolerant Pharisee was possible; nor need we wonder whether the brain was altered in equal measure with the widening hopes and more perfect self-sacrifice of that great, noble, world-embracing soul. On the material side we are as free as ever before—even more free. Lean with all your weight upon the proofs that man is a living soul; do not fear that they will break under you. You are in the midst of a vast multitude; they are souls, not bodies merely; they are not foredoomed to annihilation because their limbs and nerves and brain go back to dust. You have a message for them. Face them boldly. "Go out into the highways and hedges and compel them to come in."

And indeed the world which we have to face is a changed world. It has been said that except the brilliant half-century reckoned from the accession of Elizabeth no half-century has been more fruitful than that which closed last year. Such comparisons are difficult; but it is sure that we have watched a silent revolution, and have now to deal with its results. It is not that the population of England

has increased by 90 per cent.; it is not that the power conferred on the middle class fifty-six years ago has since been bestowed with a free hand upon the whole population—it is that the life in which we are all involved is a changed life; that new motives and ambitions have sprung up, with which Christ must deal, and deal by means of His ministers, and yet which with loud, imperious tones claim their rights, drowning sometimes the still small voice in which He speaks to the conscience. The conditions of life are no longer unalterable. Once the peasant was sure that from the cottage or village in which he was born nothing would ever move him. Not rooted in the soil by law he was practically bound to it; and if he murmured he was told that it was the divine law that the poor should never cease out of the land. A change has come. The labourer is drawn to the town and to the factory; he sees that the overlooker who directs him was once a hand-worker like himself, and that even the great owner of the works, with park, with mansions in town and country, was once an overlooker, who has been raised by the labour of such as he to lord it over him. Such a relation between them inspires no reverence; on the contrary, it suggests that jealousy between capital and labour, which is our great industrial difficulty at home, and which in other countries has become an intense hatred against that whole system of social order that is supposed to keep the people down, and to prevent them from their equal rights. As any Church must needs take part with the friends of order, it is often regarded as an enemy by these democratic combinations. Christ has ever been the friend of the poor; and the time must be out of joint when people are told, as they have been in Russia, Germany, and France, and possibly nearer home, that religion is the natural enemy of popular liberty, and that atheism is a means of deliverance. A great fear besets the workman and his family that bad times will often disturb the industrial machine, and leave the labourer without resource; whilst even in good times he is not sure that he gets his fair proportion in the work which capital and labour are conducting together. Hence the popular temper has passed from one of apathy, of apathetic contentment in some, or apathetic submission in others, broken by occasional convulsions, into an eager and suspicious condition; a continual striving after physical well-being which will allow no interference, and which judges friend and foe by that touchstone: Will he help or hinder in the conflict of the working man against capital and riches? When the Queen's reign began, the working class, in miserable plight, took up the idea that machinery was their bane, and broke and destroyed all that they could lay hands on. Machinery has prevailed in every art and trade; yet more people are employed at wages increased on the average by one-half; and as the working class are purchasers of the wares which machinery has cheapened, they perceive from

that side also a clear gain. But people in this nervous, combative, suspicious frame are ready to be led astray by false ideas to become the dupes of false teachers; whilst at the best their mind is so occupied by the engrossing wages-conflict that they have less room to entertain religious instruction. It is with this population so occupied that the National Church will have to do. That word "national," which implies a great privilege accorded to no other communion, implies a heavy burden of duty. "Who is sufficient for these things?" is a question for a Church as well as for a man. And the very moment has come when power has been conferred upon the people, and when the people's guides must stir themselves, if ever, to overtake the task of directing them aright.

The third great change which has taken place is in the literary and scientific ideas. A democracy of thought, so to speak, has come even in advance of the political democracy. Consider for a moment what is the attitude of science and general literature towards religion. Science professes to eschew it altogether; but cannot keep up the forms of indifference, being itself a rival cult. For the rest, literature is critical even when it praises, and finds a flavour of subacid cynicism, wonderfully attractive. To exalt religion would be to debase the average worldly life. "Ye are of God, and the whole world lieth in wickedness:" this it could never admit. "The night is far spent, the day is at hand:" such contrasts are too startling and sensational. View our social anomalies, with the high lights smirched a little and dimmed by satire, and the deeper shadows with a little colour thrown in, and you will see that nothing is very good or unpardonably evil. Satan himself assumes arts that suit the nineteenth century; he no longer defies God, to be hurled blaspheming from the celestial height, nor musters hosts of evil for orgies of sensual guilt on Blokula as in the mediæval tales, nor mocks nor sneers away the verdict of conscience, as in Goethe's drama. Now he moves us to contentment with the growth of all that is good and pleasant—

Beaming benignant as he bids us trace
Good everywhere; till as mere notes that dance
Athwart the sunbeams, all things evil and base
Glint golden in his genial tolerance.—*Marzials*.

Thus he can deceive many with a false picture of evil days. Outside the council-chamber where we balance arguments, and add some subtle touches to our sketch of human advancement, hunger, with hollow cheeks, madly accuses the Commandments of Sinai, and the Author of these of causing this despair; dashing aside the message of Jesus, the Master of all compassion, in favour of a complete ruin of all the splendid civilisation, stone from stone, that haply out of chaos some strange good may come; for there seems no good left. Outside, a man going home from the work of his profession, and musing under the stars upon

sad themes, falls on his knees there by the wayside (I speak what I know), and prays that light may be given back to him, so that high hopes for the future may once more be possible, and the living presence of Christ once more assured him. Whatever else may be said of this time, it does not beseem us to dwell only on what has been done. The underlying social chaos is sometimes seen through the rift; and there wickedness and want and misery churn and roll and seethe, and threaten volcanic explosion. Behind the unwrinkled broadcloth there are hearts which do not willingly part with the best their Master taught them; hearts whom God has bid aspire to love Him, and will not settle without agony to a state where holiness and reverence are no longer good, and "all things evil and base glint golden," under the "genial tolerance" of a humour which levels all things.

We that have to confront these anxieties have just had laid before us the Pastoral Letter of the Bishops assembled in conference at Lambeth. It is in the nature of the case that such a document should be disappointing to many. A conference is not a synod with power to act. Its time was short, yet was as much as could be spared, including long journeys by most of those who composed it. Some eighty hours of debate were all that could be devoted to a long list of subjects, including Churches in Holland, Germany, Switzerland, with struggling bodies like the Reformers in Italy, Spain, and Portugal.

The great subjects of temperance, of purity, of marriage, of the Lord's Day, of socialism, of emigration as a relief for the present distress, are all subjects which the Conference was bound to contemplate, and on which the Letter, with the reports on which it is grounded, will give help and encouragement in the various Churches. If the contribution to these subjects had been the only result of the Conference the time would not have been lost; but it was not the only result. Brothers have met together and compared their work and aims. From 100 in 1878 they had grown to half as many again. Is it nothing to us at home to know how our communion is spreading with our language? Is it nothing to those who carry on the same work under far more trying conditions, with far fewer encouragements, to find that their work is watched with great and intelligent sympathy? The Church at large will find little fault with the Letter of the Lambeth Conference when it has fairly considered the conditions under which it was carried on. Still there will be disappointment, not with the results, but rather from the overwhelming needs of our time.

To take one example. It is clear that corporate reunion, a reunion upon honourable terms of the various Christian bodies in England who are at present sundered, has been discussed by us since 1861, and that it is practically no nearer than before; and we are told that the Bishops here and

elsewhere are to be ready still to hold conference with those outside upon this important subject. "We understand (says a layman) the importance of the subject. But no active steps are commended to us as to our own unhappy divisions. It seems a natural instinct to band together for any purpose which men have at heart. No Church is more full of party combinations than our own; and since 1861 these combinations have grown far more numerous. Some of them are useful handmaids of the Church; but some, which aim at forcing into greater prominence some special doctrine, or even to influence the doctrine of the whole Church, are not handmaids. Our chief disputes have been conflicts between two societies. There is greater antagonism between two parties within the Church than there is between each and the nearest body outside the Church. If invitations to come and join us are to have effect, they would be more potent coming from a Church which had healed its own divisions. But on that part of the question you give us no guidance. And when parties multiply, the immediate object is sympathy and strength from union, and not mischief and disorder. The wish for sympathy you cannot destroy; and we should wish to see it regulated; and nothing of this kind has been attempted." Though our Church is still divided from many who profess the same Lord, still torn by internal strife, God has greatly blessed us. It cannot be through our disorder that blessings have come, but in spite of disorder. What then is our strength? It is that men abide in Christ and He in them; and those who are one with Him receive from Him life and courage and love for souls. He that saith he abideth in Him ought himself also so to walk even as he walked. They have received Christ, and He is in them as a life. In every thing they are enriched in Him; so that they come behind in no gift. The Church is the body of men of this kind; it is not a book nor a creed, but a power which conforms men to the image of Christ, and sets them free and makes them brave to do His will. How sure St. Paul is in my text, of his beloved Corinthians; that they shall come behind in no gift; how sure that they will faithfully wait the coming of Christ. But remember the context. Their party divisions are notorious: "There are contentions among you" (v. 11). The rebuke is severe, the evil was great. "Is Christ divided?" But the preface of praise and love sweetens it; and descends on them as a precious balm which does not break the head. What? In that glorious quarter-century from Pentecost to St. Paul, in which the new life from God burned in them as a powerful flame, were these parties which cut so deep into the corporate life of the Church? And did St. Paul treat it thus in loving fashion? If so, the practical lesson is clear for us. Our condition is full of anomalies; we deprecate divisions; we hold our Episcopal govern-

ment as the best, and wonder why it is not so received. We try a theory which shall explain the success of the Gospel with the fact of our unhappy divisions. But as to the fruits, we are perplexed by what we see. A man goes to an island where the population are lepers; he stays with them, serves them, gives them hope in that lowest depth of trouble. He takes the disease; that was sure beforehand. He will die; that, too, was sure. He asks only that others may be sent out to help them; this one is a Roman Catholic priest. In a Fijian island missionaries have extirpated cannibalism. There is fear of a relapse; victims are prepared. A woman crosses the strait, persuades, rebukes in her Master's name; brings back safe in her boat the lives of the victims and her own life. That was a Wesleyan. Another went to the Dark Continent where the task of this century lies; was prostrated with fever, came home with zeal unquenched, went out again, and perished by the sword; that martyr was an Anglican Bishop. We do not feel able to discuss their relative positions in the Church of God; nor where error lies. Such grand actions stir the blood and moisten the eyes and dispose us to praise God for His goodness. May He spread the infection of that holy courage! Be only brave. Do not believe that a Strauss can destroy your master with a dangerous pen. Books come forth and pass; it is wonderful how often Christ has been crushed. But He is a power and a life, not an argument or a form. Till all His disciples have sunk into craven fear and with belief on their lips have in heart and life denied Him, He will still overcome. But that shall never be. Our progress is real, and proves an undying life and power. The testimony of Christ has been confirmed in us, so that we come behind in no gift, waiting for the coming of the Lord Jesus Christ.

THE Lambeth Conference Encyclical Letter was read in many of the churches in the diocese of Lichfield on Sunday week by the Bishop's desire.

THE vicarage of Great Staughton, vacant by the death of the Rev. H. Bristow Wilson, has been offered by St. John's College, Oxford, to the Rev. T. W. Gibson, secretary of the Clergy Orphan Corporation, and has been accepted by him.

THE election to the Wardenship of Keble College, Oxford, vacant by the appointment of the Rev. E. S. Talbot as vicar of Leeds, took place on Wednesday last, when the choice of the electors fell upon the Rev. Robert James Wilson, Warden of Radley. Mr. Wilson took his degree at Merton in the Second Class of the Final Classical School in 1863, and has been Fellow of his college since 1867. He was assistant-master at Radley 1863-6, at Marlborough 1866-70, tutor of Merton 1870-5, vicar of Wolvercot 1875-9. In the latter year he became Warden of Radley, and in 1880 was appointed vicar of Radley by Mr. J. G. Hubbard, M.P., now Lord Addington.

TO WHAT EXTENT THE RESULTS OF HISTORICAL AND SCIENTIFIC CRITICISMS, ESPECIALLY OF THE OLD TESTAMENT, SHOULD BE RECOGNISED IN SERMONS AND TEACHING.

BY THE REV. STANLEY LEATHES, D.D.

A PAPER READ AT THE MANCHESTER CHURCH CONGRESS, OCTOBER 2ND, 1888.

I PRESUME that the answer to this question must necessarily depend upon the persons we have to deal with in teaching and preaching. It can hardly be thought desirable in any case to perplex the minds of the poor and ignorant with statements about the way in which the world was produced, and the comparative value of the theories of evolution and creation and with the doubts that have been raised as to the authorship of the fourth gospel or the writings of Isaiah. On the other hand, in ministering to the intelligent and the cultivated, it must be equally undesirable to ignore these matters altogether; while in the special training of candidates for ordination or the like, it must be the bounden duty of the teacher to do that which is the ultimate purpose of all education, namely, develop the ability to form a wise and competent judgment, by an impartial statement of all the facts and direction as to the just estimate of their meaning and importance. I cannot conceive that there is room for difference of opinion here. No one would advocate the like treatment in all cases. The method and substance of the teaching must vary with the varying character and circumstances of the persons taught.

I conceive, therefore, that the real intention of those who framed this thesis must have been to offer it rather as the occasion for discussing the results referred to than as furnishing in itself a sufficient basis of discussion. At all events I trust I shall not be deemed irrelevant if I venture to establish the propriety of what I have said by treating with great brevity some of those supposed critical and scientific results, more especially with reference to the statements of the Old Testament.

First, then, the clergyman has to repeat Sunday after Sunday the statement "the Lord made heaven and earth, the sea and all that in them is in six days, and rested the seventh day." Now I apprehend that there is no statement upon which science has cast more unmitigated scorn, or which it has met with more unqualified denial than this. We now know that these words *as we understood them in our childhood* are simply not true. I pass by all discussion as to the days, though I will say that it seems to me absurd to suppose that they were ordinary days of 24 hours, when we are told that there were three days with an evening and a morning before the making of the greater light which was the work of the fourth day, and, as we now know, the cause of the natural day. If the self-consistency of the narrative demands this admission, it is only natural to suppose that it may compel us to admit much more when we study it more deeply and understand it better. But then, what follows—are we to jump to the conclusion that because this statement is not literally true it is therefore actually false? I do not think so. It seems to me that this statement, which I fully believe to be

divine, has something to teach us, and is intended to teach us something which science cannot teach us, and that is the relation of the work of the six days to the rest of the seventh day, and I believe that the knowledge of this relation, which is based upon certain undiscoverable facts in the relation of God to the world, is infinitely more important for me and for mankind to know and to remember and to observe than is the sequence of the geologic eras or the chemistry of the sun, and therefore, though I may be profoundly ignorant in these matters, or profoundly skilled in them, it is far more essential that I should bear in mind and continue to repeat the statement that God made the world in six days, which I can neither prove nor disprove, and rested on the seventh day, which I am not told by science, than that I should perplex myself and others with statements that may seem to be apparently, but doubtless are not actually, in contradiction with these; and unless, while I open men's eyes to the wonders, and charm their imagination with the fairy tales of science, I also deepen their faith in the essential truth and the paramount authority of the divine word; or, if both are impossible, then, if I seek to do the one at the expense of the other, I shall fail to discharge my highest function as a steward of the mysteries of God, and this, whether I am ministering to persons of the highest culture or to rustics of the lowest intelligence.

The fact is that the Christian minister is charged with a commission of a positive and substantive character, which to a large extent, and probably much more than is commonly supposed, is independent alike of critical and scientific results. The Apostle's Creed, for example, is either a statement of facts or it is not; if it is not, then of course criticism and science may do what they please with it, but if it is, I apprehend it is the duty of criticism and science to adjust themselves in relation to these facts, and not the duty of these facts, supposing them to be such, to readjust themselves in relation thereto. Certainly in the latter case we must give up the repetition of the Apostle's Creed if we come to regard it as anything else than, for the most part, a simple statement of historic fact.

Another point about which criticism has of late years been very busy and has boasted great results is the character and authority of the so-called books of Moses, but how shall we estimate these results? We have been taught to give up calling it the Pentateuch, and to regard that and the book of Joshua as a composite whole made up of what may not unfitly be called an infinitely complex mosaic, but what I want to point out is the very great uncertainty of such results, the gratuitous assumptions on which they rest, and the arbitrary application of the principles from which they are deduced. We are asked to believe that the legal portion of the Pentateuch is the very latest, later even than the Captivity. But surely it is only by a figure of speech that we can bring ourselves to dignify these highly conjectural theories as results. Is there not some broad common-sense principle which may serve as a touch-stone or solvent of these theories? Now it seems to me that if we are to suppose the first great division of the Hebrew Scriptures, notwithstanding all the manifold and subtle indications of acquaintance with it in the Psalms and prophets, to have been the gradual aggregation of many years, and to a large extent of later date than they, we not only involve ourselves in a problem of yet greater magnitude than the traditional one, but

are also committed to a theory which may well bear comparison with the extravagant conjectures and intricate calculations of the author of the Great Cryptogram. Let it be granted that there are considerable difficulties on either side, but surely those which beset the theory of a post-captivity origin of the law, far outweigh the others, and if in the order of time we are to substitute for the familiar phrase, "the Law and the prophets," that of "the prophets and the Law," we may well doubt whether we are attempting anything less hopeless than setting the pyramid upon its apex; and having regard to the greater spirituality of the prophets, to place them earlier than the law seems to contravene the principle, "Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." It is impossible here to enter into this matter in detail, but it is pre-eminently a question in which the elaborate manipulation of details is more likely to perplex than to elucidate, for the assumptions that must be made are so tremendous that we may not unnaturally stand aghast at making them. Surely then we must indeed be hard put to it if in our teaching and preaching we have to indoctrinate our people with such crude results as these, before or instead of giving them the wholesome food which even the books of the Law supply, unless indeed the epistle of the Hebrews is an altogether false and retrograde presentation of divine truth.

Take again the so-called results of criticism with regard to the authorship of Isaiah. These results have been so often proclaimed as if they were absolutely certain, that people have begun to take them for granted, and to doubt whether they were justified in doing otherwise. In fact it reminds one of the old Hindoo story in the *Hitopadesa*.

↳ In the forest of Gautama there lived a Brahman, who had vowed a sacrifice. So he went to the market and bought a goat and walked home with it on his back, when he was espied by three rascally thieves, who said to one another, "If we could manage to get possession of this goat it would be a famous stroke of business." So they stationed themselves under three trees on the highway the Brahman was going, and as the first of them saw him approaching he said to him, "Brahman, why are you carrying a dog on your back?" The Brahman said, "It is not a dog, it is a goat I am going to sacrifice." He had hardly gone a mile further when he was accosted by the second in like manner, whereupon he put the goat down to the ground and looked at it, and with some hesitation took it up on his shoulders again and went his way; but after awhile he was stopped by the third rascal, who said to him, "Good Brahman, why are you carrying that dog on your back?" Now when the Brahman heard this the third time he thought to himself, "Surely it must be a dog." So he set down the goat, and after washing himself went home, and the thieves carried off the goat.

And it is exactly the same with the writings of Isaiah. People have been told so often that there were two or more Isaiahs that they have come to believe it. They have heard so often that the critics are unanimous about it that they have thought it must be true. So they give up the prophet, and the critics dismember him at their pleasure. I know I am uttering scholastic heresy, as many will think, but for all that I must record my deliberate conviction that there is as much reason to believe that Isaiah wrote the second half of the book that bears his name, as there is that he

wrote the first, and I venture to think that this is shown by the fact that, not content with dividing the book at the 40th chapter, the critics have found it necessary to transfer certain passages from one part to the other, because they feel that it does violence to their theory to leave them as they are.

But however this may be, will common sense believe that the facts of the case are so manifest that we are compelled to deal with these ancient writings as we do not venture to deal with similar classical compositions of a later date? What I want to affirm is that so far as actual *evidence* goes it makes for the unity of the book rather than the reverse, and I desire emphatically to declare that at all events the case is not so far proven as to oblige us to postulate the existence of a great unnamed, about whom the chief marvel would be that he should have been so great, and yet have been suffered to leave no name behind him.

Now if there is any chapter which we may with certainty ascribe to Isaiah, I suppose it is the sixth in which he records his vision. What then do we find in this chapter? The most definite claim to a mission at once absolute and divine. "I heard the voice of the Lord saying, whom shall I send and who will go for us. Then said I, here am I, send me." And what was the substance of the message? that men should hear and not understand, that they should see and should not perceive, for the very reason that they should be smitten with blindness as a punishment because they would not be converted; that the land should be utterly desolate, and yet that out of the desolation there should come a holy seed. And what is this but the substance and sample in miniature of all the subsequent writings of the prophet? And not till we can affirm that there is no prophecy here which the natural foresight of man could not have uttered and no incident recorded here which transcends the ordinary, can we say the burden against Babylon or the exultant consolations of the 40th chapter could not have been written till a century and a half after the time of Isaiah. It is simply casting dust in men's eyes, in other words doing that which it was declared to be this prophet's very mission to do to pretend that we can accept the one as possible and natural, but are compelled to reject the other because of the intrinsic difference in style and language, and the tokens of acquaintance with the conditions of the Captivity and the Return, that we cannot suppose Isaiah to have possessed.

The true question we have to determine, is whether there is any evidence of a foreknowledge other than human, having been imparted to the prophet in any portion of his book, for if we are persuaded of this, it matters little then how we divide it, or at what period it was written. The sixth chapter is as hard to explain or account for as the fifty-third; the thirty-fifth as the forty-ninth; the sixteenth as the first, and the like. It is because that I feel that any one of these chapters is such as no unaided human intellect could have produced under any circumstances, if its language is not to be toned down and explained away, that I am at a loss to understand what is gained if we put the burden of Babylon in the thirteenth and fourteenth chapters, which is especially ascribed to Isaiah the son of Amoz, in the reign of Ahaz, as late as the Return or later, or if we assign the fortieth and following chapters which do not bear his name to an unknown and forgotten writer, who lived at Babylon towards the close of the Captivity.

Professor Driver, in his recent book on Isaiah, gives as his principal reason for the late authority of certain parts the fact that they are contrary to the analogy of prophecy. He appears to be unconscious that this is to start with the assumption of the point that it is requisite to prove and I maintain that the first chapter, the sixth, or the thirty-ninth, are no less contrary to this supposed analogy than are the forty-third, the fifty-third, or the sixty-third.

I think we should beware of framing hypotheses for the sake of framing them, and I think it hard to say that the mere critical study of these writings would compel us to assign parts of them to periods separated by a century and a-half, if it were not that we felt that the idea of anything like prediction were a thing to be got rid of at all hazards, and that the notion of all these writings being the work of Isaiah involved the admission of this idea. But once disabuse ourselves of the belief that we cannot have such a thing as really divine predictive prophecy, as a human writer being commissioned to utter things intended to have a wider meaning than he was conscious of, and then let us say honestly whether the linguistic phenomena of these writings compel us to assign them to different authors. I, for one, can only record my deliberate conviction that they do not.

It is to be observed that if we allow to the language of Scripture its literal force and meaning, we are obliged to concede its divine origin; thus, if chapter twelve really means what it says, it is as hopeless to account for it naturally as it would be to account for the thirteenth chapter if written in the reign of Ahaz. If the words, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him," were ever literally true, they involved a promise for the future as far beyond the natural powers of humanity as the fifty-third chapter would have been if spoken consciously of Christ. Thus it is not merely the age and authorship of parts of Scripture that are at stake, but the literal authority of its apparent assertions. If the promise, "Behold the days come that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried into Babylon, nothing shall be left, saith the Lord," were truly spoken and truly meant, then the words involved a knowledge and origin as far above any human knowledge and origin as any supposed prediction or prophecy to be found anywhere. And we shall simply deceive ourselves and others if we suppose them to be compatible with the natural powers of Isaiah while the burden of Babylon was not.

There is really need for great plainness of speech in these matters, because the directness of the issue is so liable to be hidden under the multitude of assumptions and conjectures that are made, and the apparent amplitude of knowledge and illustration brought to bear. I maintain, therefore, that we must not only be careful to what persons we recognise the results of criticism, but also what the results are that we recognise. It is just possible that within another generation or two these may be so modified as to cease to be recognisable.

I will mention one other point. The genuineness of the book of Daniel. This is undoubtedly a matter of consummate difficulty. Indeed, the importance and the difficulty of critical questions may be said to culminate in this book. Assuming the unity of the book, as there is every reason to do, we may certainly affirm that it is either of the sixth or the second

century before Christ. It is either the genuine work of Daniel or it is not. But it is to be observed with the books of the Bible that their genuineness is frequently involved in their authenticity and the reverse; that is to say, if they are authentic as records of fact, then it is hardly probable that they are not by the writer whose name they bear. For instance, if the narrative in the second and sixth chapters of Daniel is historically true, there is no one to whom we are so likely to be indebted for it as to Daniel, and undoubtedly if we owe these narratives to Daniel they come to us with the very highest credentials as records of fact: and if the ninth chapter, which purports to be written by Daniel in the first person, is really genuine, it not only demands our most attentive and reverent study, but reflects back upon the previous chapters a light that materially affects their authenticity. If in this mysterious book we have any of the actual words of Daniel, there can be no doubt that their presence lends a greater degree of importance and authority to that of which they form a part. For my part, assuming the whole book to be the work of the second century before Christ, I can neither account for its presence in the canon, nor for the solemnity with which our Lord appealed to it. While on the other hand, if it really is what it claims to be, there is an end for ever to any question as to the reality of predictive prophecy, or to the occurrence of miracles that baffle all intelligence and explanation. We may reckon the results of criticisms with regard to the book of Daniel to be what we please, but we may be quite sure that these results are not easy to arrive at. For whatever hypothesis we adopt, the book is full of profound problems, and we simply have to take our choice between portentous difficulties which are patent enough if the book is authentic and genuine, as its external history may well warrant us in believing; while if we reject the evidence and authority with which it comes to us, we embark upon an ocean of conjecture which may well appal us if we attempt to cross it, or should fail in doing so. Here again the extent to which the results of criticism, especially of the Old Testament, should be recognised in sermons and teaching, must depend not only upon the character of the persons taught, but also, I am more and more convinced, upon the trustworthiness of the professed results.



THE Bishop of Lichfield intimates that in future, or at least during his episcopate, his house will be designated as "Bishopstowe" instead of the "Palace." The house overlooks the "Stowe Pool," by the side of which St. Chad took his "stand" when he began his work as Bishop of Lichfield.

THE Bishop of Auckland intends to leave England on December 1, on his return to New Zealand, by the *Tainui*, from Plymouth. He will be accompanied by Mrs. Cowie and their three younger children. The Bishop's Commissaries in England are the Rev. A. R. Tomlinson, rector of St. Michael's, Penkevel, and Canon Skelton, Hickling Rectory, Melton Mowbray.

AT a meeting of the beneficed clergy of the archdeaconry of Cornwall, at Bishop Phillpotts' Library, Truro, on the 6th inst., to elect a beneficed clergyman of the archdeaconry as a Commissioner for three years under the Pluralities Act Amendment Act, the Rev. A. A. Vawdrey, Rural Dean of Kirrier and vicar of St. Sithney, was unanimously re-elected.

Certain HARNESS' Cure.
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 Major PAKENHAM, Longstone House, Armagh, writes:—"The Electropathic Belt has completely cured me of rheumatic gout. I suffered intense agony for two years. I now feel strong and active."
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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, NOVEMBER 17, 1888.

WHAT ENGLAND HAS DONE FOR IRELAND.

IN these days of reckless assertion and unblushing misrepresentation it is as well to place on record the plainest of plain historical facts. It is easy to roll epithets and oburgations off the tongue, especially on a public platform, but it is a very different thing to answer the hard solid logic of facts. What has England done for Ireland? Well, she has done what no Parliament sitting in Dublin would ever have had the power or perhaps even the will to do. The Imperial Parliament has absolutely reversed the relative position of Irish parties—the humble have been exalted, and the rents of the rich have been reduced by statute. It has obliterated every vestige of the old penal laws, and granted the fullest measure of Catholic Emancipation. Not satisfied with this, it remodelled the municipal corporation in the interests of the numerical majority of the Irish people. Next it lowered and extended the Parliamentary franchise until eight-tenths of the Parliamentary representation is in the hands of the masses. Politically, therefore, Irishmen have been treated with the widest liberality. Parliament, however, has taken quite a paternal interest in the Irish peasant. He is educated by the State; he is provided with medical attendance at the public charge; and in old age, decrepitude, and destitution he is maintained at the expense of the wealthier classes. The religious susceptibilities of the Roman Catholics have been soothed, if not appeased, by the destruction of the Protestant Established Church, and part of that Church's property has been confiscated to pay for the education of the Catholic

masses. With regard to land reform, it is unnecessary to dwell upon the legislation of recent years, as it must be fresh in the recollection of everyone. Labourers as well as farmers have not been forgotten, and if contract has been fettered in the interests of the occupier, the State has forcibly opened the pockets of the ratepayers, in order to house the working man in a manner hitherto unapproached in England. We ask any fair-minded elector to read this list of legislative reforms and changes on behalf of the Irish people, and then to ask how, in the name of common sense and common justice, can it be said that England has not done her duty by her neighbour. The fact really is that Great Britain has done everything for Ireland except govern. In Ireland, as in every other country, there is an anti-social and disaffected class, which has usurped the name of Nationalist, and supplied the motive power of every agitation. Nearly all Governments have fallen into the fatal error of being more solicitous for a quiet life than for even-handed justice. The fundamental mistake made hitherto has been in believing that the phrase, common in the throat of the agitator, the "Irish people," really represents the five millions who inhabit the island. It represents nothing of the kind. There is something else to be considered besides a multitude of farmers on one side, and a small and unjustly abused class of landlords on the other. Besides these contending parties and the mercenary soldiers of the American-Irish faction, there are nearly half a million of agricultural labourers, and two million more human beings devoted to professional pursuits. The great masses of these stand aloof from agitation; their existence is ignored by the politicians, and so the hollow game of deceit and misrepresentation goes on. We have seen what the British Parliament has done for Ireland; what has Ireland done for the British Parliament? She has filled it with a body of men leagued together with the open and avowed object of "disrupting the citadel of British rule from the centre." She has brought into contempt and dishonour the ancient procedure of the mother of Parliaments. She has made night hideous with Parliamentary rioting and brawling, and even the Speaker himself has not escaped from personal insult. It is not too much to say that the Irish members have made Parliamentary Government almost impossible except under the most trying conditions, and the world has already begun to doubt whether after all it is an institution which is likely to continue in its present form. In Ireland these same men have defied the Executive, trampled on the Queen's writ, headed riot, incited to illegality, and been the moving cause of the desolation and misery of many a humble home. These are facts which cannot be gainsaid, and which are now being daily substantiated before the Parnell Commission. The revelations that are being elicited from the witnesses before the Commission

are deserving of the consideration of our readers, and will we think help to formulate a scheme for the future more successful government of Ireland. We commend the two pictures, what England has done for Ireland and what Ireland has done for England, to the consideration of right-minded Britons. The more the matter is weighed the more the conviction grows that the whole question must eventually be decided by firm government and a resolute executive alone. There must be no more pandering to a morbid sentimentality. Ireland is practically in rebellion, and unless the country sustains the Government in its present task, the sluice-gates of revolution will be opened, and the flood will rise and sweep away all before it.

OUR CHRISTIAN YEAR.

COLLECT FOR TWENTY-FIFTH SUNDAY AFTER
TRINITY (SIXTH SUNDAY AFTER EPIPHANY).

THERE are few among even the most democratic in profession, who do not aim at surpassing their neighbour in some respects. Amongst those who would do away with "class distinctions," how many, the fortunate renters of two rooms, would not look down upon their less happy brother, whose most luxurious lodging is a hay-rick or an archway? Of those who grudge to our nobility the enjoyment of the patrimony bequeathed them by their ancestors, how many would care to see handed to the thriftless and improvident the profits of their own business, or the results of saving and industry in every respect theirs. None, we feel sure, and true it is, and happily so, that in spite of all our theories to the contrary, we cherish a love for that elevation of life and position of which an aristocracy is the embodiment. And if in worldly matters we are glad to be able to claim friendship with the respectable, the rich, the learned, or the good; if we should be proud to number among our acquaintance any of the high and noble in our land, should not the collect for this week fill our hearts with a nobler pride, a truer gladness? What was the reason of the Epiphany as here told us? Was it not that the Prince of Peace should so maim the hands of the arch-enemy, that we poor captives should be rescued from the alien land, and be made subjects of the Heavenly King? Was it not to enable us to renounce for ever the father of lies, and become children of the God of Truth? Yes! it is gloriously true. And if we will by faith but accept the offer made to us, we can have no fear for this world or the next. Earthly riches may fail; the world's estimate of earthly positions may alter, but the children of the great All-Father's household need never dread the diminution of their wealth, or expect that the dignity of their standing shall be lessened. We all know from everyday experience that a good character not only serves as a safeguard from evil, but that it acts as an impetus to the accomplishment of better things. So is it with our spiritual life. We who have this glorious calling of sons unto God; we who have *such* an elder brother; we who are fellow-citizens with the *saints*, shall we not strive with God-given grace and earnestness to attain to the purity of Him, who is our Pattern?

Let us resolve humbly and bravely that we will "so run that we may obtain" "that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom."

Let not good or great content you,
Higher and still higher;
Only for the BEST, the GREATEST,
Labour and aspire.

Reviews and Notices.

"THE ATONEMENT VIEWED IN THE LIGHT OF
CERTAIN MODERN DIFFICULTIES." By the Rev.
J. J. Lias, M.A. Second Edition. London:
Nisbet & Co.

WE are glad these Hulsean lectures have reached a second edition. Mr. Lias writes fairly, candidly and with sympathy for those who disagree with his own conclusions. He knows the evil that rash and ill-considered expositions of doctrine have caused, and he writes with the object of examining how far one-sided, and often worse than one-sided statements of the mystery of the Atonement have caused some to reject Christianity in part, and some altogether. He thinks that "if we can show that it is not the Scripture doctrine of Propitiation that is at fault, but that the centre of gravity of the Christian scheme has been shifted by modern theories of the Atonement, if we can show that satisfaction to Divine Justice has taken the place of the restoration of the Divine image in fallen man, that the doctrine of Propitiation rests upon that of Christ's Godhead, and not Christ's Godhead upon the necessity of exacting an adequate penalty either from the offender or his substitute, if we can persuade men that Christ's Incarnation not His death has been from the first the pivot upon which the Gospel scheme has revolved, we may, perhaps, do something to restore that faith which has so unhappily been lost." In other words Mr. Lias would look for a restoration of the teaching of the best of the Greeks to take the place of St. Augustine's teaching—or rather that Calvinistic interpretation thereof which has prevailed in modern theology. Mr. Lias speaks perhaps rather too strongly when he says "No Œcumenical Council was ever assembled to decide on the way in which Christ's offering of Himself availed to put away our sins. No early father attempted to dogmatise on the subject. It was reserved for Protestant theology to make the death of Christ, rather than His incarnation, the keystone of the Gospel system, and to make the acceptance of a particular theory respecting that death not only the *articulus stantis aut cadentis ecclesie*, but the indispensable requisite for the salvation of the individual soul." What Protestant leader—to say nothing of over-zealous satellites—has ever deliberately laid down any such "indispensable requisite"? And Mr. Lias fails to notice this: even if Protestant theology did shift the pivot of doctrine, the cause was principally that Roman externalisation of religion had almost obliterated all true sense of sin. When the sense of sin revived, the doctrine that "Christ died"—not was Incarnate, but died—"for our sins," revived with it. It may have been erroneously expressed, its importance may have been over-estimated, but the enforcement of the doctrine was specially needed in that age of formalism, just as it may be and is specially needed in this age of sentimentalism. We should no doubt

prefer that theologians and preachers would insist most on the practical doctrine that "even the Passion of Christ is for us in vain until we have part in it; until the shadow of His agony creeps over our soul, until our old man is crucified with Him, and from the ashes of our dead selves there arises the new man which after Christ is created in righteousness and true holiness;" but still extremes must sometimes be met by extremes, so that the antagonism may produce a mean, just as a stick, bent to the left must often be bent to the right if it would be made perfectly straight.

But we would rather praise than blame Mr. Lias's book; it is thoroughly fair in intention; it is clear; it is sufficient, although avoiding endless refinements and subdivision; and its notes are full of valuable matter.

"CHRISTIAN EVIDENCES VIEWED IN RELATION TO MODERN THOUGHT." Bampton Lectures for 1877. Fifth Edition. London: Frederick Norgate. 1888.

To review a volume of Bampton Lectures in its fifth edition may seem to be a rather belated performance; but Prebendary Row's evidential works have been so remarkable that we wish to recommend them—particularly the work under notice—to that large class of persons who estimate the strength of Christian defence by what the novels tell them. We would venture very confidently to recommend "Christian Evidences viewed in Relation to Modern Thought" to all persons who have been distressed by the obsolete arguments of such books as "Robert Elsmere." It is, we believe, just twenty years since Mr. Row announced in his "Graves of the Evangelists" that "change of front" to which, in the Bampton Lectures for 1877, he gave a still more clear and popular expression. That change consisted in setting the moral proofs for Revelation, rather than the *a priori* consideration of the credibility of miracles, in the forefront of the Christian argument.

That older method he put to a very admirable use in his work entitled "The Supernatural in the New Testament," giving a most satisfactory rendering of both its philosophical and its historical side.

But those works, important though they were, are now looked upon as little more than the harbingers of the work of 1877. For, in the Bampton Lectures, Mr. Row, after giving an admirable statement of the order of the argument for Christian Revelation, has combined most skilfully the two lines of defence which he had previously maintained.

First, we have the moral argument, based on the personality of Christ and His influence in history. That is placed first on the score of its simplicity and its power to satisfy the demand for verification. The *a priori* side of the argument against miracles is not dealt with here, for that (Mrs. Humphry Ward notwithstanding) cannot be intelligently maintained, except on atheistic premises. But the historical side of the older argument is most thoroughly treated in the lectures concerned with the Patristic writings and the Pauline epistles.

Mr. Row writes in a clear style, and the book has the technical advantages of good printing and an analytical table of contents.

People who contemplate writing or reading homilistic romances will do well to read this volume. It contains no romantic materials, but it will at least prevent people saying, like Mrs. Ward's Squire, that the Re-

urrection was "partly invented, partly imagined, and partly ideally true."

"THE ORIGIN AND DEVELOPMENT OF CHRISTIAN DOGMA." By Charles A. H. Tuthill. London: Kegan, Paul, Trench & Co.

THIS little work is an essay in the science of history, and bears signs of much if not accurate thought. The writer endeavours to trace the history of Christian dogma from the time of Abraham to the present day. His fundamental assumption is that the religion of Israel is not divine. Monotheism, we are told, is the accidental outcome of a polytheistic mythology through the preference of a tribe for its tribal god among the many gods of other tribes. This preference and the wilderness character of the land of the ancestors of the Jews determined the character of the one God whom the Jews worshipped. As they lived in a gloomy and unprofitable land, their religion was one of fear. We are further told that the worship of Jehovah was devised by Moses as a means of securing a national unity, and that the five moral commandments of the decalogue were borrowed by him from Egyptian civilisation. We are not supplied by the writer with proofs of these assertions, but are bidden to accept them as being the most probable explanation of the origin and development of Jahvism, or Hebrew monotheism. Upon a similar plan he asserts that the prophets were simply politicians who used religion to support national aspirations and "sugared the pill of their denunciation" for political ends. The most painful part of the book is that which deals with the "Christianity of Christ." The writer admits that Jesus Christ was an exceptionally good man, but he says He was subject to illusions, and finally persuaded Himself that He was the Messiah, the prophecy concerning whom was concocted by the prophets. St. John's gospel, which is so strong in evidence against such a theory, is loftily swept aside as being only "philosophical romance" and "hopelessly unhistorical."

Throughout the whole book one feels that the writer is completely under the influence of the doctrine of natural evolution. Professor Huxley's theory of the science of religion and Professor Kuenen's assertions in his "Religion of Israel" appear to be the chief weapons in the writer's hand. On the whole, though clearly and earnestly written, the work is saddening and unsatisfactory. There is too much of assumption and too little of proof, whilst the evidences in favour of the orthodox theory of the origin and development of Christian dogma are ignored.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE ATHANASIAN CREED.

SIR,—I think that many of your readers must share my surprise at the paper on the *Quicumque Vult* in your last number. The writer warns us against doing into nineteenth century English the theological language of the Middle Ages by nineteenth century interpretations, and maintains the thesis that the Creed does not assert the necessity for salvation of

holding any particular theory or belief respecting the nature of God. To discover such an assertion in it is, in his opinion, to discard the original meaning for a modern gloss.

How he arrives at this startling conclusion seems to be as follows: The Catholic faith of the Creed is not a *belief*, as is commonly supposed, but "trust or confidence in God." This is a moral or spiritual thing, not an intellectual one, not a mental assent to certain propositions. When, therefore, the Creed asserts, with the utmost emphasis of language, that whosoever willet to be in a saved condition must hold the Catholic faith, or else perish everlastingly, it simply means that he must trust in God, or yield spiritual allegiance to God, and not that he must hold any particular belief about God. Hence the conclusion that "the declaration of the Divine nature [in the Creed] is not spoken of as a thing to be believed or accepted as necessary to salvation."

Now, first of all, can any one who knows anything of the Christianity of the period when the Creed may have been drawn up—whether in the fifth, sixth, or seventh century—believe for a moment that the term "Catholic faith" was used by its authors to mean trust in God, and not the Church's doctrine about God?

But, secondly, the Creed itself defines what is meant by the Catholic faith. It is the doctrine of the Trinity which is laid down in the Creed. This is certain from a comparison of the clause which heads the exposition of the doctrine with the clause which follows it. "He therefore that will be saved must *thus think of the Trinity*," is the exact counterpart to "Whosoever will be saved, before all things it is necessary that *he hold the Catholic faith*." And by this must be explained the expression "The Catholic faith is this, that we worship one God in Trinity, etc." It can only mean that the Catholic faith is that the God whom we adore is what the Creed goes on to declare Him to be.

Once more, the second part of the Creed throws a clear light on the first. It begins: "Furthermore it is necessary to everlasting salvation that he *also* believe rightly the Incarnation, etc.;" and goes on to lay down a number of propositions, which are expressly included in the Catholic faith as well as the preceding one about the Trinity. The *also* connects the two series, and links them together as being equally portions of the Catholic faith, and equally necessary to be faithfully believed.

What then becomes of the assertion that the doctrine of the Creed about the nature of God is not put forth in it as necessary to be believed or accepted?

It will be observed that what I am writing about is the original meaning of the Creed. I am not dealing with the question whether that meaning binds us, or whether we may not modify it by qualifications which did not enter into the author's thoughts. To try to make out that the Creed does not say what it unmistakably does say is one thing; it is quite another to put our own limitations upon its expressions when we adapt it to our own use. What I mean will appear if I quote Dr. Cazenove's concluding remarks in his article on the *Quicunque Vult* in the "Dictionary of Christian Biography": "Those who value it most regard the (so-called) damnatory clauses as simply a charitable warning against wilful resignation of known truth, against the notion that man is not responsible for the use of the intellect. They do not suppose it to refer to any who have not received the faith, or

whose non-admission of it from hereditary teaching or any like cause is involuntary, and free from deliberate purpose."

PRESBYTER.

BISHOP REICHEL'S CHARGE.

SIR,—In your review of Bishop Reichel's Charge you make certain statements about "the iron hand" of the late Archbishop Whately, and about his coming to Ireland, (1.) "To force the National Education System on the Irish Church"; and (2.) "to stamp out the Newman semi-Romanism"; and you add (3.) that the Archbishop "gave no preferment except to the votaries" of the National Education System. As regards the first Charge (see "Life of Archbishop Whately," Longmans, Green & Co., 1866, vol. i., page 99). "We have Lord Grey's testimony (given in his lordship's evidence before the committee appointed to inquire into National Education in Ireland, 1837) that when he offered him the archbishopric *he had never spoken to, written to, or to his knowledge seen him.*" The second charge is too ridiculous. It is quite true that the Archbishop said from the beginning that the doctrines taught in "Tracts for the Times" would logically lead to Romanism. Cardinal Newman was then and for years afterwards a strong controversialist against Romanism. The third charge I consider an unpardonable error. My own dear friend and patron, the late Bishop FitzGerald, who was formerly the Archbishop's private chaplain (and I had myself the honour of being the private chaplain of Bishop FitzGerald for seven-and-twenty years), never put his schools either in St. Ann's or in Monkstown, Dublin, under the Board, nor was he or any of His Grace's chaplains ever either pressed or coaxed by the Archbishop to "join the Board," as the phrase used to be.

As for the "touch of that vanished hand"—vanished now a full twenty-five years—no one that ever felt that touch believed he was touching *iron*. The hand of the sainted Archbishop *has* vanished—unfortunately for the Church his voice at present is still, but Heaven grant that the young men of this day will read what he wrote for *them*!

GEORGE WEBSTER, D.D.

Berkeley Hall, Cork,
November 10th, 1888.

SIR,—The review of Bishop Reichel's Primary Charge, in your issue of November 3, has done considerable injustice to the memory of Archbishop Whately. It is not the fact that he "gave no preferment except to the votaries of the National Board System of Education." I can quote several examples—some yet living—to the contrary. It is not true that his was "an iron hand." There never was a Bishop who shrank more from severity or undue interference. It is misleading to say that the National System "*struggled* under his hand, and when liberty was allowed it sprang up." It "*sprang up*" after Disendowment because clergymen found their schools dying down for want of funds, and vast numbers who had been for years protesting against the National System

as wicked, began to discover that, what was just as true from the beginning, that Churchmen might conscientiously accept State aid, and supplement the Government system, simply by the clergy of each Church doing their duty and teaching in their schools; which was just what Archbishop Whately had been telling them for forty years. It is not by any means true that "the only spark of Churchism in Dublin was that of Elrington, Lee, and Todd." Of these only the first had any real influence in the diocese, and he was very early selected, as one of his chaplains, by Dr. Whately. Is the reviewer aware that to that great and good Archbishop are due, not in Dublin only, but in the Irish Church: 1. Annual confirmations; 2. The due observance of Ascension Day and other festivals; 3. Frequency and regularity of celebrations of Holy Communion; 4. More earnestness and diligence in catechetical instruction; and many good things besides? I may add as a curious conclusive disproof of your reviewer's statements, that neither Dr. West, Archdeacon of Dublin, nor Dr. Fitzgerald, of Kildare, though Archbishop Whately's private chaplains and secretaries, in succession, had schools connected with the National Board. Nor were the schools of the parish in which the Archbishop lived under the National Board at that time. And yet the Archbishop sent the writer, vicar of the parish, a donation of £100 towards their erection; laid the foundation of the new buildings, and liberally subscribed to their support. Allow me to add that in ecclesiastical as well as political affairs, a little more knowledge of history and facts would increase the value of criticism.

HERCULES H. DICKINSON, D.D.

Dublin, November 9th, 1888.

COLOGNE CATHEDRAL.

See Wordsworth's sonnet beginning—

"Oh for the help of angels to complete
This temple!"

No need for "help of angels to complete
This temple!" it was better far that man,
While centuries passed, should gaze upon its plan
Unfinished and abandoned;—then 'twas meet
The German nation, in the "aspiring heat"
Of its returning life, the work should end;
That from the perfect Minster might ascend
The prayer of human faith, with praises sweet.
It stands no longer like a broken vow;
The spires are crowned, the sculpture finished now,
Keeping the mighty promise of the past.
Oh may this glorious Church a symbol stand
Of German loyalty to fatherland,
And faith in God, while earthly ages last!

JOSEPH JOHN MURPHY.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

PREFERMENTS AND APPOINTMENTS.

Barnard, Rev. William Henry, M.A., Rector of Edgcott, Northamptonshire.
Bickersteth, Rev. S., Vicar of Belvedere; Commissary to the Bishop of Japan.
Crossley, Rev. C. H., Chaplain of Suffolk General Hospital, Bury St. Edmund's; Rector of Nowton, Suffolk.
Dewick, Rev. Arthur Watson, M.A., Senior Curate of New Radford; Vicar of New Bashford, Nottingham.
Dodd, Rev. John Alfred, M.A., Rector of East Lydford, Somersetshire.
Durham, Rev. James Samuel William, M.A., Rector of Chaffcombe, Somersetshire.
Gatrill, Rev. James Mateham, Perpetual Curate of All Saint's, Stanway, Colchester.
Gibson, Rev. T. W., Secretary of the Clergy Orphan Corporation; Vicar of Great Staughton, Hunts.
Glenn, Rev. W., Curate of Clun, Salop; Rector of Wentnor, Bishop's Castle, Salop.
Haines, Rev. Willoughby Charles, Chaplain to the Forces (fourth class).
Hill, Rev. Arthur Edmund, B.A., Vicar of Fivehead and Swell, Somersetshire.
Horwood, Rev. Faulknor Russell, M.A., Vicar of Aldermaston, Berks.
James, Rev. Charles Caldecott, M.A., Rector of Wortham, Suffolk.
James, Rev. Charles Warburton, M.A., of Exeter College, Oxford; Rector of Rickingham Superior, Suffolk.
Johnston, Rev. C. F. H., M.A., Archdeacon of Bombay.
Lewthwaite, Rev. T., Vicar of All Souls', Halifax; Surrogate for the Diocese of Wakefield.
McKean, Rev. W. S., Vicar of Fishponds, Bristol.
Manning, Rev. John, Preacher in the Diocese of Ely, and Curate-in-Charge of Great Catworth, Hunts.
Maunsell, Rev. Cecil Henry, M.A., Rector of Thorpe Malzor, Northamptonshire.
Mildmay, Rev. Carew Harvey St. John, M.A., Rector of Aldham, Essex.
Miles, Rev. C. O., M.A., Vicar of Shirehampton; Vicar of Almondsbury, Bristol.
Padfield, Rev. John, M.A., Vicar of Monkland, Herefordshire.
Parry, Rev. Thomas, Vicar of Kilgerran, Pembrokeshire.
Pendlebury, Rev. John R., M.A., Curate of Cuddesdon; Curate-in-Charge of Whittaker Lane Mission Church.
Price, Rev. Lewis Colby, Rector of Ansford, Somersetshire.
Rowton, Rev. Rupert James, M.A., Vicar of Eynsham, Oxon.
Shepperd, Rev. James Philip, M.A., Vicar of Rookhope; Surrogate in the Diocese of Durham.
Stavert, Rev. William James, M.A., Chaplain to the Earl of Craven; Rector of Burnshall, Skipton-in-Craven, Yorkshire.
Wilkinson, Rev. John Hessay, Rector of Christon; Assistant Chaplain of Lausanne.

CLERICAL OBITUARY.

Cartwright, Rev. William Lyster, M.A., Vicar, at the Vicarage Brookenhurst, on the 4th inst., aged 52.
Hall, Rev. George Prince, late assistant-priest at Ninebanks and Carshield, Allendale, at York, on the 4th inst.
Home, Rev. Charles Campbell, A.M., late Scholar of Clare, and for forty years Vicar of Rawcliffe, Lanc., at Chester, on the 30th ult., aged 72.
Horton, Rev. John, at Frome Selwood, Somerset, on the 31st ult., aged 73.
Johnstone, Rev. Charles Henry, M.A. (Oxon), for twenty-five years Vicar of St. Saviour's, Coalpit Heath, Gloucestershire, and Domestic Chaplain to the Right Hon. the Earl of Mar, at 6, Vernon Square, Ryde, I.W., aged 68.
Jordan, Rev. Joseph, M.A., Vicar of Holy Trinity, Woolwich, at Shanklin, Isle of Wight, on the 10th inst., aged 50.
Newnham, Rev. P. H., Chaplain of the Devon and Exeter Hospital, and formerly Vicar of Maker, on the 6th inst., aged 56.
Robinson, Rev. Henry, M.A., seven years Vicar of Westfield, Sussex, and sometime Rector of St. Paul's, St. Leonard's-on-Sea, on the 31st ult., aged 65.



The Church of England Pulpit.

THE RHYTHM OF LIFE.

BY THE REV. HERBERT S. SWITHINBANK,
M.A., VICAR OF ST. SAVIOUR'S, DENMARK
PARK, S.E.

SERMON PREACHED IN THE TEMPLE CHURCH, ON
SUNDAY, OCTOBER 21ST, 1888.

"He appointed the moon for seasons : the sun knoweth his going down. Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening."—PSALM civ. 19-23.

THERE are few, if any, here who have not been upon London Bridge, or in one of our great railway stations, at the opening and the close of the working day. It is a sight to see, something to give one thought, that crowd streaming inwards and outwards by the hour together. It is like the throbbing of a great heart, contracting and dilating with the coursing life-blood. And as you watch the ebb or the flow, or while (as with many a one here) you take your daily part as one drop in the stream, there may steal over you some sense of a still vaster rhythm, as wide as the universe and yet pulsing with your own insignificant life. For there is rhythm within rhythm, from that which beats, faster than tick of clock, in your own breast, through all the alternating changes on the face of this earth in rock and plant and animal, to that cosmic rhythm of which science tells, and, still, inconceivably beyond, to the very "horologe of eternity," for "our noisy years seem moments in the being of the Eternal Silence."

Work and rest, day and night, autumn and spring, decay and renewal, death and life—when every created heart shall have ceased to beat, when earth and sun shall be alike worked out, there may still be something beating, beating in the heart of God. For of Him Who resteth not neither is weary it is written that on the seventh day He rested and was refreshed, and may we not hear all round us distant echoes of some perfect rhythm in the Life of our life, the Being of our being, by Whom our very existence is renewed with every pulse of time?

It is well to know our own smallness, the smallness of our great world. It is also well, perhaps better, to know our greatness. Like all created things we stand upon a neck of land between two oceans, the infinite and the infinitesimal. And

here the Psalmist meets us. He has, within the limits of his experience, some of that sense of rhythm ; but to him, as all the heavenly bodies seem to circle round the earth, so man is the centre of God's universe, to which all things point. Wind and fire are angels sent to minister ; sun and moon are made to mark man's time, no Baal and Ashtaroth but ministers of man. Study the passage. The Prayer Book Version is a trifle more melodious : "He appointed the moon for certain seasons : And the sun knoweth his going down. Thou makest darkness that it may be night : Wherein all the beasts of the forest do move. The lions, roaring after their prey : Do seek their meat from God. The sun ariseth and they get them away together : And lay them down in their dens. Man goeth forth to his work and to his labour : until the evening."

He begins with the moon, by which was reckoned the Church-life of Israel. Those "seasons" are Church seasons. The great Sabbath system was based on the moon-quarter of seven days : it was a great cycle : seventh day, seventh month, seventh year, seventh-seventh year : it was the pulsation of their national life. And the sun, for the daily life of toil and rest—he knoweth his going down. Their calendar day begins at sunset.

First, comes the darkness ; it is night, and night has a life of its own, the prowling, stealthy movements of savage beasts, the younger and less wary roaring after their prey. The sun ariseth, they get them away together and leave the stage free for man to move unmolested. To the restless noisy night in the wilds succeeds a sketch of still life, the calm round of toil in the quiet light of day. Man goeth forth to his work and to his about until the evening, when "the ploughman homeward plods his weary way," darkness falls once more and another day begins. The hues of sunrise set the labourer on his way. The hues of sunset see him home. The picture is complete.

It is a country of pasture and agriculture in a sub-tropical region. Compared with England, day and night keep a great deal nearer the average of twelve hours each. "Are there not twelve hours in the day?"—the natural day—and labour is mostly out-of-doors and in the daylight. Yet if beasts of prey are prowling in the darkness, there must be "shepherds abiding in the field, keeping watch over their flocks by night." And we know that fishing was done by night. But, speaking generally, it was thus : "The sun ariseth—man goeth forth—until the evening."

We live under different conditions of climate and of life. With us a winter's day is too short for a man's work, a summer's day too long. And night-work has increased enormously. When one wakes in the night hours and all seems hushed, it is strange to think of the thousands then toiling in distant mines, upon our railways, and in factories whose furnaces are alight for a year and more at a

time, ay, and of the many who are at work around us at our newspapers, or at watch along our streets, within sound of the great church bell that is striking the hour into the still night air. Yes, the conditions are different, but Nature is not changed, nor human nature. And the world pays a heavy price for all this, as every medical man knows. The world must be content to pay it.

But there is much that need not be, much for which we need not pay, which we can all help to minimize. I mean late hours, late hours at both ends, late hours when earlier hours are possible.

For centuries past, in Europe, habits seem to have been getting later. The history of a single word may serve to illustrate. In the last chapter of St. John's Gospel we read, in the language of some three hundred years back, how at *daybreak* the Lord bids His disciples come and *dine*. It means strictly "break fast." And now the word has gone round the clock, pushed on by the constant tendency to make things later.

Altogether hours are later. We cannot put the clock of business and social life back all at once. Good has been done by movements for early closing; we may have done our part there, for others. Do we not need, many of us, something corresponding for ourselves, some change where there is still room for change? Do *we* not need earlier closing and also earlier rising?

It is not a small matter either for body or soul.

The first appeal lies to nature. It is not out of date, and never will be while man's frame remains what it is, and "The sun knoweth his going down." We preach no gospel of harmony with nature: that is not man's goal.

"Fool, if thou canst not pass her, rest her slave."

"Man must begin where nature ends."

Yet, for that very reason, nature must be followed first. No true living can begin with setting nature at defiance.

There is a higher appeal. That picture of One in human flesh, as drawn line by line by St. Mark:

In the morning
Rising up a great while before day,
Going out;
Departing into a solitary place,
And there praying.

In that careful record of one early morning of the Son of Man you have a gospel counterpart of man going forth to his work with the rising sun. Though, note, it is a great while *before* day.

In that picture there must be some sort of example to us.

Moreover God has linked (it is clear from this text) the work of man to the daily course of the sun. Altered conditions may modify, but they cannot break that connection. Nothing can supersede the grand old Morning Hymn of Bishop Ken:—

"Awake my soul, and with the sun,
The daily stage of duty run."

And is the connection with man's worship any the less binding? How many of us do say, or dare to say, the two other lines of that stanza:—

"Shake off dull sloth, and early* rise,
To pay thy morning sacrifice."

Can we, without sad irony, use the term "sacrifice" for such devotion as we do spare for our Maker before we go forth to our daily work?

And, of all days in the week, on Sundays.† Compare England with some Roman Catholic country in this respect. There, the early services are crowded, from five o'clock onwards. Here it is the late services, mostly after the sun has gone down. Which is right? On which side more truly is that sacrifice which is of the essence of worship? What can we say, each for himself?

Make all allowance for the strain of our life, for hours late and early through the week; make allowances for cases of exceptional home-work or bodily weakness; but make no allowance for habit—for your own habit. If we are the slaves of habit we are not the servants of God.

Let that be our first point; timely work and timely worship, both hinging on the great rhythm in which our Creator works and would have us work too.

Next, the dignity of work on natural grounds. Mark the contrast:

"The lions roaring after their prey, do seek their meat from God."

"Man goeth forth to his work and to his labour."

They seek their meat from God Who provideth for the ravens their food. Man (in the Psalmist's view) procures his own. It is true. He prepares it. There may be races of men who neither grind corn nor cook. There may be insects who do prepare their food. But on the surface, at least, there is a distinction. They seek their meat from God. Hunger and instinct are their guides. Man goeth in conscious self-reliance. He has risen above

* Modern hymnals alter "early" into "cheerful." Significant!

† Boswell makes a striking extract from his hero's Journal, which is somewhat to the point. To find such a creature of habit as Samuel Johnson making, at the age of forty-six, the following fresh scheme of life for the observance of Sunday, is something to remember; nor was he the man to deliberately fall short of a standard which he had set himself:—"Having lived not without a habitual reverence for the Sabbath, yet without that attention to its religious duties which Christianity requires:—

"1. To rise early, and in order to it, to go to sleep early on Saturday.

"2. To use some extraordinary devotion in the morning.

"3. To examine the tenor of my life, and particularly this last week; and to mark my advance in religion, or recession from it.

"4. To read Scripture methodically, with such helps as are at hand.

"5. To go to church twice.

"6. To read books of divinity, either speculative or practical.

"7. To instruct my family.

"8. To wear off by meditation any worldly soil contracted in the week."

instinct and appetite. He does begin where nature ends. He has learned to love work for work's sake, to feel its dignity; and the figure of the Son of God toiling in a Galilee workshop, crowns, but does not create that dignity; it is far older; in his upward course man has won it for himself. By the Fourth Commandment it rests upon the creative work of God.

Well may this psalm, this "Oratorio of Creation" come to its climax in these words:

"Man goeth forth."

Well may the writer then burst out in ecstasy,—

"O Lord, how manifold are Thy works;
In wisdom hast Thou made them all;
The earth is full of Thy riches,"

riches among which man goeth forth to labour, with commission to apply, combine, or neutralize that wealth of force and energy with which God has endowed the universe.

Indeed, the work of man is the crown of the visible creation. God has taught us the dignity of man as man; He is now teaching us the dignity of work as work, and walls of prejudice are vanishing.

A feeble grasp of the meaning of work, a poor sense of the rhythm of the universe we must have, if we turn differences of work into vulgar distinctions of class! If work be but true, who shall say this kind is less honourable than that, whether for man or woman?

Man goeth forth, not the "masses," but man—true man—every true man goeth forth to his work. And so we pass from the dignity to the universality of work. There are drones, no doubt, in the animal kingdom, but I think that the human hive is unique in this: that it holds its drones in honour; or, rather, has held them in honour.

Do not mistake! There are kinds of work, kinds so many, and, often, so far asunder, that one man's work is another man's pastime; and to some men the best and highest work seems idleness, because they do not understand it. It must be so. Let us have patience with those who cannot see with our eyes. To apply rightly the universality of work, you must, in justice, take account of its diversity.

And all this is summed up in the work of the Son of Man. "Man goeth forth." When the word "man" is so emphatic, one rises quite simply and naturally to the Man, Head and Sum of humanity, and therefore called the Son of Man. His "goings forth" are from everlasting; yet day after day saw Him "going forth" to work in quiet Nazareth, till, at three-and-thirty years, He went forth from home-life never to return; went forth to the wider work for which He "came forth" from the Father. And at evening, while the darkest night closed round His soul, He accomplished on Calvary His "decease," His exodus, His going forth from the world, that He might come forth again by His Spirit, and so abide with us for ever.

The Sun of Righteousness knew His going down, His setting in blood; it was timed; "The hour was come;" it had its bearing upon every day's work of each of the sons of men.

How the thought of all this might hallow for us each daily going forth to work! "My work (you may think) is very far removed from all that is sacred and dignified; and as for my 'going forth,' it is a rush and a railway journey, with surroundings all of that common-place which no effort of mine could raise into a higher sphere of thought and feeling?" I do not know about that. Do you think this city life of ours was not present to the Son of Man upon earth, is not present to the Son of Man in heaven? Did He not live and die long centuries ago in that far-off corner of the earth just to redeem this very life of ours from hardness and selfishness, from hurry or anxiety, from meanness or drudgery? Does He not still bear on His heart the labour of all His brethren, from the small office-boy to the partner in the firm, and still "go forth" to help them if they will but pray.

"Man goeth forth"—

"Forth in Thy name, O Lord, I go,
My daily labour to pursue;
Thee, only Thee, resolved to know,
In all I say, or think, or do."

Well for us, well for others, could we each get a little more of the old-world spirit of simple piety that breathes in those hymns of Wesley and Ken, as it breathes in the text before us. Why should we not (forgive a suggestion that may seem childish), why should we not learn them for saying while we dress, or while we go into town? Greater men than we have done it.

There is another thought in the passage put there by God, though hardly more than the last, within the writer's purview—a thought that is very solemn, one with which we may fitly close:

"Until the evening"—

"Be the day weary, or be the day long,
At the last the bell ringeth to evensong."

As the day hath its evening, so also hath life.

The night cometh. Nor does familiarity make the reminder less needed, nor does it grow less pointed as the hours fly by, and the shadows of life are stretched out.

"Until the evening." To each of us that night cometh, as we know only too well; yet one thing we do not know. The sun knoweth his going down. Not so man. The when, the where, and the how are hidden. It cometh. It may come, as in our northern climes night falls, gradually, almost imperceptibly; come, through a twilight of growing weakness or gathering disease. It may come, like night in the tropics, "rushing down from heaven." Come in what way it will, that way will be the best, for us and for those we love. Leave that to God. For, after all, it is not how

a man dies to which He looks, but how a man has lived.

"Each present day thy last esteem,
Live every day as if thy last,"

is sound counsel for the busiest life.

"Teach me to live that I may dread
The grave as little as my bed."

Bishop Ken once more. It is how a man lives. Many people share the fallacy of Hamlet's half-mad words:—

"Now might I do it pat, while he is praying;
And so he goes to heaven"—

an unrepentant murderer.

Otherwise, how cruel every sudden death must be! We speak of awful suddenness. It is often, it may be always; in tenderest mercy that it is sudden.

"Until the evening." A mere *memento mori* is worse than useless. One may well doubt whether, at the Egyptian feast, one single guest was the better man or woman for seeing the emblem of death. No! To *memento mori* you must add *memento vivere*. Point us to death, if you will, but point us also, and more emphatically, to life—life on both sides the river of death—true life; life that is not the slave of habit, but habit's master; a life unto God, "and that life is in His Son."

For it is still day, "until the evening," and while it is day we can work the works of God. We are His day-labourers.

Until the evening—and then? The night cometh when no man can work; when probation is over. But after night the morning. The sun ariseth, and man may go forth into a day that has no evening, the man who has really lived. And that is his wage, the wage of his day's labour; life the reward of life; "still to be," "still to go on," with a heart beating close within the great heart of God.

THE LOVE OF CHRIST THE MOTIVE POWER OF THE GOSPEL.

BY THE REV. J. LL. ROBERTS, M.A., VICAR OF
SPRATTON, HON. CANON OF PETERBOROUGH.

A SERMON PREACHED IN THE CATHEDRAL CHURCH
OF PETERBOROUGH, ON SUNDAY, OCTOBER 28TH,
1888.

"The love of Christ constraineth us."—2 COR. v. 14.

THE Gospel of our Lord Jesus Christ may not unfitly be compared to a symmetrical figure of many sides, all drawn with reference to a common centre.

Upon each side may be conceived to rest some great mystery; as, for example, the mystery of God's foreknowledge and of man's free will; the mystery of sin and of divine grace; the mystery of prayer, and the great mystery of man's conversion. These and other great and inscrutable

mysteries lie around the gospel centre; but the Centre itself is none other than Jesus Christ our Lord; and the power of that Central Figure over men's hearts and lives is enshrined in those words of St. Paul: "He loved me, and gave Himself for me."

It is true that men are wonderfully drawn to one and another of the surrounding mysteries, according to the diversities of their character, or of their intellectual tastes. One strives to penetrate into the depth of the Divine Being; another into the spiritual problems of our own nature; one discourses upon the importance of faith, whilst another would fix the place and value of works in the economy of salvation; one constructs a sacramental system, whilst another resolves all religion into emotion; but so far as any are vitally influenced, the motive and efficient power is that which I have described—the constraining love of Christ. He alone who "is in Christ Jesus" is a "new creature."

In that which I am about to say to-night I would not for a moment be understood to depreciate the interest or importance of any one of the great and mysterious doctrines to which I have referred. I hold, and I would urge upon each one who hears me, the efficacy and the blessedness of prayer. I bow before the mystery of God's election, whilst I confess the direct responsibility of every man for his own works; but whatever be the doctrine, whether of the Divine foreknowledge, or of man's free-will, or of the efficacy of prayer, or of the grace of sacraments, within or beneath them all lies the great subject to which I call your thoughts to-night, viz., the constraining Love of Christ.

I confess that Love is not the only motive influential with mankind. The fear of God, and the terror of His judgments may be no less influential than the love of Christ, but it will not be influential to the same end. The fear of God will, indeed, alarm and rouse a man in his sins; but it is the love of God which alone will raise him out of his sins. For this purpose—for the change of a man's heart and life—the fear of God's displeasure is only effectual when it drives him to His love. "From God," says Augustine, "we flee only to Himself."

Yet this great central truth of the love of God, wonderful as it is, and welcome as it should be, is far from easy to receive.

In the first place, it implies that our salvation is all from God, and this is abhorrent to man's pride; but beyond this, the mystery of divine love is opposed to our natural conception of things. We can, in a manner, understand and anticipate the *punishment* of sin, the wrath and displeasure of offended majesty, the misery and abandonment of the transgressor of the divine law; but the *forgiveness* of sin, the restoration of the sinner to the divine favour, and the renewal in him of the

divine image, this, however familiar the terms of revelation may have made it, is in truth as directly opposed to the instincts of our revengeful, unforgiving nature as it is beyond our hope.

Thus it happens that we who do accept the gospel do yet so often fail to grasp the fulness and freedom of the love of Christ. Thus it is that we fail to realise for ourselves and others the power of those words, "He loved me and gave Himself for me."

Yet, as I said before, this is the One sufficient power which can bow the hearts and bend the wills of men. Other mysteries fascinate the intellect or engage the speculation of a man; this seizes upon his very soul, and governs him from the centre of his being. When God shall please to strike us with the rod of His mercy, then shall He break up the foundations of our nature, and open the sweet springs of tenderness, and love and wonder. The heart of the Godless man is like a hill side that hath no opening for its imprisoned waters; but where God shall thus strike the rock the waters shall flow forth to fertilize the desert of a barren life.

I spoke of the *Mystery* of Divine love. Human love is itself mysterious—mysterious in its root and origin, mysterious in the deep and wide-spreading fibres which it shoots through the soul, and mysterious in the fruits of exquisite beauty or of coarse, brutal passion which it bears in our life. But the Love of Christ is a mystery of infinite wonder, in that is the love of Heaven stooping to earth; the love of the Incarnate Word stooping to embrace the miseries and sorrows of sinful man. Great, indeed, is the mystery of godliness, "God manifest in the flesh, seen of angels, believed on in the world." But in the greatness of its mystery lies the greatness of its power, in that it is the love not of man but of God; the love wherewith God loved man, not by another but by Himself.

This it is which has stirred the hearts of men, and changed the face of Christendom as nothing less than an infinite love could do. Let us not chafe at mysteries. That which is to raise the world must be something greater than the world: that which is to change mankind must be something above mankind; and that which is greater than the world, and higher than mankind, must ever be a mystery to mankind and to the world.

The spiritual history of the Church is the history of the working of this power. Of the detailed lives of St. Simon and St. Jude, the Saints and Apostles whom we commemorate to-day, we know but little; but St. Paul is ever before us as the example of the working of that mystery of Divine love upon a great and noble heart. "In perils oft, in labours more abundant than they all," yet, he adds, "not I, but Christ that liveth in me," and that life of labour and of sacrifice which, by God's grace, I live in the flesh, "I live

by the faith of Him who loved me, and gave Himself for me."

Travelling further down the stream of history, you must, many of you, know the words of that famous hymn:—

"My God, I love Thee, not because
I hope for heaven thereby,
Nor because those who love Thee not
Shall die eternally.
Thou, O my Jesus, Thou didst me
Upon the Cross embrace,
For me didst bear the wounds and spear,
And manifold disgrace;
E'en death itself and all for me,
Who was thine enemy.
Then why, O blessed Jesu Christ,
Should I not love Thee well;
Not for the sake of winning heaven,
Or of escaping hell!
But as Thyself hast loved me,
O ever-living Lord;
E'en so I love Thee, and will live,
And in Thy praise will sing,
Because Thou art my Lord and God,
And ever-living King."

But familiar as those words may be, it is perhaps, less generally known that they are the words of one who, with many faults, it may be, incidental to the age in which he lived, yet shared in no small measure the apostolic spirit, "the Apostle of the Indies, St. Francis Xavier, who, like his namesake and great predecessor centuries before, St. Francis of Assissi, compelled himself, constrained by this same love of Christ, to kiss the loathsome wounds of the poor leper, and to call him brother whom the world, yea and the Church too, had put forth as outcast."

When then, it is asked, as in our day it is so anxiously asked, how the Church of Christ shall extend her hold upon the masses of mankind? I answer that it is by going forth in the spirit and with the message of the Crucified. *Not in the false spirit of asceticism, but in the true spirit of self-sacrifice.* It is the full, free love of Christ that can constrain the world.

Bear with me one moment, my brethren, whilst I offer my own testimony to the truth which I am urging. Within the last few weeks I was myself thrown by an accident into the common ward of a London hospital, and there was numbered with the poorest of the poor. My companions were men like myself, taken in from the streets, some of them, it may be, rough and ignorant men. We were nursed by gentle women, who, in the Name of the Blessed Jesus, stooped to the humblest offices of menial service. I am sure that there was not one to whom these ministrations did not come with wondrous power. I did not hear a blasphemous or unbecoming word in the six days that I spent there. It is more than can be said of all hospitals; and I am persuaded that it was out of reverence for that most touching ministry of love. Our nurses toiled in the Name of Him who stooped to wash His dis-

ciples' feet; and the rudest heart there was softened by their humility as perhaps it had never been touched before. Wonderful in its impressiveness was that ministry of love. All felt and acknowledged the admirable arrangements of the institution, all acknowledged with gratitude the distinguished skill and attention of the medical men: but that which moved us most, and subdued the hearts of all was the gentle ministration of these self-sacrificing women in the Name of Christ.

There is, however, one subject which I think it is right that in this connection I should press upon your attention:

We speak, and rightly, of the ineffable love of Christ for sinners. But let us remember that it was not their sin, nor even their sinfulness, which attracted Him to them. Publicans and sinners crowded around His steps: but if the Publican was dishonest and the sinner unchaste, their dishonesty and unchastity were hateful in His sight. If He said to the adulteress, Neither do I condemn thee, yet did He not the less condemn her sin. The condition of her pardon was "Go, sin no more." It was the misery, and the sorrow and the ruin of the sinner which drew forth this compassion, not their sin. Nay, more. It was that lingering spark of goodness yet latent in the sinner's breast, the weariness of sinful ways, and the longing for better things, for purity, for honesty, for peace with conscience and with God; this it was which drew to them the love of Christ. I think it right to say this, and to say it clearly, because our sympathies have of late been so much drawn to the sufferings of those whose lives have been in direct violation of the laws of God, that there is a danger lest we should forget that sin is sin; and, that being such, it is the source alike of misery, and of danger, and of guilt. We may not put light for darkness and sweet for bitter, but be moved, like the Saviour, with deep compassion for those whose sins He abhorred—nay, whose sins, as by His love He pardoned, so by His grace He put away.

In conclusion. The Love of Christ, by which I mean the love of Christ for us, and then the resulting love for Christ in us is not only the one availing power to change and purify the world; but, first of all, to change and purify, to elevate and satisfy that inner world, the soul of each, which, after all, is our chief concern.

It is the office and the purpose of the Church, of her ministry, of the divine word and blessed sacraments to lead men to Christ, and to hold them there. Why should I shrink from mysteries? I cannot cast aside mysteries and preach the gospel—the Mystery of mysteries!—that our God hath drawn us to Himself by the cords of a man, and called us into the religion of Christ, that we may live the life which we live in the flesh by the faith of Him who loved us, and gave Himself for us.

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, NOVEMBER 24, 1888.

IRISH WIT.

WHY is a great and powerful nation like the English, practically baffled by the problem of Ireland? In this nineteenth century—the age of civilisation and of progress—why do we fail to make our government effective so near home as the Emerald Isle? With all our scientific study of law, and constitutions, and forms of civil government, why have we not found out the secret of good rule and good government, for that beautiful island so rich in fair meadows and green pastures, receiving, and warding off, as our western bulwark, the foaming dash of the Atlantic wave? There are, perhaps, some reasons for this which we English are slow to recognise. And first and principal of these comes the great difference of race.

A traveller in many climes and amongst many nations need not go further than our sister isle, when desirous of finding himself in totally different surroundings from those of his own English home—bright surroundings which must amuse, though they must fail to commend themselves to his rational sense. To give a few instances. If a gentleman is travelling along the North Western Railway with a couple of portmanteaus as his baggage, and is compelled to change carriages in a pouring rain, he straightway wraps his traveller's cloak around him, and hurries through the storm to the opposite platform, a sullen, silent, and dripping porter following close behind with a portmanteau in each hand.

But if the traveller has reached Dublin, or still more a western Irish town, he will meet with a very different reception. Amongst a host of rail-

way officials, all laughing, and chattering, and grinning, he will have little chance of securing attention unless he approach one of these gentlemen with much civility, phrasing his wishes in appropriate language—"Would you be so kind as to help me with my luggage to the further side of this vast station? At once the person addressed becomes your devoted servant. Falling on one knee with an air of profound respect, and with natural Celtic grace, the startled stranger will find such blarney as this flowing into his ears:—"And sure, your honour, it's only for the privilege of doing your honour this little service that I have been waiting here doing nothing all day." Straightway your luggage, with lightning speed, arrives at the top of the best Irish car in the neighbourhood, to which you must hold on very tight if you do not wish to find yourself sprawling full length in the street, with the car, and driver, and luggage a hundred yards ahead. This would be painful as well as awkward.

The fact is everything is turned into a species of joke. When one considers how seldom an Englishman makes a good joke, and when he does commit this indiscretion, how slow his neighbour is to understand his meaning, it is surprising to find wit and humour everywhere. The only thing is when these jokes take a practical turn the consequences often create infinite confusion, and are sometimes serious. The old story of the priest and the pig is somewhat threadbare, but will perhaps bear repetition. Paddy was anxious to confess, according to the rules of the Church, as every good Christian ought. When he reached the presence of his reverence he accordingly made confession in full. There was only one thing that greatly disturbed his conscience. In his poverty, and his honourable desire to provide a good dinner for his large family, he had been induced to steal a pig. He felt he had broken the divine law revealed to Moses. He trusted his reverence would ease his conscience by keeping the pig. But the priest replied that this was absurd; he must restore the pig and its bristles to the lawful owner. "Ah, your reverence," replied Paddy, "I have already tried to do that, but the original owner has refused to take it." "Then keep the pig yourself," quoth the priest. We hardly need add that when his reverence examined his pigsties that evening he found that one of the inmates was conspicuous by his absence; for, as you have doubtless perceived, the stolen pig was the priest's pig.

A further illustration of the playfulness of Irish character may be given from a curious scene in the House of Commons during the opposition to the Prevention of Crimes Bill. Shortly before the famous thirty hours' sitting, an Irish Member turned fiercely on the Prime Minister of the day, and declared that the Bill, though conceived with Mr. Gladstone's wonderful ability, must needs be destructive of the last remnant of Irish liberty,

owing to the Premier's habit of always arresting the wrong person, imprisoning the innocent, and letting the guilty go scot free. A dear friend of his own, he declared, a most worthy gentleman, had been over anxious to pay his rent, and had suffered in consequence at the hands of the Government. Like many of his countrymen, having no money, in his eagerness to do right, he sent his principal pigman with ten sleek little black pigs, and to the delicate surface of their black smooth coats he added the inscription in letters formed of pure white chalk, the magic term RENT. So the pigman and the ten little pigs started in procession towards the landlord's house. On the road, they happened to meet an officer of the renowned Land League, whose power was more dreaded than the Magistracy of the County. "What is the meaning of this?" quoth this mighty official to the trembling pigman, "I see the hated word rent on the back of these pretty little pigs. At once put NO before the RENT on each of them." So the pigs and the pigman approached the landlord's house bearing the Land Leaguers' inscription on their backs. Now the landlord was glad to see good pork approaching, for he had been boycotted for some weeks past and lived in fear of his life, guarded by two stout constables sent down by Her Majesty's Government. These gentlemen he requested to secure the aforementioned pigs, but to examine into the character of the pigman. The result was that the pigman confessed to the seditious inscription "NO RENT" having been affixed to his little pigs' backs by an officer of the Land League, and he was thrown into prison on suspicion of treasonable intercourse with that official, and remained in confinement some three months. Such is the fate, exclaimed the indignant Irish Member, of the servants of gentlemen who try to pay their rent!

Certainly any English traveller, who has the means of access to the Irish people, and is not suspected of any connection with the landlords, will find endless amusement and much kindly civility in the ordinary occurrences of Irish life.

Coal is almost unknown in the West of Ireland. Peat is the common fuel of the land, and a very good bright fire it makes, when properly dried. Consequently peat cutting from the bog is the occupation of many hundreds of poor people, the sale of peat affords a livelihood to many tradesmen. As the square blocks of peat are usually piled together in some yard or out-house, small pieces often tumble out, and are picked up and carried home by the passers-by. A trader in peat on one occasion found his stock diminishing very rapidly from this or other causes, and at length he traced the cause home to a neighbour, who appeared to be in the habit of helping himself to as much as he needed—"I imagine you summoned the rascal before the magistrates," observed a customer, "and he received his due reward." "On

the contrary, I thought of that text of the Holy Gospel, which our priest adopted for his charity sermon: 'Unto him that smiteth thee on the one cheek offer also the other: and him that taketh away thy cloak forbid not to take thy coat also.' Wherefore I placed my peat, or as we often call it turf, in an excellent position for the spoiler's hand, and just after sunset I noticed my friend arrive, and carry off enough to make himself a good fire. Under cover of the dusk I watched him home, and through the window of his cottage saw him heap up the turf on his fire, selecting the very pieces in which I had secreted some very small packets of gunpowder. Shortly after he was blown by the force of a terrible explosion out of his front door into my arms in the garden. In the midst of the sparks and noise, and commotion, I said to him with such calmness as I could command, "Friend, may I trust you to let my turf alone for the next few months!"

OUR CHRISTIAN YEAR.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

WITH "Stir up Sunday," as it is popularly called, comes the end of the Church's year. The many Sundays of Trinity, with all their manifold teachings on general Christian virtues, have brought us round again to Advent-tide. How have we listened to their voices of warning, reproof, exhortation? Shall we bid good-bye to the old year with hearts strengthened and made fit by humble learning for the struggles of the new? From the days of Adam, men who for faults and failings, things left undone and things done amiss, "do worthily deserve to be punished," have contrived to shift the blame on to their own particular Eve. Wives, friends, their own disposition, their unhappy circumstances, one or all of these are laden with the burden. Anything rather than face the difficulty, and blame the true offenders—themselves! Those who are thus to blame are, perhaps, after all, only the weak, careless or indifferent. How does it fare with the stronger disciples, the heroes of the faith, the hard fighters in Christ's army? Do not we hear *them* sorrowfully confess "the good that I would I do not; but the evil which I would not, *that* I do"? Hence the need for our prayer, "Stir up, O Lord, we beseech Thee, the *wills* of Thy faithful people." Fierce and long has been the controversy, stern the battle over the doctrines of election and free will. We will not destroy our confidence and harass our souls by trying to make difficulties where God has set none. All are called but few *will* to be chosen. God calls all, and to all who give but the faintest answer He extends His grace to confirm and strengthen them in their choice. Reverently be it said, even God can do no more. Let us rejoice in the dignity of our position. We are the children of the heavenly Father who commands and will give the power of obedience; He does not compel us. Adam had his choice, and we know how he made it. He preferred his own way to God's, and we know only too well the fatal results of his choice. We know better than he did the sadness of sin; let us then pray earnestly that our wills may be entirely subject to God's; let us put all

the energy of our character into *will*-ing to obey Him implicitly. And these efforts shall not be fruitless, "that they, plenteously bringing forth good works"! And what an aim to work for! How shall we be able to complain of *ennui*, or to feel dull, when we have such a career as this before us, such a goal attainable? And this is not all. This life at longest is but short, and there is God's "plenteous reward" for faithful work. Not only the haven of rest, the bright mansions above, the home where perfect happiness alone is to be found; even here on earth the reward is begun. Each day will dawn with a new brightness, every duty in the daily round be endued with a fresh dignity, when we remember that each piece of work comes straight from God to us, that He has fitted it for us, knowing that no other of His creatures can do just *that* thing.

We will go forth and conquer,
Depending on His grace;
The lowliest station near Him
Must be an honoured place.

And after battle, victory,
And after victory, rest,
Like the beloved apostle
Upon the Master's breast.

TO WHAT EXTENT THE RESULTS OF HISTORICAL AND SCIENTIFIC CRITICISMS, ESPECIALLY OF THE OLD TESTAMENT, SHOULD BE RECOGNISED IN SERMONS AND TEACHING.

BY THE REV. T. K. CHEYNE, D.D., ORIEL PROFESSOR OF INTERPRETATION AT OXFORD, AND CANON OF ROCHESTER.

A PAPER READ AT THE MANCHESTER CHURCH CONGRESS, OCTOBER 2ND, 1888.

So then there *are* results of historical and scientific criticism of the Old Testament which demand at least some recognition in sermons and teaching. The Israelitish history and literature *are* a history and literature like any other, save that the hand of Providence may to us be plainer in that history than elsewhere, and that that literature may reveal a religious genius which by us can only be ascribed to the Holy, the Divine Spirit. This is more than I hoped to see admitted, I will not merely say twenty, but as late as five years ago. The modernising of our criticism and our exegesis, for which in the Church Congress at Reading I ventured to ask tolerance, to-day meets with more than tolerance—recognition. Thank God for this sunshine! May it prove no transient gleam! And now, since we are thus far of one mind in our house, let us ask first in what spirit we ought to approach the great question before us. Surely in the spirit of faith, hope, and love. Of faith in Him Who directs or over-rules the phases of criticism, just as He does the course of external history. Let there be no more talk of the endless subjectivity of the critic; there is a broad stream of critical tendency, and One Who "sitteth above" is guiding it. It is equally wrong to despise criticism and to fear it. Of faith, too, in that Spirit Whose operations, even in St. Paul's time, were so manifold. Can we believe that the cycle of noble Christian characters is finished? *Hast thou not reserved a blessing for me also, my Father?* Among the many new embodiments of the Christian

spirit, may not this be vouchsafed us—a free and yet devout critic; one who loves all the departments of God's truth with an equal love; one who does not try to concede as little as he can to a power which he cannot bless, but dares not curse; one who is not afraid even to make mistakes, on the chance of finding out some fresh fact, and when he has made them to admit them, but who, like Job, is greatly afraid to "speak unrighteously for God" (Job xiii. 7)? Of hope, too—that is, of sure confidence that "all things" (including even the subversion of traditional opinions) "work together for good" to the Church as well as to its members. And of love, seeing much to respect and sympathise with even in those from whom we differ, and even when we censure them doing so not for the glory of self or party, but for their own good, or, if they are no longer with us, for that of the Church. Time forbids me to develop these sentences, which are so many friendly criticisms of much that has been said and printed on our subject by members of the Church of England. Would that I could disburden my whole heart! But the President's bell would ring before I had done a quarter of my work. In place of a volume I can only offer suggestions which might perhaps be called commonplace, were it not too evident that they are by no means axiomatic to the majority of English theological writers.

The subjects committee has shown genuine insight in its phrase, "historical and scientific criticism," and in the precedence which it gives to the epithet "historical." So far as the Old Testament, is concerned it is impossible to meet the arguments brought against it by not a few eminent scientific men and their disciples without the aid of historical criticism. I am really pained at having to make this dogmatic assertion. In the field of study with which I am mostly concerned it is the part of the true scholar to be abundant in qualifications and reserves; but I can find no qualification to make in this sentence. I seldom take up a book on either side of the controversy, "*Science versus Theology and the Old Testament*," without being struck with the narrow and uncritical view of the Hebrew Scriptures equally accepted on both sides; and I ask myself, "Can this be science, and can that be theology?" There is doubtless far more excuse for the advocates of science (if I am bound to use this beautiful word in such a limited sense) than for those of the Old Testament. The former have been so long accustomed to hear the defence of those Scriptures rested on non-critical grounds, that they have come to believe that any other point of view is non-existent. They are perfectly at home in their own subject, and they assume that their opponents are equally so in theirs. And so they have well-nigh demolished the conventional orthodoxy, I will not say of to-day, but of yesterday, so far as this has to do with the Old Testament; and but for the infiltration of more critical views into the minds of English Bible-students the cause of this priceless heirloom of the Church would be virtually lost. A change is, I hope and think, taking place; but it is a very slow one—at least, it is slower than it need be. Let critical scholars open their mouths, in the pulpit and out of the pulpit, in season and out of season, and have the courage to be dogmatic. It is both useless and needless for them to meet non-Christian assaults on the Old Testament Scriptures by counter-arguments; change the point of view, and the arguments of scientific critics vanish into thin air. Let me give an example, at the risk, which I cheerfully accept, of

being called arrogant alike by those eminent scientific allies of orthodoxy, Professor Dana and Sir William Dawson, on the one side, and Professor Huxley on the other—men at whose feet I would sit were I worthy to become their pupil in the sciences which they illustrate. Take the document, then, which is sometimes called the Hebrew cosmogony, and sometimes the prologue to the Book of Genesis—the one description is as loose as the other; it begins at Gen. i. 1, and ends in the middle of Gen. ii. 4. The position of modern criticism and exegesis differs *toto caelo* from that which the orthodoxy of yesterday asserted and the science of to-day denies. The so-called cosmogony was not meant to be taken as an account of what we call "facts"; it is not a specimen of rudimentary science or *pseudo-science*. How far the idea of natural science had dawned upon the Babylonians may be left an open question; there is no evidence that it had dawned upon the Israelites in Old Testament times. A pious Hebrew writer takes a semi-mythical narrative current either in his own or in some neighbouring nation, and moulds it into a vehicle of spiritual truth. Can we be surprised at this, remembering the numerous undoubtedly mythic phrases in the language of the Old Testament? Whether we are surprised at it or not, it is a fact about which none of the competent experts are or ever have been in doubt. It is useless, then, for the experts in other subjects to depreciate this document on scientific grounds; it is the underlying spiritual truths against which alone, with due seriousness, it is admissible to argue.

But it is not only scientific workers who attack the Old Testament from a wrong point of view. I suppose that one of the great questions of our time is this: "Shall the working men of England stand by Christ and His religion, or shall they 'make new gods'?" and that this religious question is constantly debated on grounds largely derived from the Old Testament. The battlefield has been selected by the foe; *we* might have preferred to confine it in the first instance to the New Testament. This is not, however, a real misfortune. There are elements of vital truth in the Old Testament which are not fully drawn out in the New, and which it concerns Christian patriots to emphasise—such, for instance, as the continued Divine government of nations and the idea of the higher prophethood as the personified conscience of Israel. Now permit me to say that the hostile criticism of the Secularist leaders can only be adequately met by giving them a new and better point of view for the examination of the Bible, such as will at once put a new face on their difficulties, scientific, historical, and above all moral. I will not blame those who, like Dr. Newman Smyth, seek to mitigate the moral difficulties of the Old Testament by the consideration that the Divine selection of the people of Israel could not withdraw it from the action of the law of historical development. But how much more definite his argument would have been, had he accepted at any rate the safest results of historical criticism! Indeed, without that criticism how can he justify the use of such a line of argument at all? No; I think that in any serious debate with thoughtful (I do not say educated) men, especially of the working classes, the Christian advocate is at a great disadvantage, if he does not avowedly adopt the point of view of historical criticism. I know that his position must in any case be a hard one. The Bible has been so long presented and interpreted uncritically and irrationally, that it will

require immense patience and energy to undo the mischief; but unless we put forth this patience and make this effort, the prospects of even the simplest historic Christianity among working men as a class seem to me gloomy indeed. I say this with all modesty, and simply because I am distressed at the heavy burdens which are accumulating for the Church of the next generation. Disabuse working men of the notion that the Christian Church is committed on theological grounds to a definite system of views on the historical origin and meaning of the books of the Old Testament; tell them on the authority of experts (as worthy of respect in their own line as Huxley and Tyndall in theirs) some at least of the most assured results of critical study; let them see how much more intelligible and interesting, and both morally and religiously *usable* those books become, thanks to those results; and you will have acted as true missionaries and good patriots.

I have used the phrase "Christian advocates" of those who take the Christian side in meetings of secularists. But does the title belong only to these? May it not also be claimed by all who have to deal as preachers with thoughtful and sceptical men and women of the nineteenth century? For my own part I do not much believe in the preaching from which all "apologetic" considerations are systematically excluded, nor in exposition of the Scriptures which calmly overlooks difficulties. Would St. Paul under all circumstances have "determined not to know anything" but a crucified Saviour? Surely not; the preaching of the Cross has, in a certain sense, like its Apostle, to "become all things to all men," and there must be some neglect of duty when it does not. I can understand the position of a pure intuitionist, but I fail to see how a "minister of God's holy word" can preach without occasional reference to the facts of historical criticism. I know that the realising of a few simple but very deep truths is all that is essential to salvation. It is these realised truths which give peace. But when John Bunyan's pilgrim had slept in the chamber whose name was Peace, was he not had into the study, and instructed in the great deeds of the Lord of the House Beautiful and of His servants? The records may not be all, as the dreamer thought, "of the *greatest* antiquity;" but would it be pious to neglect the study of them altogether? Just because they are so precious it is our duty to be critical. We want the truest truth and the facts of God's revelation in their most original form; when we have got these we will doubt no more.

But some one will remind me that there are "weak brethren" to be considered—persons who cannot distinguish between the truth and its casket, or between the various forms which revelation assumes in different ages, persons who can believe in God the Father and in God the Son, but not, except in His relation to individuals, in God the Holy Spirit. Such "weak brethren" doubtless exist, and the tenderest sympathy is due to them. They may be divided into two classes—those who are weak by nature and those who have become so through the fault of their teachers. Those who are weak by nature will not have the mental ability to grasp either the method or the results of historical criticism; those who are so by a faulty education (of whom Renan at Saint Sulpice, described to us by his own masterly pen, is a melancholy instance) will be saved from all evil consequences if you show them that the Church is not officially committed to any definite system of Bible interpretation, and that

essential Christian truth is not endangered by (do pardon me if I use the phrase in my own sense) true scientific criticism. Those who are weak by nature will feed on those precious truths of heart-theology some of which should be conspicuous in every sermon, and will leave the rest; those who are weak by education will at least see that you personally have your feet planted on a rock, and will ask how it is that what would make *them* stumble only seems to give *you* a bolder and a more rejoicing faith. I say, then, encourage such "weak brethren" to inquire; regard it as a part of your pastoral work to lead them to a higher point of view, remembering that he who said, "Destroy not the weak brethren" (Rom. xiv. 15) was himself unweariedly active in enlightening the conscience and enlarging the point of view of his spiritual children.

Does some one ask for a few ounces of practice to these bushels of theory? I will reply that I am not entirely strange to pastoral work, and know a little of its difficulties. Not as a model, but as a specimen of what may be done, I will mention a small volume, nearly through the press, on Jeremiah and his times, in the light of criticism, based upon sermons which it fell to me to deliver last year in one of our cathedrals, and another on the life of Elijah, which consists of cathedral sermons written with no thought of their being printed, but published this day as an illustration of these ideas. I may also venture to say that in all my own critical work since the year 1880, the separation of the permanent from the temporary religious elements of the Old Testament has been my chief aim next to that of ascertaining historical truth. I do not see why a scholar, even if he be also a professor, should not have a true pastor's spirit. He cannot, he dare not, conceal his well-weighed results, even if they give a momentary scandal to the "weak," even if they are but approximations to the truth. But he may transfer some hours from his delightful studies to the service of the Church at large, and so make somewhat plainer to thoughtful Christians the significant facts which God is revealing through criticism. Even if he should suffer as a scholar, he will gain as a man. Is there not too much refined self-seeking among us scholars? Can we all of us take for our motto "No man liveth to himself"? Have we thought enough of the *hallowing of criticism*? Give us more of your confidence, and we will seek to correct our faults, which are partly due to the lamentable indifference of the Church at large to theological scholarship. Oh, how faulty has the organisation of theological study been in the old English Universities, not to speak of the Nonconformist and the American colleges! How little attempt has been made to fill the chairs with mature and progressive scholars, and to train up young men of talent for the career of truth-finders and professors!

I have spoken of what the Church may expect from her preachers and professors. There is still a department in which very much is left to be desired—that of the teaching of the Scriptures both in Sunday and in weekday schools of all classes. The subject is too large to be more than glanced at here. For my own part, I do not see how the higher Bible-teaching in schools can be much improved till we have better books both for the training of the teachers and for use in class. There has long been a want of a good school handbook to the religious history of Israel; but it is a peculiarly difficult want to supply. A kindred but an easier task has been undertaken by

two American professors of the sister Church, and upon the whole their work can be recommended. The first volume, which is all that I know, contains the Israelitish traditions of that which happened from the Creation to the exile, condensed, rearranged, and illustrated both from the more literary parts of the Bible and from external sources. The translators have not felt themselves bound either to the Authorised or to the Revised Version; I fear (though I should be very glad to be proved wrong) that this will somewhat limit the circulation of the book. Meantime all superior teachers can at any rate use the Revised Version. They will try the opposite plan to that on which they were themselves too probably taught. The political history of Israel will retire into the background; they will try to make their pupils enjoy the Old Testament in its finest and most suggestive portions. As the children become older, the range of study will gradually be extended. Criticism, too, free but reverent criticism, will become necessary. These children have to be prepared for life, and in life they will meet with the advocates of a falsely free and irreverent criticism. We all know that there are secularist preachers who were formerly Sunday-school children and teachers, and our highly cultured agnostics (different as they are from those coarse and only too practical artisan leaders) have all presumably passed through some kind of Bible instruction. Many teachers will, I think, be glad to be referred to Dr. Newman Smyth's small book in Cassell's series, though it will be necessary to supplement it from other more pronouncedly critical sources, among which Canon Driver's "Sunday-school Lessons" (a bold title!) on parts of Genesis and Exodus, and his recent volume, "Isaiah: his Life and Times," must not, small and unassuming as they are, be overlooked.

Alas! I know the difficulties which will impede our clergy in realising the just expectations of the Church. Thus the quantity and variety of the official work which falls upon them, except in some country parishes, make connected study almost an impossibility. Some there may be who, like the late Bishop Wordsworth, are so constituted as to find recreation in a change of work; but the physical constitution of the English race (or is it perhaps our faulty educational system?) does not seem to favour such an experience. What shall we say to this? We shall say that a duty does not cease to be a duty because through causes beyond our control we are unable to perform it. We shall also say that somewhat more might be done than is done, and that much sympathy and encouragement is due to the parochial clergy from their more happily situated brethren. But must we not go further back, and confess that, with a singular want of insight and of prescience, our superior teachers of the Old Testament have too often treated modern criticism and critical exegesis as enemies of Christianity, the result of which is that many of our clergy can have little or no idea what the study of the Bible means? What shall we say to this? We shall say, first, that the friends of criticism must try to overcome the prejudice of these well-intentioned, conscientious men, and, next, that the latter on their side must try to assimilate all that they honestly can of the results of criticism. The point is, do they desire a richer and more inspiring view of the Old Testament than they at present enjoy? It is such a view which criticism, rightly pursued, can give them. Just as Christ has been hidden behind theology, so the

Bible has been obscured by a traditional and unscientific criticism and exegesis. I know but too well that no "ism" of any sort can give the nobly discontented Bible-student what he craves. A person is wanted, he whose coming I have prophesied already, the free but devout critic:—

Flash on us, all in armour, thou Achilles!

Make our hearts dance to thy resounding tread.

Before thee let the misconceptions and illusions of the past vanish! Be that second Hooker for whom our own Milman longed, "who shall show us the eternal, irrepealable truths beneath the imaginative forms of the Jewish and even the Christian Scriptures;" but even more than this, be a second and greater Herder to a larger and more religious public than that of the poet-theologian of Weimar. Put off the stiff robe of the professor which hampered even that true Churchman Heinrich Ewald. Appropriate the results of modern criticism in the interests of religion. Let others share with thee the joy of the discoverer, so finely described in Keats's sonnet, as each new planet—each transformed, but not disfigured, book of Scripture—"swims into his ken." Show them that the Bible gains infinitely more than it loses when viewed in the light, not of an unreal tradition, but of a seven times tested criticism.

In a word, we require special books for the clergy and the educated laity. First, we want a statement, by some one who has a command of the complicated questions involved, of the present position of the researches into the origin of the Hebrew Scriptures, with some hints as to their bearing on the interpretation of the contents. Special students will require more than this, but less than this cannot be offered to the educated public. It must always, however, be remembered that there are few who can do justice to the processes of criticism, and fewer still who can give an intelligent opinion on disputed points. We need not be surprised at this. How many of us have no special aptitude for mathematics, even if, unlike Vico, we have "got the length of the *pons asinorum* in Euclid," or even, one may hope, a good distance beyond! On the other hand, there are many who can perfectly well assimilate the best results of Biblical criticism, and appreciate the inspiring view of the sacred literature and of the history of revelation which they open up. Consequently we want a second book which shall give such a view, assuming those results, in a popular style, and in a historical and sympathetic spirit. For the present distress I can think of no better book than a freshly written and stimulating, though necessarily incomplete, volume by Mr. R. F. Horton, called "Inspiration of the Bible," which displays in a high degree that sympathy with the "weak brethren" which is not less essential to the teacher than critical insight.

I have mentioned two of the greatest difficulties which impede the recognition of the results of criticism by the clergy. There is still one to which I must, however, briefly refer. It is that the clergy are in doubt as to the doctrinal results of such a recognition. How I should myself deal with this question I stated at Reading in 1883. I should insist on the doctrine of the Holy Spirit's continual presence being made ever more and more a reality. No essential truth which he has once revealed can be impaired by any fresh discovery of facts. Faith in the supernatural cannot pass away; but our modes of conceiving the supernatural may be largely modified through the revelations of science and of criticism. Spiritual

truths cannot become antiquated ; but if the successes of criticism have the value which I have ascribed to them, they must lead to fuller insight into Divine truth. All truth, in fact, is Divine ; all truths are connected, and therefore ultimately reconcilable. Do not, then, be afraid. The Church of England has lost time ; it was a hundred years last year since the death of Lowth, and how little interest has been taken in the Old Testament in the interval ! Let us make haste, but make haste slowly. It is to the young men that I appeal. Let them not blindly accept this or that system of criticism. The great popular book on the Old Testament which I have prophesied will admit that different solutions of some problems are possible. But let them close their ears to those who falsely assert that no durable results have been obtained. The certainties are neither few nor unimportant. Would that I could speak of them as they deserve ! Think, for instance, of the Pentateuch (even apart from Kuenen and Wellhausen), Isaiah, Daniel, and Ecclesiastes. Already the Old Testament is transfigured to those who regard it historically. Yes, criticism is a great power already ; and yet is there not something greater still, of which it is its glory to be the minister—exegesis ? The transformation or reinterpretation of theology for which the Church of the future will importunately ask, will have for one of its presuppositions a modernised and a critical exegesis.

Reviews and Notices.

“STRANGE SCENES.” James Neil, M.A. London : Woodford Fawcett & Co.

“STRANGE SCENES,” by the Rev. James Neil, deserve to be called “Interesting Scenes”—41 pages, contain much valuable information about Eastern habits and customs.

When Miss von Finkelstein gave lectures in England about Life in the Holy Land, thousands flocked to hear her and went away delighted with the remarks she had made—those remarks threw light both on Old and New Testament Scriptures such as they had never received before. Equally valuable and instructive are Mr. Neil's explanation on the “Apple of Scripture,” on the *lais* or forerunner, “on the carrying on the shoulder,” on the “measuring of corn,” and sifting of wheat, etc.

The penny volume with its numerous pictorial illustrations, deserves a place in every library. We strongly recommend it to Christian readers in general, but more especially to Day and Sunday School teachers.

THE Archbishop of Canterbury has fixed St. Andrew's Day for the consecration of Archdeacon Sumner as Bishop of Guildford, and of Archdeacon Douet as Bishop-assistant of Jamaica.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico ; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

PREFERMENTS AND APPOINTMENTS.

- Barnard, Rev. W. V., Rector of Dogmersfield, Hants.
 Bishop, Jun., Rev. William Chatterley, M.A., Rector of Blechingley, Surrey.
 Brandreth, Rev. William, M.A., Rector of Eythorne, Kent.
 Broad, Rev. John Ladbroke, Curate of St. John's, Fairfield ; Incumbent of Aintree, Liverpool.
 Cavalier, Rev. A. R., Vicar of St. Paul's, Cheltenham.
 Clark-Kennedy, Rev. Archibald Ewart, B.A., Vicar of Great Abingdon, to be held by Dispensation with the Vicarage of Pampisford, Cambridge.
 Crosse, Rev. A. J. W., Senior Curate of St. George's, Barrow-in-Furness ; Vicar of Rye, Sussex.
 Downing, Rev. G., Vicar of St. Columba's, Liverpool.
 Foster, Rev. Joseph, B.A., Rector of Widdford with Swinbrook, Oxon.
 Hayter, Rev. William Thomas Baring, M.A., Vicar of Hints, Staffordshire.
 Hill, Rev. Arthur Felton Still, M.A., Curate of St. Peter's, Harrogate ; Rector of St. John's, Maddermarket, Norwich.
 Howard, Rev. Theodore Alfred, Vicar of St. Matthew's, Hill Street, Liverpool.
 Johnson, Rev. A. F., M.A., Senior Curate of Blackburn ; Vicar of St. Bartholomew's, Great Harwood.
 Johnston, Rev. William Boys, M.A., Vicar of New Bolingbroke ; Vicar of St. Peter's, Coventry.
 Kaye, Rev. J., Curate of Holy Trinity, Islington ; Rector of Wickhampton, Norfolk.
 Kynaston, Rev. H., D.D., Principal of Cheltenham College ; Vicar of St. Luke's, New Kentish Town.
 Lewis, Rev. George, Vicar of St. Augustine's, Dodderhall, Droitwich.
 Matthews, Rev. Lewis Joseph, Chaplain to the Forces (fourth class).
 Olivier, Rev. Henry A., Chaplain of Allassio, Italy.
 Pearson, Rev. F. R., Vicar of Fleetwood ; Rector of St. Alban's, Cheetwood, Manchester.
 Puckridge, Rev. J. S., Vicar of Castlemartin, Pembrokeshire.
 Purton, Rev. W. O., Rector of Kingston-by-Sea ; Rector of Poynings, Sussex.
 Reeve, Rev. E. J., Rector of St. Alban's, Cheetwood ; Vicar of Fleetwood.
 Rowland, Rev. Herbert, Curate-in-Charge of St. John's, Burscough Bridge, Ormskirk ; Rector of Golborne, Newton-le-Willows.
 Smith, Rev. Samuel Albert, M.A., Vicar of St. Michael's, Tividale ; Vicar of All Saints', Small Heath, Birmingham.

CLERICAL OBITUARY.

- Adamson, Rev. Thomas, S.P.G., at Bangalore, India, of small-pox, on September 1, aged 55.
 Aldham, Rev. Harcourt, Vicar of Stoke Prior, on the 16th inst., aged 80.
 Court, Rev. D. A., M.A., for nineteen years Rector of St. Mary's, Brisbane, at Southport, Queensland, on September 25, aged 57.
 Durbin, Rev. Frederic Jeames, of Walton Court, forty years Vicar of Harston, at Harston Vicarage, on the 15th inst., aged 73.
 Ewing, Rev. John Gordon, Vicar of Wolfhampcote, and formerly Vicar of St. Gabriel's and Curate of St. George's, Birmingham, on the 20th ult.
 Fesscy, Rev. George Frederick, M.A., late Vicar of Redditch and Rural Dean, at 5, Glenfall Terrace, Cheltenham, on the 11th inst., aged 81.
 Iggulden, Rev. W. H., M.A., Warden of Browne's Hospital, Stamford, on the 11th inst., aged 61.
 Iles, Ven. J. H., Archdeacon of Stafford, and Canon Residentiary of Lichfield, on the 13th inst., aged 61.
 Marvin, Rev. William Harry, for thirty-three years Rector of Higham Gobion, at Higham Gobion Rectory, on the 16th inst., aged 60.
 Tait, Rev. Thomas Henry, M.A., Trinity College, Cambridge, Hon. Canon of Netheravon in Salisbury Cathedral, twenty-seven years Rector of Hilperton-cum-Whaddon, at Hilperton Rectory, Trowbridge, on the 14th inst., in his 71st year.
 Worlidge, Rev. Edmund, late Vicar of Wood Dalling, at Kew on the 17th inst., aged 71.



The Church of England Pulpit.

GRACE SHALL ABOUND.

BY THE REV. CANON RAWSTORNE, M.A., LATE
VICAR OF PENWORTHAM, PRESTON.

HIS FAREWELL SERMON, PREACHED AT PEN-
WORTHAM, ON SUNDAY, NOVEMBER 4TH, 1888.

"And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."—2 COR. ix. 8.

“Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς, ἵνα ἐν παντί πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν.”

ST. PAUL in the text was referring directly to a money contribution which the Corinthians had been making for a good, charitable purpose, strongly recommended by himself. And the grace or gift, with which he says God would bountifully supply them, was, in this case, the worldly means, out of which such charitable contributions are provided. All such possessions are God's graces or free gifts; and, when we contribute out of them, we only give Him of His own, as a popular hymn expresses it. We shall reach that application of the text in a little while, when we come to speak of the object for which we are going to make a collection to-day. But first I prefer to make a more spiritual application of the text.

In the New Testament, grace (*χάρις*) is a most comprehensive term. It includes all the gifts that come to us from God, of whatever sort or kind; therefore every blessing that we have, bodily as well as spiritual. And, since the whole tendency of our Lord's teaching is to lead His people to prefer the meat that endureth to eternal life to the bread of this world, the kingdom of God and His righteousness to the life that now is, spiritual gifts or graces are treated in the Gospel as so infinitely the most important, that they have completely monopolised the name in our common speech; so that when we speak of grace or graces, we usually mean spiritual endowment and spiritual gifts alone.

We may adopt this meaning here, and say, "God is able to make all spiritual grace abound toward you, that ye, having all sufficiency in all things, may abound unto every good work." You need that assurance to be applied just now, when some of you are fancying that you may run short of the means of grace. There is only one word needed to persons troubled with this form of timidity. "Why are ye doubtful, O ye of little

faith? God is able—and most certainly He is willing—to make all grace abound towards you, that ye, having all sufficiency in all things, may abound unto every good work."

I am delivering the first of two—what are called—farewell sermons. I ought, perhaps, to find myself, on such an occasion, so overflowing with matter, that there would be scores of important subjects, on which I should be desiring to speak a last word. But I find the case to be quite the contrary. I feel that you have heard, a great many times over, everything that there is in me to say. There is a text, which often comes into my mind, chiefly on account of the extreme contrast which it presents to my own present feelings—the words which Paul said to the elders of Ephesus—"I have not shunned to declare unto you the whole counsel of God." It was a splendid confidence which that man possessed in the revelation which God had given him to make known to mankind—a confidence so sincere that he was ready to lay down his life for it at any moment. And the event proved the truth, that if the Omniscient had not quite revealed to Paul His whole counsel, He had at least made known to him a whole series of great, new, soul-saving truths, which deeply concerned the present and eternal happiness of all mankind. But, alas! alas! for the difference! What I can say is only that I have turned over for you again, and again, and again, the whole of the poor, scanty store of one man's mind—his thought, imagination, reading—employed, it is true, on the same Word which Paul preached, yet leaving after all this grave doubt, whether that Word has been made any clearer than it was before. Such as it is, you have had all that is in me; and there is no more to come; the cask has run dry at last.

There is a tendency to make too much of these occasions, as opportunities for sentiment and sensation. All such procedure is quite contrary to the example of Scripture, which is throughout to minimise the work of man. We are reminded that "man's breath goeth forth, he returneth to his earth; in that very day all his thoughts perish." And therefore we are commanded to "cease from man, whose breath is in his nostrils; for wherein is he to be accounted of." And a climax is reached in Jeremiah's stern imprecation, "cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." All the really good work that is done on earth has the Lord Himself for its doer; and the things, which men do well, they do for the most part very blindly, with slight perception of the ultimate results, doing, in each case, simply what is their duty, as far as they can see it. And the memorial, that I should like to leave behind amongst you here, would be just that which Henry Lawrence, of Lucknow, wished to have put upon his grave, "that he had tried to do his duty." I should like the people

whom I have served to think just that, and no more. And I should be glad if they would remember also that others of the same family have done the same, so that we may say altogether—six of us once, but now five—walked we not in the same spirit? walked we not in the same steps?

And now I think you will let me leave this subject, which is not easy to talk about, and which is only a trespasser in the pulpit, a place meant for higher themes.

Let us rather think about the work of God, on which we have been engaged together these thirty years. Thirty years bring great changes. In this religious worship, which has been the centre of our mutual labours, though, through our own strong local conservatism, there have hardly been any changes here; yet, in the world around us, the changes have been enormous. Some have been for the better, and some for the worse; but the net result has been a great weakening of religious stability, which is always shaken by change. Too many souls, unfastened from their hereditary anchorage, have been set drifting at random, to find rest nowhere. And for this unsettlement the changeableness of the spiritual guides has been chiefly to blame. The clergy forgot, many years ago, and have never since remembered, that the Church cannot abandon a single old-accustomed usage without inflicting on her people and on herself a wound. She must be even ultra-conservative in her respect for old institutions, old associations, old feelings—even old prejudices; or else she ceases to be (what she always ought to be) the one fixed, stable, unchanging spot of rest, in the midst of an ebbing and flowing world, presenting in herself an image and memorial of the eternal calm of heaven and God. Nor ought her clergy ever to forget that a revived antique is as much a novelty as a new invention. If I might venture to say so, I think that whoever succeeds to this place should be very conservative—I do not mean politically, but in the sense of loving, respecting, and sharing the religious views, and feelings, and practices, in which the people have been reared. There are many things which are trifles in themselves, but which are loved and cared for, because people have been always used to them. And, when we presume to alter, in the idea of improving, the religious usages of a people, no one can tell the sacred associations in their minds, which we confuse and disturb. No one knows in what word of Scripture, or of prayer, or of hymn, nay, in what fold of an ecclesiastical garment, white or black, may be hidden the spring, which, when touched, arouses religious emotion or desire.

Permit me to quote an example of such an association of ideas or feelings, which is known to many here. There is an Advent hymn, which is peculiar to this neighbourhood, beginning with the words "Lamb of God." Critically speaking, that hymn is not very good poetry; and I am told that the

music used with it here is also not of the first quality, in an æsthetic point of view. It happened once, many years ago, that the hymn was omitted on an Advent Sunday: and one of this congregation, now no longer here; complained that the omission had spoiled for him the pleasure of the Advent services, by destroying an association to which he had been used from childhood. I need not say that he always had his enjoyment every following Advent Sunday. The hymn was printed on a fly sheet, and added to our new hymn book, chiefly for his gratification; and now that he is gone, I hope it will be heard here for at least one Advent more. Every passage in Bible, Prayer-book and hymn-book is full of associations of this kind; and you cannot tell to what word the devout feelings of this or that person may have attached themselves. It is this mental habit which people have of linking their higher thoughts and emotions with particular accustomed words or things, which renders rash and thoughtless changes in the Church a sin and almost a crime.

O sacred be the flesh and blood
To which men link a truth divine.

Suppose now a young man were to come here, all hot from an ecclesiastical seminary, eager to enlighten your ignorance by infusing into you his own superior knowledge, and to correct your taste by bringing it up to the standard of his own, he would make a clean sweep of the happiest associations of many religious minds.

However, changes do come in this changing world. Some are inevitable. Looking back over thirty past years, the most striking change that I notice in congregational worship is the depreciation in public esteem of preaching, and the proportional elevation of ceremonial. Thirty years ago the sermon was certainly almost everything in churches. Now the ceremonial is almost everything; and we hear, from time to time, proposals made to drop the sermon altogether, for the avowed reason that the clergy of the period have nothing to say. There is some little good in this change, but, I think, there is much more evil. The good is, that our direct addresses to God in prayer and praise are more cared for, and, some may think, more reverent than before. But I greatly doubt this latter point—the reverence, for reverence is no series of gestures, attitudes, or tones, but an inward collection of thought and feeling upon present God, an inward absorption for the moment in the Eternal, the Infinite. You hear sometimes from the votaries of modern changes that forty, and, still worse, fifty years ago, we, who then were young, used to loll at our prayers, and go to sleep in corners of green-baized pews, our parents setting us the example. There never was a falser tale. Those who were little children even sixty years ago, quite before the dawn of the revival of ecclesiastical ceremony, were taught that they must make efforts for themselves to keep their minds fixed

upon their prayers, and that, when they did let their thoughts wander, they must not lay the fault on the parson, or the clerk, or the singers, or the musicians, but entirely on themselves. Inattention was then attributed, not to a want of brightness in the services, but to the difficulty which weak and sinful minds have in keeping themselves fixed on God. We were told plainly that to attend was difficult, but that we must try. And I believe that the efforts, which followed that advice, much increased our strength of mind. Now, the notion is to fill the church with a multitude of decorations, the effect of which is to squander and dissipate thoughts, just as thoughts are squandered and dissipated in a crowded exhibition hall, or an over-filled picture gallery; until, amongst the multitude of helps to devotion, devotion itself dies.

I think that both decoration and ceremonial are very much overdone, especially with regard to the Sacrament of the Lord's Supper. The two most obvious lessons embodied in that acted parable are our dependence upon Christ, and our brotherhood with one another. The simpler the administration is, the more easily do we find our way back to that upper chamber at Jerusalem, in which the Lord and Master occupied for the last time among his disciples the place of one who served. I do not think that external splendour helps our minds to realise that scene, or the still more awful events which followed, nor does it conduce to that feeling of brotherhood in the one common home of the Heavenly Father, to which Christ has brought back us erring children.

But neither the preaching nor the ceremonial is the real worship and service of our Heavenly Father. The true outward service (*θρησκεία*) of religion, which God demands and accepts, above all ceremony and all pulpit rhetoric, is formed of only two departments—a pure and virtuous life, and the service of mankind—"To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

To promote this object is the really grand and noble part of a Christian minister's duty. To compose and deliver interesting discourses, or to conduct imposing ceremonies, is each a very small thing indeed. But to have any hand, however slight; to make any efforts, however feeble; to promote the moral elevation of the people, is simply the very noblest employment to which a life can possibly be devoted. It is a thing which I can sincerely say that I have tried at these thirty years. I cannot say I have much succeeded. But, in a pursuit like this, it is better to have tried and failed than never to have tried at all. And I do not think that the attempt has been a perfect failure. Those who give their minds to this, instead of to showy rhetoric, and to unreal ceremonial, will have a gradual and an increasing success. I am convinced that the moral state of the people at large is rising. It is a great mistake to think that either

good morals, or pure and refined sentiments, are the exclusive possession of those who have plenty of leisure time and great educational advantages. There is great truth in St. James's text, "That God hath chosen the poor of this world to be rich in faith, and heirs of the kingdom." Taking the classes, and comparing the movement in them during the past thirty years, I think that I can see very clearly that the poorer classes have advanced morally, while the richer have, I fear, deteriorated, especially in that all-important point, the feeling of responsibility. The care about the example set, which once overmastered the desire of personal indulgence and luxury, is much diminished. And yet upon the whole I believe that the whole mass is rising, and will rise, and all the faster the more persons take a genuine interest in the work.

The model which should be set, and which I hope has been set, before all who are labouring to improve either others or themselves, is always Christ—Christ pleasing not Himself, denying Himself, sacrificing Himself; Christ devoted to truth; to simple truthfulness of heart and mind, and hating all unverity; Christ, yearning to lead all stray children home to their Heavenly Father; Christ striving to assemble all mankind around one table, in one common home of one Heavenly Father. Every individual and every class will be elevated and rendered happy in the exact proportion in which they get lifted nearer to that model.

I will now conclude by expressing, in the fewest possible words, my very great thanks for all the kindness and all the attention that I have received in these thirty years. Your patience has been wonderful. I could not myself have listened to the same man unwearied all these years, as many of you have done. Your long attention makes me hope that there has been some good corn in the doctrine preached, or you would never have listened to it so willingly or so long. But there must have been a great deal of chaff as well. May the fan in the hand of the Great Husbandman blow all the light stuff away, and leave the more solid portion sticking in your minds. May the Lord reward you sevenfold for all your long-continued kindness towards me and mine.



THE University Extension Scheme for the encouragement and guidance of home study, has, after long and careful elaboration, been published, and the scheme is to come into operation on the first day of the new year. It is proposed to form "circles" or associations of students for the purpose of undertaking, separately or in combination, a definite course of study under the guidance of a leader. Between thirty and forty of these circles, dealing with literary and scientific subjects of the most varied kind, have already been organised, and many distinguished Oxford men have undertaken to act as leaders. Full particulars may be had of Mr. M. E. Sadler, M.A., Examination School, Oxford.

RESIGNATION.

BY THE REV. A. E. WOODWARD, M.A., ASSISTANT MASTER OF CHRIST'S HOSPITAL, AND CURATE OF ST. HELEN'S, BISHOPSGATE.

SERMON PREACHED AT HOLY TRINITY CHURCH, GOUGH SQUARE, E.C., ON THE 7TH SUNDAY AFTER TRINITY.

"I shall go to him, but he shall not return to me."—2 SAM. xii. 23,

THOUGH these words are no doubt still fresh in your memories, for they are taken from one of the lessons for last Sunday, let me briefly recall to your minds the circumstances under which they were spoken. The prophet Nathan had been sent by the Lord to rebuke King David for his great sin in taking Bathsheba to be his wife, and in indirectly causing the death of her husband Uriah by commanding him to be sent into the thick of the battle, where he was slain. Nathan, by means of the parable of the "one little ewe lamb," which the rich man, not satisfied with his own "exceeding many flocks and herds," took from the poor man, shows David the enormity of his crime, and denounces upon the king God's anger and punishment for his offence. "The sword shall never depart from thy house because thou hast despised me," said the Lord by the mouth of Nathan, "and hast taken the wife of Uriah the Hittite to be thy wife." Nathan further foretold that trouble should come upon David's own family, that his own wives should be publicly insulted, and that the child born to him should die. How instructive is this story of David's great sin—how true to miserable and sinful human nature are its painful details. King David, we are told, was "a man after God's own heart"; yes, but remember, a *man* still, and therefore liable to err, of like passions with ourselves, unable of himself to stand firm and to resist the insidious wiles of the Tempter, and in the hour of trial he fell, as so many have fallen before and since. What a lesson we are taught here, what a warning against putting reliance upon our own unaided strength to resist temptation, what an example of man's weakness, which is Satan's power! "Ye that think ye stand, take heed lest ye fall." Put not your trust in princes, nor in any child of man, nor in yourselves, but trust in the Lord Jesus, who is a strong tower of defence against all our enemies, and who, though, like David, He was tempted, yet, unlike David, He did not fall. He knows our weakness and the frailty of our human nature, for He Himself was made like unto us in all things, sin only except; He has shown us how to resist temptation by His own example in the wilderness, and how to overcome evil with good, and prevail against the Destroyer of souls.

I have said that this story of David's sin is

wonderfully true to human nature: let me point out one instance. As the prophet Nathan dwelt upon the selfishness and greed of the rich man, (who, when a traveller visited him, spared to take of his own flock and of his own herd to kill and prepare for his visitor, but took the poor man's one little ewe lamb, and dressed it for the man that was come to him,) we read that David's anger kindled against the man at the recital of his pitiless oppression and tyranny; and so does ours now as we hear the old well-known story read to us in our churches. *We* are filled with righteous indignation against King David, just as he was against the supposititious man in the parable. *We* burn with holy anger at the utter selfishness, the sinful and greedy lust of David, just as he did at that of the rich man in seizing the poor man's one ewe lamb for himself. *We* cry out, just as David did, in our wrath: "As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

How ready was David, my brethren, to condemn this rich man in the parable! How eager to deal out justice to him, and retribution for his selfish greed, little imagining that in so saying he was condemning himself out of his own mouth! What a thunderbolt those simple words of Nathan must have been to the guilty and conscience-stricken king! "Thou art the man"—Thou, King David, rich in every blessing that man can desire, thou art the man who, according to thine own sentence, shalt surely die, because thou hast done this thing, and hast had no pity!

And, my brethren, how many of us—who feel just anger against David's sin (as he did against the rich man's greed), and who are ready to condemn David for it, as he did the man in the parable—how many of us, by the very words of condemnation in which we so readily join, are, like David, denouncing divine punishment upon our own selves for our sins, possibly not of the same kind as his, but yet just as grievous in God's sight; and are, like him, pronouncing our own sentence of death with our own lips. How ready we all are to condemn in others, sins and failings which we, perhaps unconsciously, overlook in ourselves. I say "perhaps unconsciously," because there are, alas! many who knowingly accuse and condemn in others sins which they, in their secret hearts, feel themselves to be guilty of; but, because they may not be apparent to the general world, they cloak them over with an appearance of charity—an outward gloss of godliness, sanctity, and Christian virtue—whilst within, like the Scribes and Pharisees of old, they are full of uncleanness and hypocrisy.

But it is the sequel to this history of David's sin that I wish especially to dwell upon to-day; for it is from that the words of our text are taken. *We*

read that some time after Nathan's visit to David, the child that Bathsheba bore to the king became ill: "The Lord struck the child . . . and it was very sick." Then King David prayed to God for the child, and fasted, and lay all night on the earth, and would neither rise up nor eat with his household, until the seventh day, when the child died. Then, you may remember, the servants of David were afraid to tell him of the child's death, for fear of his giving way to excessive grief. But the king saw them whispering one with another, and, guessing the truth, asked the plain question: "Is the child dead?" and they said, "He is dead." Then, to their astonishment, instead of yielding himself, as they had expected, judging from his former state, to a paroxysm of uncontrolled sorrow, he quietly "arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped; then he came to his own house, and they set bread before him, and he did eat." Filled with wonder, his servants begged him to explain the reason for his strange conduct. David answered, "While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live?" and then, in the words of our text—words full of comfort to many a sorrowing heart—"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

Full of instruction to ourselves, my brethren, is this incident in King David's life. Many are the profitable lessons as to the way we are to bear our sorrows, sufferings, and bereavements, which we may glean from the narrative before us, if we read between the lines, and prayerfully endeavour to grasp the full meaning of the words of our text. Full of sweet comfort and consolation are the thoughts that arise in the minds of the bereaved, when they contemplate and rightly understand all that the words and actions of King David in his bereavement signified. Let me endeavour to point out a few of the many useful lessons we are taught by the example of the repentant king.

First, we are to recognise that suffering and bereavement are from God: "The Lord struck the child, and it was very sick." David at once perceives and acknowledges this; he feels that the hand of the Lord is upon him; he does not uselessly repine, or murmur against his Maker, as so many of us are inclined to do in times of trial or sorrow. No, he spends his time in fasting and prayer unto God for the child, lying the whole night upon the earth, king though he is, humbling himself before the Almighty, persevering day by day in his supplication and prayer, until at length the child dies. So must we do, my brethren, in all times of our tribulation, when we ourselves, or, what is harder to bear, when those who are nearest and dearest to us are lying upon the bed of suffer-

ing, we must do as David did—pray, without ceasing and without murmuring, for our dear ones and for ourselves: "For who can tell whether God will be gracious to us, that our beloved may live?" We must pray, and faint not, wrestling with God in our prayer, and yet never forgetting—however hard may be the struggle—to say from our hearts, "Thy will, O Lord, not mine, be done" (even as our Blessed Lord and Saviour did in the extremity of His Agony), and ever bearing in mind, for our consolation in the hour of trial, the holy thought that "Whom the Lord loveth He chasteneth."

It is in times of sickness that we are most ready to pray; it is in affliction and bereavement that we can best understand what a blessing and a comfort fervent prayer is. What says St. James? "Is any among you afflicted? Let him pray." "Is any sick among you? Let him call for the elders of the Church, and let them pray over him." The prayer of the sufferer for himself—the prayer of the parish priest by the bed of sickness—how good they are! "The effectual fervent prayer of a righteous man availeth much." Aye, and even the faltering prayer of an unrighteous man, if it be prayed in the name of Christ, is heard above. All intercession of one for another is blessed; the prayers of a congregation for a sick person especially have great power of comfort and of strength. "Surely," says Bishop How, "any sick person who has once learned to love and value the united prayer of the congregation, will be very thankful to be remembered in the intercessions of the Church in her public worship. Do not let us look on this practice as an idle form. Nay rather, is it not one of those lesser links which bind Christian people together in the Communion of Saints? It is good for the whole flock to remember the absent members, whom God's wisdom hath withdrawn from among them for a season; and it is good that there are at least some hearts among the people with whom they have loved to worship, who do not forget them in their intercessions before the throne of grace."

Again, we learn from David's example not to be selfishly absorbed in our grief, or to hug our sorrow, or display it before the eyes of the world, and not to refuse consolation, if it has pleased God to remove our dear one from the toils and troubles of this earthly life to the better land above where the weary are at rest. We must say with the patriarch Job in his bereavement, "The Lord gave and the Lord hath taken away, *blessed* be the name of the Lord"; for, my brethren, however hard it may seem to us who are left behind, we must never forget that, "It is the Lord's doing"; rather let us comfort ourselves with the reflection that those very dear ones whose departure we are lamenting on earth, are doubtless experiencing in a happier land the truth of St. Paul's words, that

"to depart and to be with Christ is far better," and crying, though we cannot hear them, "It is good for us to be here." Instead, then of indulging ourselves in useless lamentation, let us try rather to rejoice that our beloved has gone before us to the place of rest, and say with David, "But now he is dead, wherefore should I fast? can I bring him back again?" No, and if we could we would not; it would be pure selfishness on our part to desire to bring back our dear departed ones from their abode of bliss with Jesus, to visit again this world of misery and woe. Think of that, ye that weep and mourn; take comfort and reflect, your dear ones are only "gone before," you would not wish them back in pain and suffering; be of good cheer, refuse not consolation; do as David did: "he came into the house of the Lord, and worshipped;" do this, and ye will find rest unto your souls: "Come unto me, all ye that travail and are heavy laden, and I will give you rest."

One last thought—the most consoling of all—we gather from David's words. The parting is but for a season; we shall meet again in the final Easter, when Christ shall call unto Him His faithful people, and receive them into the eternal home prepared for those that love Him before the foundations of the world were laid. Hence it is that we use those beautiful words in our service for the Burial of the Dead: "Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground *in sure and certain hope of the Resurrection to eternal life*, through our Lord, Jesus Christ." Look forward, ye sorrowing and bereaved, unto this joyful time, when those who have been parted awhile shall meet again on the shores of eternity, never again to be sundered, but to dwell together with Christ Jesus our Saviour in everlasting felicity. Think not of your present sorrow; look forward to future joy, and you will be able to say, as David did, without repining, "I shall go to him, but he shall not return to me."

"And when on earth we breathe no more,
We'll sing upon a happier shore
The prayer oft mixed with tears before,
'Thy will be done!'"

NOTES FOR CHILDREN'S SERMON.

BY THE REV. H. G. ROSEDALE.

Suitable for First Sunday in Advent.

WE are now in the season of Advent, and so we think about what will happen at the advent or coming of Christ. Our text tells us what will take place, and that those who love Him shall receive a crown of glory that fadeth not away.

Let us talk a little about this crown of glory. At ancient games prizes were crowns of laurel, and

were thought a great deal of, and St. Peter alludes to this when he said, "That fadeth not away." But we know of other crowns. Have you ever been to the Tower of London? What beautiful crowns there are there, so precious with their diamonds and other jewels, but they are nothing compared with the crown of glory to be given to His people by Christ when He appears.

An earthly crown is much inferior to a Heavenly crown, because,

I. EARTHLY CROWN CAN ONLY BE WORN BY ONE PERSON, the king or queen, but Christ will give a crown of glory to *all* His people. 2 Tim. iv. 8 tells us that Christ has laid up a crown of glory for all that love His appearing, whether rich or poor, so long as they are His people. Thus the poorest among us *may* wear a crown, more beautiful and valuable than that worn by our Queen, and valued at so many thousands of pounds.

II. THOSE WHO WEAR EARTHLY CROWNS ARE NOT ALWAYS HAPPY. "Uneasy lies the head that wears a crown." Cf. Emperor of Russia, etc. There are many troubles which an earthly crown avails nothing to keep off, viz., death of loved ones, disease, &c. Remember a king weeping for his son (2 Samuel xviii. 33). But those who wear the crown of glory will have no troubles, their every wish and want will be satisfied (Rev. vii. 16, 17).

III. EARTHLY CROWN CAN ONLY BE WORN FOR A SHORT TIME. Even the Queen must die and leave her crown, as those did who wore it before her. Where are they now? For the most part in the cold, damp cathedral vault, but the crown of glory (as our text says) will never fade or grow dim, and no one will be able to take it from them. Our pleasures are often spoilt by knowing they cannot last, but this joy will be unalloyed in the knowledge of its permanence.

Now ask yourselves: Would you like to wear this crown when Jesus the good Shepherd comes? Would you like Him to place it upon your head? If so you must seek five things *with all your might*. You must seek—

C=CHRIST, Acts xvi. 31; Gal. iii. 24.

R=Repentance, 2 Cor. vii. 9, 10; 2 Tim. ii. 25.

O=Opportunities, Gal. vi. 10; Phil. iv. 10.

W=Washing, Titus iii. 5; Rev. vii. 14,

N=Nourishment, Eph. v. 29; Col. ii. 19.

and, at the great advent, if you have found all these things, when He shall appear He will place the crown of glory upon your head, and when millions of years have rolled by it will be as bright as when Jesus first placed it upon you, for it is a crown of glory which cannot fade away.

THE Rev. C. H. H. Wright, D.D., Incumbent of Bethesda Church, Dublin, has been nominated Examiner for the Hall-Houghton Septuagint Prizes in the University of Oxford. Dr. Wright was Bampton Lecturer in 1878, and is already Examiner in Hebrew and New Testament Greek in London University.

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 1, 1888.

FREE EDUCATION.

FORMERLY, Government troubled itself naught about instruction; any teaching not paid for by parents was given through private beneficence and philanthropic effort. Now, not only is the public purse called upon largely in aid of primary education, but there is a movement for making the parish rate bear the entire cost of schooling.

The scheme is purely Socialistic. As well might it be decided that the food and clothes of artisans—or, in fact, of every class—ought to be provided by State direction out of a general taxation. The plan may or may not be good—that is not our question; but it is not one to apply to education alone, nor would it be so confined if adopted. It might seem that, if the poor man pays his quota of the rate, he virtually pays his school fees, and leaves no one his creditor. Leaving out of the inquiry whether the lower strata of society would thus contribute to the rate, let us look a moment at his neighbour. It is just to treat fairly, even the wealthy man.

He has, in most cases, children at school, whose education costs him much; possibly he helps indigent relations with their school fees. It may be that he subscribes to some voluntary school, and may give personal services as a teacher. To this is added his share towards the education of the poor, while, to increase his grievance, young people from the Board Schools often compete successfully against his own children. True, he need not support the Church or Chapel school, nor waste his time in a Sunday school, but he does these things as his duty. True, he may send his boys and

girls to the general school, but he prefers paying for a more select, though not always a superior school training, rather than expose them to moral and physical contamination through contact with the degraded and vicious. Anyhow he bears a double burden. A Free Education scheme would much increase that burden. And we must remember that the ratepayers are, more frequently than otherwise, struggling tradesmen, needy clerks, small annuitants—often people who, but for their prudence and virtue, would be recipients instead of contributors.

Complaint is made that the Clergy and District Visitors are by their bounty adding to the pauper element: would not the plan in question further accelerate the degradation? Once, when the benefits of schooling were beginning to be felt, the labourer willingly paid the school fees, remarking that "Learning is light carriage." He saw that his sons, if well trained, would be better men than himself. It is now a man's interest to give his offspring as good a start as possible, and therefore we say that he is bound to deny himself to some extent for that purpose; nor is he the worse for so doing. Are the hard working even to be taxed that the idle may spend all and contribute nothing to the general good? Is it not certain that money spared from schooling too often finds its way to the public-house?

Charity should always help the man who is, owing to misfortune, unable to pay a trifling "school wage;" but that is different altogether from taking the entire burden from every man earning less than a certain sum. In other matters, a paternal Government which leaves nothing to the people's care and effort, is seen to weaken a nation. If the axiom that what is easily got is little valued be still true, thinking men will hesitate to support a scheme which tends to cramp the resources of some classes and to lessen the sense of self-respect and self-denial in others.

OUR CHRISTIAN YEAR.

FIRST SUNDAY IN ADVENT.

ADVENT Sunday begins the Church's year. At those epochs in time when the departing and the coming meet it is natural for us to cast a mental glance over the days that are past, to look forward also into the great unknown that lies before us. The future *must* be ever a great mystery, yet so integral a part of our human nature is curiosity, that most of us have at some time or other wished to get a little peep into the beyond, to know what "to-morrow would bring"! And have we not also, most of us, known what it was to thank our loving Father that the future was not revealed to us? That we could only take one step at a time? The word "Advent" suggests to us a looking forward, the waiting for a great event, nothing less than the second coming, in power and great glory, of our Lord and Saviour. We have followed

Him in His life on earth, as He went about doing good. We have stood at the foot of the Cross, where He underwent the penalty of our transgressions. We have rejoiced in the resurrection, and watched the ascension; perhaps we have shared the hopes of some of God's greatest saints, that He would come again before we are called home. Let the thought that He may come to-morrow rouse us to fresh diligence in preparing to meet Him. We have been carefully told that "in such an hour as *we think not*" the Master may come. Can we then excuse our negligence of His commands, our forgetfulness of His claims, on the ground that "there is plenty of time?" What right have we to say so? We have been warned that nothing is certain but uncertainty. We have all felt some feeling of pity for the Foolish Virgins when the hospitable door was shut against them. And yet we know the punishment was well deserved; *they knew better*. Let us profit by their loss; "let us cast away the works of darkness"—forgetfulness of God, want of love to our fellows, dishonesty, intemperance in all its forms. Let us, with God's help, "put on the armour of light"—righteousness, peace, faith, prayer. And note *when* this is to be done. "NOW IN THE TIME OF THIS MORTAL LIFE." Oh! if we could but impress upon ourselves and others that these things are not to be left on one side till we come to die. That, after all, God, *not* the devil, is the best master; heaven *not* hell is the true home of our souls; love and self-sacrifice, *not* hatred and self-gratification, are what we must fain attain to. All these "best gifts" may be ours; shall we not pray God earnestly to give us grace to claim them.

AN ARGUMENT FOR MODERATION AND TOLERATION.

BY THE REV. C. J. WILDING, M.A., VICAR OF ARLEY, BEWDLEY.

A PAPER FOR A CLERICAL MEETING.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—EPHESIANS iv. 13.

Bunyan, in his "Holy War," says:—

"Prejudice had a fall, and broke his leg."

Pity, it was not his head.

LET me imagine two friends—the one, A, being six feet in height, and the other, B, five feet six inches in stature. A, when he is walking with his friend B, is able to see further, and to look over a wall, and to tell B what he sees. As it pleases B, he accepts or rejects the statement, and sometimes he accuses A of imagining things that are not. But A replies there is nothing gained in not stating what is true, though B may not be able to realise it.

Science, to say nothing of common-sense, shows us very clearly that it is impossible for two persons to stand on the same ground and see exactly the same thing. As A walks with his friend, A or B are two feet or so to the right or left of each other, and A, being six inches taller, sees over the wall while B looks under. Take two photographs of the same object to illustrate the point—either photograph is seen

as on a plane; but put them both into the stereoscope and the two pictures are seen as one, and standing out in relief.

May we not see in this a lesson of the truths of the Catholic faith?

I proceed to explain myself. The Catholic faith is seen from many standpoints of learning and many intellectual heights of mind—creating different opinions. Yet are not these opinions, in their measure and fullness, all true?

There is but one faith, and the Church is the keeper of this Faith. As in the days of old, Israel, the chosen race, was the depository of the oracles of God, so now the Church of Christ; and she has laid down the canon of Scripture, and is herself the only full and true exponent. The Church in her unity is infallible. Before the unity was divided she drew up the creeds. Now, owing to division, no new article can be framed, nor can it be needed. The creed (St. Athanasius) says, "Before all things, etc.," and states the Unity of the Trinity, and proceeds to define this Article.

Now, the object photographed, so to say, is "The Godhead." The several definitions make the seeming differences; but bring these into the stereoscope of the eye of faith, the different standpoints are gathered together—the object is brought into one focus, and the unity is seen.

I accept the truth of the doctrine of the Trinity—even the definitions of the creed—but there are many who feel they cannot do this. Yet the belief in the Trinity is not questioned. It is not for A to quarrel with B for not accepting this or the other definition.

Let me take another point. The Church puts into the mouths of her priests a statement in the service of the Holy Communion which, in its simple language, can mean nothing less than the Real Presence. In the world at large there are three decided parties that put their own construction upon the Consecration words—the Anglican, Roman, and Lutheran. Or to keep the point at home, the High, Low, and Broad schools have their own definition. It is said no school can be without its three classes. Be that as it may, we see through a glass darkly. Yet by the use of the exact words of the text by every one an exact unity of doctrine in practice is arrived at, definitions dim the glass and obscure the vision. But does not the common use of the text keep us safe within the Catholic Faith.

Within the Church, by outward sign—from the black gown in the pulpit to the cope at the altar—every phase of doctrine seems to show itself. Still, "Extra ecclesia nulla salus" is true. But then the Ecclesia, the ship, is fortunately for us very large, and is manned by a variety of officers, and sailors, and passengers—each having his own place and duty to perform. The ship is sore distressed by the violence of the waves, and even now is breaking up, and "some on boards, and some on broken pieces of the ship," are escaping safe to land. Does not the variety of life and duty within the ship explain the like variety of thought and duty within the Catholic Church?

Imagine circles as embracing the extremes of opinion, and even heretical. The Church of Corinth (1 Cor. ii. 11, and xv. 12), of Galatia (Gal. iv. 9-11, v. 4-12), of Pergamus and Thyatira (Rev. ii.), or the Churches of the Reformation, as represented by the leaders of thought—Cranmer, Luther, Zwingli, and Hildebrand; or of to-day, in our own country—Pusey,

Newman, McNeile, and Wesley. Particular Churches can fail, while the United Church, by the power of the Holy Ghost, is infallible.

Again, as a further and different illustration. There may be for each person of the Trinity three Zones within the meridian of the Creator's love. The gyroscope, that common toy, will show the equilibrium in any one case, so we may carry on the idea to the work of the Three. Each has His own work; each may ask His own favour; each act in submission to the other, and the Unity be preserved. The Father, Creator, beneficent to all; the Son, Redeemer, to those who accept Him; and the Holy Ghost to those who have taken the polish of His power, and are the finished saints, confessors, and martyrs, showing also the three Heavens which St. Paul saw. And may we not see the work at different times of the Trinity in the young man who came to Jesus and asked what good thing he should do to inherit eternal life, and was told to sell his possessions and to give to the poor. He could not (then) accept the conditions, and went away. He had kept all the Father's laws, for that he would have the Father's blessing, and though he could not (then) give up anything, yet Jesus loved him, but did not then exert a compelling force to make him His disciple. It may be after the descent of the Holy Ghost this power was exercised, and the young man, by prayer and meditation, became the thoughtful, liberal (may I name him) Barnabas, worthy of the highest kingdom in Heaven above.

The visions of Ezekiel show us, in the symbolism of the wheels, mystical lessons of the Godhead. So venturing another picture, there is the wheel, the axle (the centre), is God; the circumference, the plain (inside which are the standpoints (the spokes) of the different schools of thought) from which, and on which, all tired and attired, are drawn to the centre, and with their faces turned inwards are able to contemplate the Unity of the Godhead; the Wheel moving on, and mysterious wheel's within wheels, at the will of the Cherubim, the exponent of God.

Even nature has its lesson to teach us how dependent we are upon each other, and how the absence of one member will break the unity or the arch. The blessings of nature, also, are scattered over the world, and no one place can furnish all the good things which make up the comfort and happiness of man, and thus the occupants of different parts have a dependence on the occupiers of others. Where should we be if the supplies from any one part were suddenly cut off? Thus, the merchants through whom these good things are obtained are benefactors to mankind. In like manner in the spiritual world, the limited vision of the mind of man cannot embrace a whole, it can only appreciate certain points of doctrine, and thus the ministers of every school each in their light keep up the supplies in not suffering any one truth to be lost; and though the Canon of Scripture is closed, and there is no Œcumenical Council to frame new doctrine, still may not an appreciation or a development of the truths become clearer as age rolls on? Are we to say the power of the Holy Ghost became stagnant, and would exert no power beyond that exerted at the Pentecost? The growth of the Creed and the Church protests against such an idea. The Creed was not compiled at once, and to those of us who have learned to value it in the fulness of its teaching, how distressed we should be if any one of its truths were taken from us; we should be as lost—

or more lost—as if we were to lose now those things in the natural world which from long habit have become necessities to us. The different ranges of thought embrace some truth accepted by another—some broken piece of Ecclesia—the whole making up the Catholic Verity in perfect faith, combining to make up the fulness of the stature in Christ Jesus. The absence or want of one true essential will not necessarily exclude from Heaven. As Archbishop Bramhall says, "God acts with means, without means, against means; and where ordinary means are desired, and cannot be had, He supplies that defect by extraordinary grace. So He fed the Israelites in a barren wilderness with manna from Heaven. True faith is an essential, yet infants want actual faith. Baptism is an essential, yet there may be the baptism of the spirit, or the baptism of blood, where there is not the baptism of water." And in another place, "Truth in fundamentals, and error in superstructure, may consist together. . . . the Church of the Jews was most corrupt in the days of our Saviour, yet He doubted not to say, 'Salvation is of the Jews.'" Who then shall narrow the limits of the ship, or go out of his way to condemn his brother; no two characters are the same, though similar. If a man examines himself, and looks into his heart, he must see how completely he fails in that holiness which shall enable him to see God. Can he say of himself that he is in a better state for salvation than his neighbour? He cannot! In which of the zones of the Trinity can a man place himself? What more common expression than this, "I am a believer"? Yet apply it to oneself, and immediately self-consciousness adds (St. Mark, ix. 24), "Lord, help thou my unbelief." Who then shall judge his brother? Yet in every age this is a common fault, and excess of zeal has led to persecution.

Now, it may be inferred from all this that it little matters what a man believes, so that he believes in Jesus, or "that his faith can not be wrong, whose life is in the right." No; I am not so latitudinarian as that. My views lean to the High Church School; therefore, it is my duty to insist to the best of my ability to those views being pressed to the full; and so of every man, but before doing so he must have a good reason for the faith that is in him, and be able to give an answer. The Church of England by her antiquity stands at once upon a vantage ground, and can easily vindicate her right to say—She holds the most excellent way—We are not to be slothful in business, therefore we must not be guilty of lukewarmness; we must be earnest according to the measure of the fulness of faith which is in us.

How difficult it is to reconcile many a text of Scripture. For instance, St. Mark ix. 39, the uncommissioned freedom in working the miracle of casting out devils, or the statement of the Good Shepherd, St. John x. 16, "Other sheep I have which are not of this fold," when compared with the very opposite view which can be written to what has gone before. St. Chrysostom, Gal. i. 7:—" . . . he who partially pares away the image on a royal coin renders the whole spurious; so he who swerves ever so little from the pure faith soon proceeds from this to graver errors, and becomes entirely corrupted. Let those who charge us with being contentious in separating from heretics, and say there is no real difference between us except what arises from our own ambition, hear St. Paul's assertion, that those who had but slightly innovated subverted the gospel. Not that to say that the Son of God is a created being is a small

matter. Know you not that even under the Elder Covenant a man who gathered sticks upon the Sabbath, and transgressed a single commandment, and that not a great one, was punished with death? and that Uzzah, who supported the Ark when on the point of falling, was struck suddenly dead, because he had intruded upon an office which did not belong to him? Wherefore, if to transgress the Sabbath and to touch the falling ark, drew down the wrath of God so signally as to deprive the offender of even a momentary respite, shall he who corrupts unutterably awful doctrines find excuse and pardon? Assuredly not."

Until the unity of the Church is restored differences will exist; but let us hope these differences may not be so wide as at first sight they seem to the carnal mind; and that if we press forward our own views in a gentle manner, influenced by charity, we may make known to each other our view of the more excellent way, and we shall draw nearer, and as we approach each other wonder that we have ever thought ourselves so wide apart, and see how God encompassing us with the fulness of His Love, makes up in us the fulness of the stature in Christ Jesus.

Horace writes:—

. . . si quid noviste rectius istis,
Candidus imperti; si non, his utere mecum.

Now, Brother, if a better system's thine,
Impart it frankly, or make use of mine.

C. J. W.

Reviews and Notices.

"BISHOP STEERE'S LIFE." London: George Bell & Son. Pp. 442.

THE Rev. N. M. Heanley's *Life of Bishop Steere* is not merely an interesting biography of a great and good man, but it is a book calculated to rouse thoughtful young men to follow the example of a devoted, self-denying, and consecrated life. Scholarship, earthly prospects, even domestic happiness were laid at the feet of the Redeemer and gladly offered to His glory.

The religious views of Bishop Steere were certainly most in harmony with the extreme High Church School; indeed from his boyhood there was a tendency in that direction, as a letter from Lord Justice Fry indicates. He identified himself with several guilds, he became a member of the Brotherhood of St. Mary, the Brotherhood of St. James, Tamworth, and others; but when ripening into manhood and mixing specially in the mission field with other good men of other views, his sentiments on Church matters became modified and enlarged, and his sympathies towards other Christians increased greatly. He also accepted very readily the office of vice-president in connection with the British and Foreign Bible Society.

Most telling is the description given by Miss Allen of the daily life of the Bishop at Zanzibar, pp. 270-291. Immediately after early service and breakfast he would be employed either in hard manual labour or teaching the alphabet to the dark African boys, or translating the Holy Scriptures in Swahili or engaged in the high vocations as a chief shepherd—but whether occupied in the meanest drudgery work or the greatest spiritual service, it was all to the glory of God.

The picture given on pp. 322, etc., of the missionary

tour to Lake Nyassa, is also most interesting. The Bishop's whole travelling apparatus consisted of a light folding bedstead and a blanket—nothing more would he take, neither sheets nor pillow nor mosquito net; for food he took a dozen small tins of preserved meat, half a dozen tins of cocoa and milk, and half a dozen small loaves, a tin of tea, and one of sugar. Rice he would partake of from that cooked by the men who accompanied him as servants. The final equipment was a lantern, a few candles and matches, but no weapon and no ammunition of any kind.

Most important it is to notice the Bishop's view of Mohammedanism—his scholarly insight into their sacred writings, and his great experience gained by intercourse with all classes of Mohammedans make his remarks specially valuable. He was surrounded with Mohammedans from Arabia, Persia, and indeed with members from all schools connected with the followers of that religion, but his testimony is by no means a flattering one, and far from corroborating Canon Taylor's public statement at the Wolverhampton Congress of 1887. Bishop Steere states that the main doctrine of the so-called prophet were directed against idolatry and injustice, but in practice the people lead neither a life of purity nor of sobriety. See letter to a naval officer on that subject, page 316. The Bishop, moreover, accuses the Mohammedan of intolerance and cruelty. Their toleration of other creeds is like that we extend to the lower animals—beyond that they never can go, that they should have anything in common with non-Mohammedans is not only impossible but irreligious, and deserves punishment with death. Once within the Mohammedan Society a man can only escape from it by death, if signs of renouncing it are apparent it is the duty of every believer to kill him. That statement was confirmed by the late Sultan himself, who told one of the European Consuls at Zanzibar (page 311) that if the mission made easy converts, there were many people in the town who would consider it their duty to cut their throats, and he could not protect them. It actually happened that an Arab gentleman, Abdullah Ben Mohammed, had entered the Christian Church in that place, knelt down and worshipped bareheaded with the Christians, when he was immediately seized—imprisoned and kept for four years unattended by anyone except by the mission, and there he had to linger until he passed to a better world.

The last days of Bishop Steere were full of important events. Great progress was made with the work of the mission—men and means increased, and success followed the undertaking; but in the midst of the prosperity the master builder was taken away to be with the Great Master whom he has loved much, and for whom he gave his life and powers.

The book is well written and well arranged, and its perusal is strongly recommended to all who take an interest in the mission field, and specially to young men who are preparing for the hard and blessed vocation of missionaries.

"AN INTRODUCTION TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT." By B. B. Warfield, D.D. London: Hodder & Stoughton.

THIS little book merits praise for matter, style and get-up. It is one of those valuable American contributions to biblical knowledge which these publishers are making us acquainted with.

The introduction shows by illustration from ordinary life, the nature and causes of varying "readings."

Then are unfolded the principles of that criticism which deals merely with the text, followed by a description of the abbreviations by which critical editions set forth the authorities for the readings they select. A table of the chief MSS. and ancient versions, with the signs denoting the revising hands in each, is then given. After the matter comes the methods of criticism. The principle which guides the selection of one word or phrase rather than another are explained, and illustrated by several well known passages. We learn how the number, the authority and the age of MSS., and the testimony of ancient versions affect the judgment; so that we can follow the critic, step by step, to the final result. The book is worth reading to see why "Church of God" is retained, Acts xx. 28; "only begotten Son," is exchanged for "only begotten God," John i. 18; and "He who was manifest" for "God was manifest," in 1 Tim. iii. 16.

It is clear that weighty reasons justify the exclusion of the last twelve verses of St. Mark, and the story of the woman taken in adultery, hitherto found in St. John.

A history of criticism, giving late particulars, such as the discovery of Tatian's long-lost Diatessaron concludes the book. There might have been additional fac-similes to the small one given, and a little more as to MSS. authority would have been acceptable. Dean Burgon held that A and B were very faulty, and that their good preservation was owing to the small use they had had on that very account. The absence of an index is only imperfectly supplied by the scanty table of contents.

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"RITUALISM IN THE DIOCESE OF DUBLIN:" A Speech delivered at the Dublin Diocesan Synod, October 29, 1888, by the Rev. C. H. H. WRIGHT, D.D., Ph.D., etc. (Dublin: G. Herbert, Wm. McGee. Price one penny.)

IN the last Dublin Synod, a petition from the Committee of the Protestant Defence Association of the Church of Ireland was presented by the Rev. Dr. Wright. Subsequently, a lively debate upon the alleged Ritualism in the diocese took place. Only a brief sketch of Dr. Wright's eloquent speech appeared in the daily papers, and it is now, by request, published as a pamphlet, with notes and appendix, for one penny. It will be read with interest by English Churchmen, as Dr. Wright is well known as an eminent Biblical scholar, and one of the most learned divines of the Irish Church.

♦
"NEW MUSIC."

WE have received from the London Music Publishing Company a batch of Christmas music which is nicely got up and engraved, though nearly all the numbers contain evidences of careless revision of the proof-sheets. A carol, "The morning of Christ's Nativity," however, has several faulty progressions, and we must confess that the effect of the antepenultimate chord in Dr. Westbrook's otherwise pretty "Ring out, sweet bells," is by no means satisfactory to our ears. Mr. F. W. Davenport's setting of "Hark! Hear you not a cheerful noise?" is vigorous, tuneful, and musician-like; but it cannot be said that sixpence represents the intrinsic value of J. M. Noa's carol, "Borne on the sober wings of night." The Rev. C. R. Ward's "Christmas comes but once a year," in

the form of a canon, suffers from monotony through the lack of variety in the figure of accompaniment and the forms of counterpoint surrounding the initial theme, but is otherwise musician-like. Two anthems, "This day is born" and "Glory to God in the highest," by G. A. Macfarren and S. C. Cooke, are meritorious in their way. Mr. Cooke's setting of words already immortalised by Handel will not cause us to forsake our old love; in fact, some of the phrases are almost, if not quite, commonplace. There is a great deal of ambition and much of fulfilment in Arthur Simons' "And it came to pass," and Dr. Spark's popular "Balaam's prophecy," no doubt, will be as much in demand as ever. Mr. Sinclair Dunn's hand-book for sight-singing, called the "Music Class," in its aim to be concise, becomes fragmentary and almost meaningless in some few places; in short, the manner is not equal to the matter. We are afraid that such phrases as "a crotchet rest comes from the right;" "tune is made by placing the notes upon either of five lines or four spaces," and such expressions as "medium loud," will hardly be found intelligible to the uninitiated, while the list of "principal" major and minor chords is quite illusory, and calculated to give very wrong impressions.

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WE have also received (Novello, Ewer, and Co.) a copy of "A List of Musicians holding British Degrees or Diplomas," compiled by Mr. J. Warriner, Mus. B. (Trinity College, Dublin), which includes the names of all graduates in music at British Universities, and diplomas of institutions incorporated duly and registered by Government. In these days, when nearly every organist professes to the right to wear some kind of a hood, the publication of this little work will enable the clergy to decide how far these distinctions are legitimately used.

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A PRELUDE and Tarantelle, by Mary Davy (Weekes and Co.), is a pleasing and brilliant little composition, of moderate difficulty, for the pianoforte, suitable for concerts and penny readings.

♦
CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

—
COMMEMORATION AND FIGURE.

SIR,—I am no admirer of the Bishop of Liverpool's divinity; but no truer word was ever spoken than his, that the Church is convulsed on the Presence Question, that there is a breach in her walls, through which, if not healed, the foe will march, to her disestablishment and disendowment. Those papers, which do not desire the breach made up, will not allow the matter to be discussed. You, Sir, are different.

2. The Church of England having two views, one depends mainly on the view of the Holy Eucharist, which renders it a memorial and a figure. As a memorial, it has the support of "Ye do show forth the Lord's death till He come," as also the words of administration "Take, and eat this in remembrance," and "Feed on him with thanksgiving." But now I turn to the other view.

3. A figure. It is said "This is my Body" is only figurative. But we must take the whole from "Take, eat, this is my Body." Now what is this the figure

of? Our Lord calls Himself the door or the passage. So He is, for through Him we pass to His Father's favour. He also calls Himself a vine; and so He is, for with sap He feeds us, His branches. But what is the figure in "Take, eat, this is my Body"? Must it not be that the bread is endowed with grace that it may feed our souls, as if we could assimilate His Body to ours? What other figure can there be? If the grace comes down from Heaven, not using the bread as the means, in defiance of the Catechism, what figure is there in the bread? What sense in "Take, eat, this is my Body"? There is no figure about the bread, as to its feeding our souls. It may, indeed, being broken, be a figure of His broken Body; but then there is no figure in the whole form "Take, eat, this is my body." Some object to a grace coming from our Lord's Body in heaven. They say the grace comes from the Holy Ghost. But may not the Holy Ghost send down to us this grace from our Lord's Body? St. Paul's *κοινωνία* must have some sense. Bishop Bull says, "by or upon the sacerdotal benediction the spirit of Christ, or a divine virtue from Christ, descends upon the elements, and accompanies them to all worthy communicants; therefore, they are said to be, and are, the Body and Blood of Christ, "which," says Waterland, a moderate man, "is true and ancient doctrine."

CHARLES CROSTHWAITE,

Can. and V.-G. of Kildare.

P.S.—That the Ritualists long to attack the Prayer Book is plain. One of the leading men in Dublin said lately that he and his party can make nothing of the Catechism. Think of that! But this is not all; a writer lately in the *Church Times* says that he leaves out the words of administration "Take and eat this, etc." as useless. This is a nice way of getting rid of inconvenient doctrines!

THE Rev. T. H. Scott, Rector of St. Mary's, Weymouth, has been offered, and has accepted the important Rectory of Spitalfields, E., as successor to the present Bishop of Bedford. Mr. Scott was curate to the Bishop of Rochester at St. Pancras, and has had experience of a large poor parish in Birmingham. He will, however, have great difficulties to fight against.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

PREFERMENTS AND APPOINTMENTS.

Back, Rev. Arthur James, M.A., Vicar of Worsted, Norfolk.
Bardsley, Rev. J. W., Vicar of Huddersfield; Honorary Canon of Wakefield.
Bennett, Rev. T. J. F., Minister of Curzon Chapel, Mayfair.
Bladon, Rev. George, B.A., Vicar of St. Luke's, Chadderton.
Bodington, Rev. Charles, Rural Dean of Lichfield.
Boyce, Rev. William, Rector of Elkstone, Gloucestershire.
Brook, Rev. J. Ingham, Rector of Thornhill, Archdeacon-Designate of Halifax, Honorary Canon of Ripon; Honorary Canon of Wakefield.
Buchanan, Rev. John Harry, M.A., Vicar of Holy Trinity, Ilkeston.

Bush, Rev. Herbert Cromwell, B.A., Assistant Curate of St. John the Divine, Kennington; Minor Canon of Salisbury Cathedral.
Cockey, Rev. H. A., Vicar of Oldland, Gloucestershire.
Cooke, Rev. George Harris, M.A., Vicar of Cringleford, Norfolk.
Davies, Rev. J. Llewellyn, Rector of Christ Church, Marylebone, and Chaplain in Ordinary to the Queen; Vicar of Kirkby Lonsdale, Westmoreland.
Evans, Rev. D. Silvan, Rector of Llanwrin; Canon of Bangor Cathedral.
Hall, Rev. George Walker, M.A., Vicar of Norton, Derbyshire.
Hoare, Rev. John Gurney, M.A., Vicar of Aylsham, Norfolk; Surrogate in the Diocese of Norwich.
Hobson, Rev. Samuel, M.A., Vicar of Uppington, near Wellington, Salop; Diocesan Inspector of Schools in the Archdeaconry of Salop, Diocese of Lichfield.
Houghton, Rev. Philip, Vicar of Kilnhurst, near Rotherham.
Jones, Rev. John, Vicar of St. Issells', Pembrokeshire.
Kemp, Rev. John, Vicar of Birstall and Honorary Canon of Ripon; Honorary Canon of Wakefield.
Keogh, Rev. A., N.F., Rector of Ludchurch, Pembrokeshire; Perpetual Curate of Templeton (by dispensation).
Kirby, Rev. W. W., M.A., Rector of St. Mary's, Barnsley; Honorary Canon of Wakefield.
Lerigo, Rev. Henry John, Vicar of Llantsantfrand-in-Elvel, Radnorshire.
Mason, Rev. Prebendary, Vicar of Christ Church, Birmingham; Vicar of Oxtou.
Mills, Rev. Edward Michael, Rector of Long Bennington, Lincolnshire.
Oates, Rev. John, M.A., Principal of Queen Elizabeth College, Guernsey; Rector of Cublington, Buckinghamshire.
Phipps, Rev. Constantine Osborne, M.A., Vicar of Cookham Dean, Berks.
Puttick, Rev. J., Vicar of Alfriston; Vicar of Kingston-by-Sea, Sussex.
Randall, Rev. H. L., B.A., Vicar of St. Michael's, Handsworth; Rector of Cocking, Sussex.
Reakes, Rev. Daniel, Vicar of St. Paul's, Sheerness; Officiating Chaplain to the Church of England Troops at Sheerness.
Scott, Rev. John Hubert, Rector of St. Mary's, Weymouth; Rector of Spitalfields.
Sharp, Rev. John, Vicar of Horbury and Honorary Canon of Ripon; Honorary Canon of Wakefield.
Sidley, Rev. John James, M.A., Vicar of Cambo; Vicar of Branxton, Northumberland.
Straton, Rev. N. D. J., Vicar of Wakefield; Archdeacon-Designate of Huddersfield, Honorary Canon of Ripon; Honorary Canon of Wakefield.
Sweet-Escott, Rev. John Howard, M.A., Senior Assistant Master of King Henry's School, Coventry; Vicar of Stivichall Coventry.
Tiley, Rev. George, Senior Curate of St. Stephen's, Westminster; Vicar of St. Paul's, Camden Town.
Upcher, Rev. A. R., M.A., Vicar of St. Mary's, Sheffield; Rector of Halesworth, Suffolk.
Watkins, Rev. Thomas Benjamin, M.A., Vicar of St. Dunstan's, Canterbury.
Webb, Rev. Alfred, Curate-in-Charge of the Hart's Hill Mission District, Brierley Hill, Staffordshire.
Webster, Rev. F. Scott, Rector of Spitalfields.
Webster, Rev. W. H., B.A., Chaplain at Bonn; Assistant Secretary, Additional Curates' Society, South-Western District.
Whitchurch, Rev. W. B. Gurney, Curate of St. Giles's, Cambridge; Rector of Spixworth, Norwich.
Williams, Rev. Eleazar, Rector of Llangefni; Canon of Bangor.
Williams, Rev. William John, Vicar of Gainsborough, and Prebendary of Lincoln; Warden of Browne's Hospital, Stamford.
Winterbottom, Rev. E., M.A., Vicar of St. Andrew's, Portslade-by-Sea; Rector of Woodmancote, near Henfield.
Wilson, Rev. Robert James, Warden of Radley College and Vicar of Radley; Warden of Keble College, Oxford.

CLERICAL OBITUARY.

Cameron, Rev. J. H. Lovett, at Shoreham Vicarage, Sevenoaks, on the 21st inst., aged 81.
Clarke, Rev. J. W., at Leamington House, Moreton-in-Marsh, on the 18th inst., aged 57.



The Church of England Pulpit.

SUNDAY SCHOOL TEACHING.

BY THE REV. F. TILNEY BASSETT, M.A., PREBENDARY OF WELLS, AND VICAR OF DULVERTON, SOMERSET.

SERMON PREACHED IN NORTHAM PARISH CHURCH, BEFORE THE SUNDAY SCHOOL TEACHERS' ASSOCIATION OF THE DEANERIES OF HARTLAND AND TORRINGTON, IN THE DIOCESE OF EXETER, ON NOVEMBER 8TH, 1888.

"Teaching them to observe all things whatsoever I have commanded you."—ST. MATT. xxviii. 20.

THE last wishes and commands of those we love have, and ought to have, no small influence on our minds. The last utterances of the great and mighty in this world have often been regarded as oracular and prophetic. How much more precious and ponderous should be the authority of the parting injunction of our Blessed Lord! It was when He was standing under the shadow of the Cross and on the brink of the grave that He gave His disciples the charge concerning one great sacrament of the Gospel. It was after He had suffered as the sacrifice for our sins and was risen from the dead, and was about to ascend to the right hand of His Father and our Father, His God and our God, when His foot was planted on the threshold of the kingdom, and His hand was drawing back the bolts of "the everlasting doors that the King of Glory might come in," that He announced the commandment to His disciples relating to the other sacrament of the Gospel—Holy Baptism.

The words which embody the divine mandate are significant, if we look at them from a grammatical point of view, and important if we consider the doctrine and duty conveyed in them. "Go ye," said the Lord to the Apostles, "and teach,—make disciples or learners—of all nations—all the nations, all the Gentiles." The Jews had hitherto been the sole recipients of Revelation from above; now this prerogative was to be extended to all the nations of the earth. The mode in which converts were to be initiated into this discipleship is unfolded by two co-ordinate participles, which have an equal reference to the act contained in the finite verb. "Make disciples of all the nations, baptizing—by baptizing—them in the name of the Father, and of the Son, and of the Holy Ghost; teaching—by teaching—them to observe all things whatsoever I have commanded

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you." The sacramental act of holy washing is therefore to be accompanied with, or followed by, a spiritual education, an intelligent training in the principles of the doctrine of Christ. And so our Church has critically and carefully understood and expounded her Lord's command, for after prayer has been offered in the child's behalf, and promises made in its name, the minister baptizes it into the name of the ever blessed Trinity, and then enjoins the sponsors in the words, "You must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you, and that he may know these things the better, ye shall call upon him to hear sermons, and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments." Thus does the Church enforce and echo in her service the injunction of her Lord.

I. In addressing a gathering of Sunday school teachers in connection with our Church, I would endeavour in the first place to set before you the solemnity of the office of a teacher. Teacher was a title of much importance among the Jewish people. Not long before the birth of our Lord, there had been introduced among the learned of the nation four titles or degrees, Rab, Rabbi, Rabban, and Rabboni; the first signifying, like our own word "Master," great one or superior in the sense of *Teacher*; Rabbi signifies *my Teacher*; Rabban *our Teacher*, and Rabboni combines both *our* and *my Teacher*, and is the highest title of the kind to which the learned could aspire. Only a few members of the house of Israel attained this last distinction. Rabbi is the frequent appellation of our Lord in the Gospels, and Rabboni is found in Mark x. 51 (A.V. "Lord"); and more especially does it find an exalted emphasis on the lips of the Magdalen after the resurrection (John xx. 16). Our Lord, therefore, is the One Great Teacher, Rabbi, and Rabboni of His Church. All the revelation of the Father comes through Him: "The only-begotten Son, who is in the bosom of the Father, He hath declared Him."

During the Lord's ministry on earth He appointed some of His disciples to be Apostles, who should spread in various directions the glad tidings of Messiah's kingdom; and, in view of His immediate ascension into heaven, and prolonged absence from this earth, He commissioned the Apostles to go as missionaries throughout the world, and preach the Gospel to all the nations. They, in turn, as they quitted the scene of their earthly labours, and entered into rest, committed the sacred trust and deposit of the Faith to the most fit and faithful of their followers, who, as the members of the Church increased in numbers, became the Bishops or overseers of settled portions of the flock, and presided

over fixed areas or districts, called dioceses. But, inasmuch as one man could not attend to the spiritual needs of so great a company of believers, they ordained elders in every city to teach and preach, and minister in smaller areas or districts, called parishes. This organization has come down to us from early days, and the ministerial succession has been maintained, so that each parish has its own proper pastor and teacher. But again, because the field is still too large, and the departments of labour so various, it is necessary that each parish priest should have his "fellow-helpers in Christ Jesus," to aid him in the divers offices which the complicated machinery of modern parish life has now made necessary for the well working and well being of the parochial system. Among these offices the Sunday-school Teacher holds a most important place. Remember then, always, that when you are engaged in teaching your class, you are representing and co-operating with the parish priest, who has been ordained and set apart to watch for souls, and to train them for eternity; remember that he, in turn, represents the bishop of the diocese, who, in turn, traces his succession to the apostles, who received their calling and commission from the Lord Himself. "He that heareth you heareth Me, and he that heareth Me, heareth Him that sent Me." The lesson that I desire to impress upon your minds this day is that your office is not to be regarded simply as the perfunctory performance of an act of kindness, or as a pleasant or profitable occupation, or as a compulsory duty, but that you are links in a living chain that binds you, as teachers, to the Great Teacher of all, the Lord Jesus Christ.

II. Having thus dwelt briefly on the office of the *teacher*, let us turn our attention to those that are *taught*. Who are they that you are engaged in teaching? Those, we reply, who have been solemnly dedicated to God and His service. It may be, and alas it often is, the case that the parents and sponsors bring the child to the font with little or no faith, frequently in utter carelessness about its welfare, and in ignorance of the end and object of the Sacrament; but the Church, in receiving the babe, is in earnest. The children, then, you instruct have been embraced by consecrated arms, and have been baptized into the Name of the Blessed Trinity; they have been signed "with the sign of the Cross, in token that hereafter they shall not be ashamed to confess the faith of Christ crucified, but manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end," and promises have been made to the same effect in their name. Now let me urge it on you with all solemnity that it depends largely upon you, and upon your teaching and influence, whether they will keep this covenant and promise, or turn to be deserters and renegades.

The surroundings of those entrusted to your care are very different. Some are the offspring of pious parents. The mother teaches the child to kneel by her side and pray; and the father sets an example of all that is good and upright. In such cases your office is to supplement and strengthen the sweet influences of a holy home. But others are the children of careless parents, who send them to Sunday School simply to get rid of their noise and nuisance. You must seriously reflect that the instruction which you give to these little ones is the only religious training they have or are likely to have. But there are others that are still more unfortunate; they are the offspring of parents who are worse than careless—who are profane and profligate. These children see bad examples every way they turn. The words they hear are charged with the poison of "corrupt communication;" and, so far from their being corrected for a fault, they are instructed oftentimes in the ways of wickedness, and urged to do evil. Your labour is to oppose and counteract all this "superfluity of naughtiness," and to pluck these pitiable little brands from the burning, and bring them out of bondage into the life and liberty of the children of God.

Look at your class. In a few years, when your hair is grey, and you are passing away from this scene, they will be the representative generation of humanity in this land. They will either confess or reject the Gospel, will be influencing the world for good or for evil; they will either be conscientious members of the Church of their Baptism and training, or supporters of some sect; they will be living soberly, righteously, and godly in the world, or dishonouring their high and holy vocation, and grovelling in the mire of sin. Look at your class, again. Take a view of the vision of the Judgment Day. There are faces before you now that will look strangely bright and beautiful then, as they hear the "welcome home," and the "Well done, good and faithful servant;" and there are faces before you now that will be black with despair as they fall under the ban and blight of the Eternal verdict. These are the souls, the immortal souls committed to your charge, to rescue from sin and its consequences; to guide and to train; to strengthen, stablish, and settle in the way which leadeth unto life.

III. This brings us to the body of the text itself. We have considered the *teacher* and the *taught*; we now call attention to the subject-matter of the *teaching* itself. What do you teach? We have pointed out already the bond of unity that binds you to the Church and to the Church's Head. As you are members of a system, so is your teaching according to a system. "Teaching them to observe all things whatsoever I have commanded you." This was the charge of Christ Himself. This is "the faith once for all delivered to the saints," and this the "deposit"

which St. Paul entrusted to Timothy. From the commencement of the Christian dispensation the doctrines and duties of our religion have been formulated and the fundamental principles of the Faith have been defined and decreed. We are not like the sects whose ministers give a general promise that they will preach the Gospel, and it is left to the individual to elect in his own mind what the Gospel is. They and the teachers that work with them may teach truth or error, what is necessary or what is unnecessary; but the Church has inherited defined outlines, within which, and according to which restrictions she frames her teaching. Hence she says to the sponsors of each child admitted within the fold: "Ye are to take care that this child be taught the Creed, the Lord's Prayer, and the Ten Commandments." Here we have the three great essentials of spiritual life, faith, piety, and obedience.

What, then, are you to teach concerning Faith? We reply the Creeds of the Church Catholic. In these are summed up all the essential truths of Divine revelation. The Creeds are an amplification of the Baptismal formula: "Into the Name of the Father, and of the Son, and of the Holy Ghost." Hence you will note that the Creeds always consist of three paragraphs or divisions, referring respectively to the Three Persons of the Trinity. You are to teach the children the Existence of the Great God and Father, "in whom we live, and move, and have our being;" who made us and redeemed us; who so loved us that He gave His only-begotten Son, that whosoever believeth in Him should "not perish, but have everlasting life."

You are to teach them concerning the Son of God, who took our nature upon Him, and offered Himself as a sacrifice for our sins. Neither should your instruction be limited to the mere letter of these truths; but it is your precious privilege to lead the little ones from their earliest age to lay their sins upon the Lamb of God. You are to dwell upon the great facts of the Resurrection and of the Ascension of Christ, and that He is now our High Priest in Heaven, our Intercessor with God, "the one Mediator between God and man." You must lead them to look for and expect His second Advent, when they shall give account of all things done in the body, whether they be good or evil.

You are to teach them concerning the Person and Deity of the Holy Ghost; to set forth His present grace and power, His influence in and over the Holy Catholic Church, and His special indwelling in the Communion of the Saints; and you must seek to instil into their minds the necessity of His taking up His abode in the heart of each child, for comfort, for guidance, and for perfection.

You are, according to the direction of our formularies, to impress upon your class the duty and

privilege of prayer. The Lord's Prayer is specified as being the prayer of all prayers, and the type and pattern of all other petitions. You are to exhort them to be instant in prayer, to have stated times for communion with God, in public in church, in private in their room; and to form the habit of having constant recourse to God at all times and in all places, and in all things, great or small.

You are to set before your class the will of God, as expressed in the Ten Commandments, the rule of life which should regulate all our doings. You must make it clear to their understandings that religion is not a mere profession that lodges on the lips, but a real and powerful principle, that lives and abides in the heart, and is known by the fruits that it yields. Such, I conceive, are the lessons which it is your privilege to impart, and theirs to learn. And here suffer me to raise a warning voice against a great and increasing tendency nowadays. Many think they are efficient teachers if they can succeed in amusing the children during the hour of attendance in the Sunday school; hence books of tales and light reading are introduced to excite the fancy and while away the time; but remember, your mission has far higher aims. It is incumbent on you to instruct those entrusted to your care in the things of Heaven, that they may know the *Holy Scriptures*, which are able to make them wise unto salvation through faith which is in Christ Jesus.

IV. Having considered the office of *teacher*, the various conditions and circumstances of the *taught*, and the subject-matter of the *lessons*, may I add one word of a more personal character? You, my dear hearers, are teachers. Has it ever occurred to you to put the question to your own heart and conscience—Am I taught myself? Have I really given myself to the Lord? Have I laid my own sins on the Head of the Great Sacrifice? Am I led by the Spirit of God? Do I know, by my own experience and spiritual knowledge, the things that I endeavour to impart to others? Generally speaking, if a fairly educated parishioner offers to undertake the office of teacher, such a one is received and welcomed without any investigation on the part of the parish priest to test the knowledge and fitness of the candidate. Surely it would be well if a few leading questions were put to see if there existed some satisfactory evidence that the candidate was acquainted with the fundamental doctrines of our holy faith, and had the necessary tact and talent to convey that knowledge to others. Again, it would be a desirable arrangement if some form of induction to the office could be adopted. This might consist in a prayer suited for the occasion in church, or in presence of the classes in school, or, at the least, in the study of the parish priest. Such a dedication would have the effect of impressing upon the teacher the

responsibility of the office, which might be attended with beneficial and lasting results.

Something ought to be said here about the preparation you should make for teaching your class. Many advise a close and careful special study of the passage you intend to explain or the doctrine you have to expound. Far be it from me to advise otherwise. Yet, at the same time, I would urge on you the necessity of general rather than of particular preparation. In short, be diligent students of your Bible—of the whole Bible. You will meet with difficulties, and when you do so, seek a solution of them; thus you will gain a most valuable accession to your own store of learning. In this age of Commentaries there are many which you can consult with profit; but should such assistance not be within your reach, apply for the necessary information to your parish priest, to whom it will always be a joy and pleasure to aid you in such studies.

Another important matter, I would name—Habituate yourself to pray for your pupils. You will know the surrounding of each one of them, the temptations that beset them, the weak points in character and temper, which need rectification, and the good traits that you may recognise as tokens of grace. Commend them individually, and all that concerns them, to the guidance of the Spirit, in earnest intercession before the Throne of Grace.

Lastly, endeavour always to set a good example. If you are yourself frivolous in dress and deportment, how can your class follow you, how respect you? For you would teach one thing with the lip and the opposite with your life. It has been said in the case of the minister of Christ that a godly life is the most powerful sermon; so am I sure that not the most gifted but the most godly teacher will prove the most efficient and successful.

V. In conclusion, let me, by way of encouragement, remind you that all labour has its reward. "God is not unrighteous, that He will forget your works and labour that proceedeth of love." We serve a generous Master, who gives far beyond all that we can desire or deserve.

Your task is not an easy one; but the Lord knows the difficulty: you have trials and disappointments to baffle your success; but the Lord, who has borne the contradiction of sinners, regards your struggles with a gracious eye. And have you not a reward, even now, a present reward? See, there is a child you have rescued from a life of sin; another that, under your influence, has shunned unholy companions. Another that you have led to confess Christ in Confirmation. Another that you have taught to sit, like Mary, at the Master's feet, and drink in the words of eternal life. How many a one also, that is battling with the temptations of the busy world now confesses that he owes all his probity and consequent success in life to the Sunday School?

How many a soldier has fallen in the field, and how many a sailor has sunk into the stormy billows, and has called to mind, in the momentary interval between life and death, the gentle teaching of that kind lady in the Sunday School! But the great reward is yet to come, at the last day, when the multitude that no man can number shall stand before the Throne, and you shall recognise among those sun-lit faces the objects of your present care. See, as they ascribe salvation to Him that sitteth upon the Throne and to the Lamb, they cast a glance on thee, and bless thee as the instrument by which the Gospel was brought to their ears and hearts. Persevere, therefore, in your holy work. Let Faith and Hope sustain you and stimulate you to present duties. Now, in the morning sow your seed, and in the evening you shall reap; and when the morning of the Eternal Day shall dawn, you shall bring your sheaves with you, and shall stand before your Lord, and with adoring gratitude exclaim: "Blessed I and the children whom Thou hast given me."

CHILDREN'S SERVICES.

—
BY A SUNDAY SCHOOL TEACHER.

It may seem somewhat rash, not to say impertinent, for a layman to pronounce judgment upon the best way of conducting those children's services which used to be exceptional and are now so very general in the Church of England. But the faithful laity have as deep an interest in the successful working of the Church system as the clergy. Each order has its prepossessions to avoid; but the laity are, at any rate, not under the temptation to look at Church questions and Christian work through the coloured glasses of a professional bias: their secular employments tend to make them practical, and they may be presumed to know best what is most likely to be useful to their own class. Thus, while the pew—as it used to be called—owes much to the pulpit, there are many ways in which the pulpit may take counsel from the pew, and may learn what methods of instruction are most acceptable and profitable in laymen's experience.

Most children's services are confined to the children who attend Sunday-schools. Those belonging to middle and upper-class families rarely attend, even in parishes where boarding-schools abound, and where there are many houses inhabited by the well-to-do. Yet children of this class need religious instruction quite as much as those of the poor, and I have heard clergymen assert that young people who have attended National and Sunday-schools are commonly more accurately informed in religious knowledge, and, to this extent, more fit for confirmation than better-class children. It is a little unfortunate that children's services are so often regarded merely as a department of Sunday-school work. This is a mistake, because upper-class children lose much in consequence, and because it tends to encourage Sunday-scholars to cease attendance at Church when too old for school. If better-class children attended in greater numbers,

and the service were less directly connected with the Sunday-school, it would enable the parish minister the better to fulfil his duty towards all classes. There is one serious objection to children's services in which the children of the poor only are interested, in that they supply the parent with an excuse for not attending church. The model congregation, more often seen in a past generation than at the present time, is, in my judgment, one in which we see everywhere the "family pew," young and old, parents and children, worshipping together at the same service. In such an assembly the pastor need not disregard the presence of the young. He can profitably devote some part of his sermon to the little ones, and, if his preaching is clear and well delivered, much of that intended for adults will reach the ears of the children, who often understand a great deal more than we give them credit for. We may be even too childish in addressing children. I know at least one congregation where the pastor, whatever his subject, has always something for the children at church. How far Sunday-schools and children's services have operated to encourage parents of the labouring class to stay away from church, it is difficult to determine. Now, it is certain that, but for Sunday-schools and children's services, a considerable portion of our population would grow up without any religious instruction. The extension of the Board-school system renders these institutions more necessary than ever, and calls upon us to secure their greater efficiency.

It is frequently debated amongst teachers whether it is desirable to enforce the attendance of children at church against their own inclinations. In reply, I would contend that the first duty of a child is implicit obedience, and that only a false method of moral training allows room for the exercise of disinclination. The wise parent releases no child from any task simply because it is uncongenial. The teacher must be guided by a similar rule. It is enough to show the reasonableness of any requirement, to appeal to the child's affection, and then to enforce obedience. The child thus trained is more likely to grow up in habits of self-control and sensitiveness to right and wrong than the child who is allowed its own way. Relaxation of the law of childlike obedience, is the fruitful source of lawless and irregular habits in maturer life. It is easy to prejudice children against public worship, and when they see parents and superiors absenting themselves they very naturally cease their own attendance as soon they reach the age of liberty. But, on the other hand, attendance at church, if it be made cheerful and pleasant, as well as profitable, may become a habit, and with increasing years be valued more and more. Most children like to attend church, and it is only necessary for securing their delighted worship to make services intelligible and attractive. It ought never to be forgotten that children are naturally restless, talkative, and fond of change. The service, therefore, should never be too long nor too sombre in character. It should not exceed three-quarters of an hour, and it should supply the children with plenty to do in the form of responses and singing. More or less the service must come from the Prayer Book, and the hymns need not be always children's hymns, provided that the tunes are lively. A few prayers and, perhaps, a Psalm, to be repeated alternately with the Minister, are all that the devotional part of the service requires. A metrical litany may be substituted for the prayers, and on Baptismal Sundays the Baptismal Office; but,

beautiful as it is, and however desirable that children should recall their own baptism from time to time, I do not think this service should be frequently repeated. It is too long, and like other parts of the Prayer Book—e.g., the sacramental section of the Catechism—too difficult for children to follow. The Litany, appointed for the morning service, is still more unsuitable. In my experience children get more weary under this than any other form of prayer. Beautiful enough for the devout adult, it is far too long and too spiritual in tone for children. It might with profit be permissively curtailed, as in the American Church. A short lesson read from the Bible is another essential feature in children's services. It should be read very distinctly, without any comment except the briefest explanation of long and obscure words. The children should be required to follow it with their bibles open and it is no bad plan occasionally to call up one of them to read it. The various postures required by the Rubrics, as appropriate to prayer or praise, with reverence to the Holy Name of Jesus, should be always enforced after being fully explained. The main purpose of a children's service is, to encourage the duty and supply the opportunity of worship; I do not think it essential that every such service should include a sermon. While there should be a weekly service for the young, it is not desirable to have a weekly sermon; I would omit the sermon on alternate Sundays. Occasionally, in lieu of a sermon, there might be what is called "a service of song," suitable to the season of the Christian year. Few clergymen possess the gift of preaching to children and very often those most ready to do so, no doubt from conscientious motives, are least qualified. When given, the sermon should be simple but picturesque in style, made lively by illustrations, and short stories, and not exceeding from twelve to fifteen minutes in length. There are some topics of which children never tire and of which ample use may be made to illustrate spiritual truth; natural history, travellers' adventures, the lives and occupations of soldiers and sailors are always welcome topics and it seems impossible to exhaust the lessons to be learnt from the characters of the Bible. Illustrations drawn from science are useful, provided they are not too technical, and they should be regarded only as accessory to the religious element of the address. Children's sermons should also be briskly delivered, interspersed with questions and with passages of scripture, verses of hymns and the like, which the whole juvenile audience should sometimes be expected to repeat together. I do not however recommend the practice of catechising in church a whole school; both sexes and all ages at one time. Catechetical instruction can only be successfully given in classes, in which there is a general equality of age and capacity; when attempted *en masse*, it becomes wearisome and unprofitable. My fellow teachers and the clergy themselves will agree with me that excellence in preaching to children is very rare; for the same reason that the union of great eloquence with intelligence, knowledge and discretion is rare in preaching to adults. There are however plenty of well-informed and useful preachers who, without being orators, preach to purpose and edification. Much that passes for eloquence in preaching is mere fluency without depth of thought or sound instruction. It is within the reach of many more of our clergy to preach effectively to children if they will take the same pains that they bestow upon preaching to adults. Many seem to think that any-

thing is good enough for the young ; whereas it is an axiom with all the best educationists that the most intelligent teacher should have charge of the lowest class.

It goes without saying that in this and every other department of ministerial duty, knowledge, intelligence and mental ability, even of the highest kind, are of little worth in themselves. No real fitness can be secured and no blessing descend without earnest prayer and the grace of the Holy Spirit. Happily in preaching to children there is less of the temptation to strain after effect and to purchase by popular arts a mere pulpit reputation than in preaching to adults. But there may be the temptation to under-rate this duty as compared with the more serious and public engagements of the pastor. The true pastor will realise that in this, as in every part of his work, he is responsible to act as an under-shepherd of the flock of Christ ; to feed the lambs as well as the sheep ; to supply them with sound doctrine and sacred truth ; to reprove, rebuke and exhort with all long-suffering and patience ; to tread in the footsteps of the Great Teacher. It scarcely becomes one to say more on this topic. I do not profess to be qualified to teach the clergy "how to preach;" but at least a layman's experiences enable him to discover what kind of preaching produces the best effect and proves the most useful.

There is no part of the Church's work so full of promise, so pregnant with beneficial results and so sure of the divine blessing as the religious education of the young. It is with children's sermons and with the preparation of lessons by teachers in the Sunday School, the careful teacher teaches himself. The preparation needed for this work informs, enlarges, disciplines the teacher's own mind ; supplies him with clearer views of truth and a deeper sense of its importance. Its blessing is beyond estimation. To "feed the lambs" of Christ's flock was a charge given by the Master to the most distinguished of His disciples. Certainly, it is not the least honourable and important part of the Church's work now.

E. S. B.

THE Rev. Thomas Edward Usherwood, Canon of Maritzburg, now at Rossmore, Parkstone, Dorset, has been appointed Assistant Commissary to the Bishop of Maritzburg.

THE Bishop of Lichfield has appointed the Rev. Charles Bodington, Vicar of Christ Church, Lichfield, and Rural Dean, and also diocesan Missioner to the canonry vacant by the death of Archdeacon Iles. The canonry will thus be directly associated with the Mission work of the diocese. Mr. Bodington was previously Rector of St. James's, Wednesbury, of which church he was Curate on first coming to the diocese in 1865. Two years ago he was offered the bishopric of Bloemfontein, South Africa, which he declined.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico ; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

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The Ecclesiastical Review.

SATURDAY, DECEMBER 8, 1888.

LAY EVANGELISTS.

THE question of lay help, and how it may best be utilised for the good of the Church, is a subject which has often been discussed at conferences and congresses. So far from its having been threshed out, it seems still to be a fruitful source of discussion. We have our Scripture readers, Lay Helpers' Associations, diocesan and otherwise, Sunday school teachers, and helpers in various ways ; but somehow or other there still seems to be a missing link in the chain, or, if not a missing link, the want of some power or influence to weld the whole together. One cause of this want of cohesiveness is the fact that the parish has been too much the central thought and not the Church itself ; due perhaps to men having thought that certain places should have their attention, and demand a portion of their time, or it may be that the personal influence of some clergyman has attracted them, and so they willingly offer their services for the good of his parish. There is much in all this, and it may be one of the reasons why the parish and not the Church has been made the central thought.

What is required for all lay work, no matter what the nature of it may be, is the stamp of authority. Is a man willing to act as a Sunday school teacher, let him, if he is found suitable, be duly admitted to the office. Is a man willing to act as a lay reader, and be willing to conduct cottage lectures, or assist in young men's societies, Bands of Hope, and kindred works, let him have a distinct authority given to him for the work which he undertakes ; it will be found most helpful

and it will also have its reflex action upon those he comes in contact with, and will undoubtedly lead to a higher appreciation of his work and ministry. Further, we should like to see the bishops inviting these lay helpers to their conferences and visitations, and so officially recognising them because, in many ways they are quite as useful, if not more so, than many churchwardens, and we cannot see any reason why those whose duty it is to look after the material fabric of the church should be summoned, and those who are helping the spiritual work be left out. In advocating all this we have no desire to see a system of ecclesiastical red-tapeism set on foot, nor anything that would clog the chariot wheels with restrictions and difficulties, but rather to stamp with clear and definite authority work done for God and His Church by those who are the chief shepherds, and who have the oversight of the Church in the different dioceses. In the diocese of Lichfield the work done by lay evangelists is not thoroughly recognised; there is a diocesan lay evangelist who has the control of this special work, and there are others working in various parishes, doing a work for God and His Church with great success. And in addition to this, there is a training home for these lay evangelists, where they are trained in certain subjects, so that there is uttered no "uncertain sound." And surely this is very necessary, for it is not sufficient that such men be possessed of earnestness and zeal, two most important requisites, without their knowing something of the teaching of that Church whose servants they are, and this teaching should be imbued with clear and distinctive truth, a most important factor in these days, when the air is charged with agnosticism on the one hand and a vapid sentimentalism on the other; when the verities of the Christian faith are placed before men on so poor a foundation, and hence are in great danger of crumbling into dust. If people are to be evangelised, to be won over from indifference and sin, it must be by recognising two facts in the religious life, viz., the objective and the subjective; or, in other words, not merely the stirring up of feelings and emotions, but rather pointing to the one objective fact which the heart can lay hold of.

In places the Church army has done good work, although some people have looked upon it as a copying of the Salvation Army, yet we know it is insisted upon that its members should be confirmed and become communicants, and we believe there is also a training home for its officers before they are sent out to the work. What we feel is that there is an immense amount of latent strength and that to those who engage in the work authority should be given. Further, we believe that if the Church is to become the Church of the people, no better system can be devised than the plan of having in every diocese lay evangelists, properly trained for the work, who shall be able to deal

with individual men, and so bring them, one by one, into the great net of the Church.

OUR CHRISTIAN YEAR.

SECOND SUNDAY IN ADVENT.

How familiar to all our ears are the words of this week's collect! So often have we heard them, from our earliest years, in so many different tones, from so many diverse people, as prefaces to sermons or to portions of Scripture, that we are almost astonished when we meet them, as it were, by the way. Doubtless they bring back to most of us some scene of years gone past, not important in itself, perhaps chiefly impressed upon our memory by our ignorance of the meaning of the words, then quite new to us. Perhaps it has been with this collect, as with many harder sayings, it has appeared but a dull form of words to us, until some chance voice has uttered it with more than usual fervour; some bright ray of God's own light has illuminated it, even to our dull eyes, with a fresh beauty, and we have wondered that it never struck us before! Do we not need to rouse ourselves, to be more *alive* to the wonderful appropriateness of our Church's prayers? It is surely well, that at this season of Advent we should be reminded of one means wherewith we can prepare ourselves to welcome our Lord. Surely, if we realised now that He will soon come again, or that at longest we have but a brief space before we shall be called to Him. If we only thought of Him more as the dear Friend and Master who has borne so much for us, should we treat His words as we do? We are His servants, left behind in charge of our Master's house, while He has gone on a far journey; do we not often forget this, and act as if *we* were the rulers ourselves? We are pilgrims on the journey of Life; do we act wisely to take *no* heed of the directions which we have received as to the dangers of the road? What earthly voyage should we undertake with so little thought and care? Which of us would set out without taking some pains to ascertain *how* we should reach our destination? And yet in this life-journey, which ends in a goal from which there is no returning, which reaches a terminus which shall be either our eternal happiness or the reverse, we act as the most foolish never acted in any other matter. Let us, by God's grace, make haste to repent of this our negligence. Let us pray this week's collect with all our hearts; let us take up the map of the road; let us follow the directions in God's great signpost and we shall not miss the way. We often see a signpost whose information is almost a thing of the past, and which we can only decipher with much care. So is it often with God's word. We must not expect that the first glance will reveal everything. We *must be sure* that necessary truths will always be manifested in the end to those who search earnestly. Our collect speaks of patience and comfort; we shall have need of both. The journey is often long, the road rough, and tempestuous weather makes progress slow. When our feet are weary and our eyes dim with tears, then may we, by the help of God's word, be strengthened in our hope of everlasting life. Its words of warning and exhortation shall teach us more fully what He has done and will do for us. And thus shall we face more boldly and courageously the trials of

the way ; and at last be received into the mansions prepared for us, "where the weary are" for ever "at rest."

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 213.)

CHAPTER XIII.

THE LEADERSHIP OF ISAAC BUTT : HOME RULE.

IMMEDIATELY following the Disestablishment of the Irish Church, came a revival of the agitation in favour of local self-government. When the blow of disestablishment was impending, some threatening language had been indulged in by the wilder spirits of the Protestant party, especially in Ulster, which the Nationalists were not slow to take note of, and it was hoped by them that in resentment of the humiliation inflicted upon them by the Government, Protestants would flock into the national camp. On the 19th of May, 1870, a meeting was held at the Bilton Hotel, Dublin, to consider the condition of the country. Men of many shades of politics, and differing widely in religious opinions were present. The Rev. Joseph Galbraith, Fellow of Trinity College, and Sir William Wilde, Fellow of the Royal College of Surgeons, Major Knox, proprietor of the *Irish Times*, and John Martin of '48 celebrity, Dr. Maunsell of the *Evening Mail*, and A. M. Sullivan, a Roman Catholic repealer, Isaac Butt, Q.C.,* and William Shaw, president of the Munster Bank, met in deliberation with many more Conservatives, Liberals, Repealers, and Fenians. The following resolution was proposed by Mr. Butt and adopted : "That it is the opinion of this meeting that the true remedy for the evils of Ireland, is the establishment of an Irish Parliament with full control over our domestic affairs." This was the origin of the agitation for "Home Rule" in the modern sense of that term.

The objects aimed at by the leaders of the Home Rule movement were (1) To obtain for Ireland the right of self-government, by means of a National Parliament composed of the Queen and her successors, and the Lords and Commons of Ireland. (2) To secure for the Irish Parliament under a federal arrangement, the right of legislating for all matters connected with the internal affairs of Ireland and the control of Irish revenues subject to the obligation of contributing a just proportion to imperial expenditure, leaving all imperial questions to be settled by the imperial parliament. (3) To attain this adjustment of the relations between the two countries, without any interference with the prerogatives of the crown, or any disturbance of the principles of the constitution. (4) To obtain those objects by legitimate means. Such was the scheme of the Home Government Association, and if not feasible it was certainly

not destitute of attractive features to Ireland. If only Irish Protestants could trust the Church of Rome, the opinion of Irishmen might be unanimously in favour of local self-government ; but in a country where religious feeling enters into and colours every movement, it was hardly possible that a cordial union of creeds could be brought about. Any measure supported by the Roman Catholic hierarchy would be certain to be regarded if not with dislike, at least with suspicion, by the Protestants of Ulster ; and any legislation likely to benefit Ulster Protestants, could hardly in the nature of things meet much approval from the prelates of the Church of Rome.

But the religious difficulty was not the only obstacle in the way of Home Rulers. The new agitation differed in many important respects from previous movements in the same direction. It aimed at effecting its object by legitimate means, by instructing public opinion, by influencing public sentiment, by uniting all Irishmen in a constitutional agitation. Such a movement was certain of opposition from the Fenian Centres, and from the whole body of Irish irreconcilables whose sympathies would go with a policy of dynamite and steel, and who could point triumphantly to the fact that England rarely reformed an Irish abuse, or legislated in favour of Ireland until compelled by threatened or actual insurrection. Questions too were asked, which Mr. Butt could not or would not answer. What are imperial — what are Irish interests ? In the event of a war with a power to which Ireland is friendly, how would an Irish Parliament act ? Would the material advantages counterbalance the disadvantages of self-government ? Ireland cannot agree in North and South to have self-government, how could her people agree in carrying out the scheme ? Would not any measure of self-government conceded by England, be used as a stepping stone to entire separation ? Mr. Butt evidently felt the difficulties of his position, for he made no attempt to define Home Rule, but he distinctly repudiated the idea of separation. The central idea of the Home Government Association was — the surrender of Irish control over imperial supplies, provided Irish affairs were left to the management of an Irish legislature. Would the Imperial Parliament exercise control over the Irish Parliament ? If so, would the control be tolerated, and for how long ? Seeing that the British legislature violated the pledges of the Act of Union, how could Irish loyalists trust a National Parliament to respect their religion or their property ? In 1871 Mr. Butt was returned for Limerick, and the party was strengthened by the election of John Martin, Mitchell-Henry, and P. J. Smyth, and several others. The movement was beginning to attract attention, but it could hardly be said to have assumed national importance until 1873. On November 18th, 1873, a conference on Home Rule was opened in the Rotunda, in the circular hall, where ninety years before the volunteers held their debates under the presidency of the courtly Charlemont. The principles of the Home Government Association were accepted and approved of, and the "Irish Home Rule League" was established to further the objects of the movement. The time for action was nearer at hand than the Home Rulers expected. On the 24th February, 1874, Mr. Gladstone dissolved. Four years before he had been borne into power on the crest of a wave of popularity, and the first branch of the Irish Upas Tree had been hewed down by an irresistible majority. Flushed with victory he assailed the second branch —

* Isaac Butt, the "Father of Home Rule," was born in 1815, and was the son of a clergyman of the Church of Ireland in Co. Donegal. He graduated in Trinity College, Dublin, was called to the bar 1838, and made a Q.C. 1844. Butt, in early life, was a strong Conservative, and was chosen to debate repeal in the Dublin Corporation in 1844 against O'Connell himself.

the Education Question—but the Roman Catholic bishops would have nothing to do with his scheme. His determination to dissolve was kept a profound secret, and when the mine was fired friend and foe were alike surprised, but the COUP shattered to pieces the Liberal majority. Mr. Disraeli took office with a majority of more than a hundred, and Mr. Butt found himself at the head of a party of sixty members pledged to support Home Rule, and forming “a separate and distinct party in the House of Commons.” Mr. Gladstone vented his spleen by publishing a virulent attack on the Church of Rome under the title of “The Vatican Decrees.” In 1875 Mr. Charles S. Parnell was elected member of parliament for Meath, when the Irish question assumed a new aspect. He became the leader of the extreme wing of the Home Rule party, and under his direction the “policy of exasperation” developed rapidly. All night sittings, endless speeches, divisions on matters of no importance, questions on every possible subject—counts out and other similar tactics became the recognised weapons of party warfare. Mr. Butt could not adopt the policy of obstruction. He did not believe in its efficacy, and even if he did he had not energy to carry it out. His health was failing fast, and he died May 13th, 1879.

The Home Rule agitation was a failure, for the leaders did not know what they wanted, and did not perhaps, if the truth were known, want what they talked so loudly about. Grattan’s parliament could not be conceded, for the circumstances then in existence had ceased to exist. If Ireland continued to send representatives to Westminster, there might be a pretence of legislation in College Green, but the imperial parliament would really rule the country. If not, how long would a parliament of Irishmen in Dublin consent to be inferior to and dependent upon a parliament of English and Scotchmen sitting at Westminster. Would Ireland submit to be deprived of representation in the Empire? How long would she pay taxes without representation? If she refused and appealed to other nations for help, what then?

CHAPTER XIV.

THE IRISH NATIONAL LAND LEAGUE.

PARLIAMENT had on numerous occasions made inquiries into the Irish Land Question. In 1819 a Select Committee was appointed under Sir John Newton, which reported on the misery of the labouring classes, and recommended the reclamation of waste lands. In 1823 another committee bore similar evidence and yet another in 1825, but nothing came of the reports. In 1829 Mr. Brownlow brought the case of Irish tenants before Parliament, and moved a Bill to facilitate the reclamation of waste lands. The matter was referred to a Select Committee and heard of no more. In 1830 the valuation of Ireland was undertaken, and in 1836 an Act was passed to secure uniformity of valuation, requiring all valuations to be based upon a fixed scale of agricultural produce contained in the Act. This scale was changed by an Act in 1846 to a tenement valuation for poor law rating, to be made “upon an estimate of the net annual value . . . of the rent for which, one year with another, the same might in its actual state be reasonably expected to let from year to year.” In 1852 another Valuation Act was passed, returning to the former plan. In 1843 the Devon Commission was appointed and sat for two years, but the strenuous

exertions of Lord Devon failed to secure for tenants fair remuneration for capital and labour expended on their holdings. For several years after the date of this Commission, Sharman Crawford maintained a sharp contest for the cause of Tenant Right. He was beaten in 1847 by a majority of 87, in 1848 he was defeated by 23. Again and again he returned to the charge, but for years it was a forlorn hope. At last in 1860 a Land Act was passed, which adopted as a solution of this vexed question the principle of Free Trade and freedom of contract in contradistinction to the old system of what has been called feudal tenure. The measure was a failure. The peasant could not be brought to look upon his land as upon his horse or his cow. In spite of famine, bad crops, depression of trade, wholesale destitution, squalid misery—the Irish farmer clung to his land, paid a large rent sometimes, often bought his neighbour’s farm at a fabulous price when the tenant driven to the wall could hold out no longer—subdivided recklessly and left results to Providence.

In 1870 another attempt was made to settle the land question. The legislation of that year was, so far as the tenant was concerned, a step in advance; and if loyally carried out it would have gone far to remedy abuses. It recognised the tenant’s interest in his holding, awarded compensation for improvements and in case of disturbance, but it did not define the tenant’s interest, and landlords could still assert their claims in an arbitrary manner. The winter of 1879-80 was a gloomy period in Ireland; a succession of bad harvests and depression of trade roused the slumbering wolf of disaffection, the farmers were in distress, and their hardships reacted on the labouring classes. In some districts famine seemed imminent, and several committees were organised to meet the crisis. The Duchess of Marlborough started a fund which did much to relieve the South and West, the Lord Mayor of Dublin established the Mansion House Relief Fund, and the proprietor of the *New York Herald* opened another fund. The Land League was established October 21, 1879, by Michael Davitt, who had been sentenced in 1870 to fifteen years penal servitude for treason felony, but subsequently released on ticket of leave. The facts were these: On the 15th July, 1870, John Wilson and Michael Davitt were indicted at the Old Bailey for “Treason Felony.” The judge was the Lord Chief Justice of England, Sir Alexander Cockburn. The prisoners, according to the prosecution, had been concerned in forwarding to various towns in the United Kingdom packages containing arms. These arms were for the most part consigned to fictitious addresses. Evidence was given to show that Davitt had been privy to the projected attack upon Chester Castle. In the course of the trial a letter was put in by the prosecution, sworn to be in Davitt’s handwriting. It was as follows:—

“Glasgow, Wednesday. Dear Friend,—I have just returned from Dundee, which place I have left all right. Your letter of Monday I have just read. I have no doubt but what the account is correct. In reference to the other affair, I hope you won’t take any part in it whatever; I mean in the carrying of it out. If it is decided upon and you receive *Fem’s*, and, through him, *Fitz’s* consent, let it be done by all means, but one thing you must remember, and that is that you are of too much importance to our family to be spared, even at the risk of allowing a rotten sheep to exist among the flock. You must know that if anything happened to you the toil and trouble of the last

six months will have been almost in vain. *Whoever is employed, don't let him use the pen we are and have been selling; get another for the purpose, a common one.* I hope and trust that when I return to *Man I* may not hear that every man, woman, and child know all about it ere it occurred."

Mr. Parnell stumped America to raise funds. Famine was averted, but the danger forced the land question to the front. The Land League fanned the incipient agitation. Mr. Gladstone rushed from retirement and poured a torrent of abuse on the Tories who were then in office. Speaking at Midlothian he attributed the disendowment of the Irish Church to the Fenian outrages at Manchester and Clerkenwell. Ireland took the hint, and applied it according to "Irish ideas." The state of the peasantry of at least one part of Ireland, was deplorable. Badly fed, badly clothed, housed in miserable hovels built of mud and thatched with straw, without windows, without doors, with floor of mud and leaky roof, and often with only one or two rooms for a large family, without out-offices for pig or cow or fowl; perhaps with only a few acres of wretched land to support eight or ten individuals, it was not strange that such persons were ripe for a crusade against rent.

In 1880 Mr. Gladstone again assumed the reins of office. On September 25, 1880, Lord Mountmorres was shot, apparently for no reason but to intensify the feelings which the murder of a landlord would excite by selecting as a victim a man distinguished for his rank, his extreme poverty, and his blamelessness of life. We extract the following account from the *Times*, September 20, 1880:—

"Lord Mountmorres was murdered at a place called Rusheen, within a mile of Clonbur, where was his residence, in Galway. He had attended a meeting of the magistrates on Saturday afternoon at the Courthouse, Clonbur, at which a resolution had been passed calling upon the Government to take coercive measures, and left the town about eight o'clock in the evening. Half-an-hour afterwards his horse and carriage arrived at Ebor Hall, a mile distant, without him. Search was made, and he was found lying at the side of the road in a pool of blood and lifeless. He had received one rifle bullet in the head, which penetrated his skull, three in the neck, and two in the body.

"One incident, which is stated upon the best authority, will serve to illustrate the savage spirit which this agitation is calculated to excite. At the meeting it was rumoured that *the mangled body of the murdered nobleman lay in the Courthouse, and one of the bands*, said to be the Ballinrobe band, proceeded to the front of the building, and *played the 'Dead March,' in evident mockery*, to the entertainment of the populace, who enjoyed the joke. A man named Flanagan, who was examined at the inquest, positively refused to admit the corpse when it was found, and resisted the police when they had to bring it in. It lay until a message was sent to the police-barrack, and the police patrol went out and found the mangled body on the road. About an hour and a-half elapsed between the murder and the discovery of the body."

With this murder the real agitation began. The Land League platform was "Ireland for the Irish people." Ulster the cradle of the tenant right agitation in earlier times, was in general favourable to the scheme known as "The Three F's"—Fixity of Tenure, Fair Rents, and Free Sale. This scheme the League repudiated, and declared for peasant proprie-

tary. The mass of the people under the control of the League had, however, much more confidence in their own measures than in the action of parliament and they forthwith established a Reign of Terror. Dr. McCabe, Roman Catholic Archbishop of Dublin, directed a pastoral against the Land League as early as October, 1880, in which he insinuated very plainly that the leaders were responsible for the bloodshed which began every day to disgrace the country. Speaking at Templemore, Co. Tipperary, on Sunday October 16, 1880, Mr. John Dillon said: "We propose to reduce all excessive rents, and I think on the whole for this part of the country, Griffith's valuation would be a pretty fair standard to rest on. I know districts in the West of Ireland, however, where I will advise the people not to pay any rent at all, because they have been paying three times Griffith's valuation for over twenty years. They have thus bought their holdings and have paid more than the full price, and must have the land for the future without rent. You must not go to sleep and suppose that by coming to this meeting, you have won the battle. You have only begun the battle. Let two or three men in each district go round and ask men to join the League, and when a man takes a farm from which another has been evicted, the way to deal with him is (a voice—to shoot him) No: I would not injure any man: do not have any intercourse with him, do not let your children mix with his, do not speak to him and have no dealings with him. Show that you regard him as what he is—a traitor to his people and his country, a friend of the oppressor of the people. Believe me, if you keep up that scheme it will be more effectual than if you shoot him; because no man can be punished for this, and you will find he will give way before long to the voice of public opinion, and will hand back the farm as many a man has already done." Such teaching was not confined to the leaders of the Land League. While Dr. McCabe issued pastorals against the advocates of lawlessness, many of the Roman Catholic clergy encouraged the movement, and their superiors winked at their proceedings. "You must," said a minister of God's mercy, a Catholic priest, at a Land League meeting in the west, "shun the wretch who dares to take the land from which another is evicted, as you would a leper. Hold no communion with him whatever. If his wife and children be sick unto death, you must bring him no relief; nay, if the house over their heads were burning as they lay in slumber all unconscious of their danger, you must not give them warning so that they might save their lives." "And," says Pigott, the Nationalist writer, from whom we quote the extract, "this really is a fair reflection of the spirit which took possession of the farming classes as the result of this ruthless agitation."³

The following [by Mr. P. W. Nally] are specimens of the language used in Mayo in 1880 by the men who started the Land League. Speaking at Bohola on July 24th, 1880, Mr. Nally said:—

"The Peace Preservation Act is abolished altogether. Each of you can have a license for ten shillings. Well, by paying ten shillings you can shoot the whole year round. The Act is that you can shoot jackdaws, magpies, vermin, and *the nuisance*. [A voice: 'The police?'] Nally: Don't shoot the police—the landlords and land-grabbers are not brought under it. (Laughter.) I am not telling you to shoot,

* Pigott, "Personal Recollections of an Irish Nationalist"; 2nd edition; Dublin, 1883; pp. 405.

but I am telling you what you can do if you like. There is only ten shillings license for the whole year round. You will have to pay three pounds for game, but the other applies to the vermin line. It is useless to be proposing unity while we have such scoundrels amongst us. Without unity we cannot get rid of the land-sharks and land-grabbers. I say you must organise and establish a branch of the Land League. There has been more good done since this day week—there has been a landlord shot in Ballinrobe. (Cheers.) You all can have rifles, and any of you who are not able to buy a rifle—(cheers)—or gun, have the pitchfork in your hand. But you must pay ten shillings for the license if you want to shoot the vermin—you know the vermin I mean—what is nibbling at your hearts. (Laughter.) You know pills are not bad, I mean for to help the digestion. (Laughter.) And again, at Shrute, “I suggested on one occasion pills, I have found out that the pills have got mild, and they are nothing but sweets. But now I suggest something stronger—dynamite, gun-cotton, that is the only thing I suggest in future.” And still later at Clerhaun—“I say, once and for ever, away with resolutions—away with speechifying—away with anything—but let them get in—but let each and every man in the village from which a farm has been taken—let him come for the pills and the pills only. [A voice—‘Holloway’s ointment.’] Nally—‘That is too mild. Where the pills will go they want no ointment. Unite and organise. Our meetings are like a drop of water in the ocean unless you get the pills.’”

(To be continued.)

Reviews and Notices.

“IN THE MORNING. A Scripture Prayer and a Meditation for each Morning in the Month.” By the Rev. George Everard, M.A., Vicar of Christchurch, Dover. London: James Nisbet & Co. Pp. 124. 1888. Price 1s.

WE have much pleasure in strongly recommending this little book to our readers, though the name of the author is sufficient to make it acceptable to a great number. “In the Morning” contains a short meditation to be read each day, headed by a Scripture prayer, suggesting many helpful thoughts to the Christian, and the author has made choice of select verses at the end of each portion, well adapted to the various subjects, and an aid in impressing the author’s thoughts on the mind. We hope many may be induced to give this little book as a Christmas remembrance to their friends.

“JEREMIAH: HIS LIFE AND TIMES.” Rev. J. K. CHEYNE, D.D., “Men of the Bible.” London: Nesbit and Co.

HERE we are in full presence of the “destructive criticism,” as it is called. Wellhausen’s theory that Deuteronomy is in part a priestly composition of the time of Josiah is accepted. An invention, purporting to be the work of Moses, was brought out, adapted to the King’s turn of mind, which was opposed to the multitude of separate altars then existing. This Law-book was united to another portion by the “Second Deuteronomist.”

It is plainly said that this document was our “first Scripture;” whatever else came down from true Mosaic times, did so only in uncertain oral traditions. But can we escape from the idea of fraud in this “finding?” Yes, says Dr. Cheyne; it was illusion, not deceit, to impose the book upon the King, and leave him to suppose it to be the work of Moses.

Jeremiah was not conscious of the deception, it is said; but, as a prophet of God, ought he not to have been aware that his appeals were to a fiction?

Apart from this fundamental defect, as to most devout readers it will seem, this little history of Jeremiah is likely to be instructive and profitable. If we bear in mind how mere a speculation is the theory advanced, and how it destroys the value of a large part of Old Testament history, then we may read to good purpose Dr. Cheyne’s description of Jeremiah and his times.

The author is, we trust, a spiritual man; he has lately written on the “Hallowing of Criticism;” but there may be readers who will be carried far beyond the bounds which limit him, wide as these bounds themselves may be.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

MISSION TO DEEP SEA FISHERMEN.

SIR,—The case of the Deep Sea Smacksmen, as placed before the public by this Institution, has awakened great interest, and large sums have been subscribed towards mitigating the evils incidental to their hard and toilsome life.

For this practical sympathy we are profoundly thankful.

So many contributors have, however, preferred to give “towards a new Mission ship”—so few to the general funds—that we are brought face to face with a most serious disproportion between available income and the necessary expenditure involved in efficiently maintaining the Society’s vessels.

The *Queen Victoria*, specially furnished with the Hospital cots, and quarters for a resident Surgeon, is nearly ready for sea; her sister-smack, the *Albert* (generously given at a cost of £3,500 by an anonymous donor), is on the stocks.

Yet so low are the general receipts, that even the pioneer Hospital ship cannot be dispatched on her beneficent errand unless additional funds be speedily forthcoming, while, for the same reason, it may prove needful to delay the completion of the *Albert*, and it is evident that we ought not to accept the proposed gift of other vessels until such time as there is reasonable prospect of maintaining those we already have.

Meanwhile, the winter is creeping on, and illness and accident abound, as proved by the fact that no fewer than 6,575 smacksmen, 96 of whom were in-patients, have received treatment during the present year on board our *Dispensary Mission Smacks*, while three surgeons have been almost constantly afloat since the spring, and by their valuable efforts, even with the crude resources at their command, have demonstrated at once the great need and the practicability of a more elaborate Hospital scheme.

As yet, however, we have merely touched the fringe of this keen distress, and we feel it to be essential

that suitable cruising hospitals should accompany the fleets in order that this hard-working and most deserving class may benefit by the professional skill and careful nursing secured to the very poorest on shore, but of which, by reason of the conditions of their life, they have hitherto been entirely deprived.

This can only be accomplished when the fish-eating population at home are more fully alive to their responsibility—we would rather say privilege—in respect of the thousands of our fellow-countrymen who risk and lose their lives on the fishing-grounds.

Earnestly soliciting your assistance,

We are, Sir,

Your obedient Servants,

JAMES FERGUSSON,
Chairman of Annual Meeting.

E. J. MATHER,
Founder and Director.

THOMAS B. MILLER,
Treasurer and Chairman of Council.

THOMAS GRAY,
Chairman of Finance Committee.

FREDERICK TREVES, F.R.C.S.,
Chairman of Hospital Committee.

ALEXANDER GORDON, Secretary.

MISSION TO DEEP SEA FISHERMEN,
Bridge House, 181, Queen Victoria Street, E.C.,
November, 1888.

IRISH GLEBES.

SIR,—Allow me to ask Mr. Joseph John Murphy's attention to page 402 of the "Life of Sir Joseph Napier," where Dr. Jellet, secretary, I believe, to the General Synod, states that "the right to buy glebe HOUSES and a certain portion of land" was one of the few privileges left to the plundered Irish Church. Doctors and financiers seem to differ.

NEMO.

PREFERMENTS AND APPOINTMENTS.

Ash, Rev. R. R. Drummond, Rector of Cocking, Sussex; Rector of Saxby All Saints' Lincolnshire.

Barnard, Rev. Dennis Jacob Johnson, LL.D., General Preacher in the Diocese of Lincoln.

Baynham, Rev. Arthur, Vicar of Bishop's Lavington, and Rural Dean; Prebendary of Netheravon in Salisbury Cathedral.

Bodington, Rev. Charles, A.K.C., Canon Residentiary of Lichfield Cathedral.

Bond, Rev. John, M.A., Vicar of Dinton, Aylesbury.

Cheetham, Right Rev. Bishop, Vicar of West Cowes; Chaplain of Trinity Church, Rome.

Christopherson, Rev. B., Rector of Falmouth; Surrogate for the Diocese of Truro.

Cleather, Rev. G. Ellis, Rector of Brixton Deverill, Warminster.

Collins, Rev. Henry, Rector of Elvington, York.

Corbett, Rev. R. Alfred, Chaplain to the Forces; Rector of Astbury, Cheshire.

Couchman, Rev. C. E., Curate-in-Charge of Holy Trinity, Bungay.

De Wolfe, Rev. R. B., Senior Curate of the Parish of Islington; Vicar of St. Mary's, Sheffield.

Ding, Rev. William, Chaplain at St. Mary's Proprietary Chapel, Arley, Northwich.

Green-Armitage, Rev. North M.A., Perpetual Curate of the Chapel-of-Ease, Boston.

Halloran, Rev. Joseph Alfred, M.A., Vicar of St. Thomas's, Nottingham.

Hower, Rev. Frederick William, Th.A., K.C.L., Vicar of Blackawton, Devonshire.

Jervis, Rev. John, Curate of Barton-upon-Humber; Curate of Lower Peover, Cheshire.

Jones, Rev. W., Curate of Burnside, Kendal; Honorary Canon of Carlisle Cathedral.

Kitson, Rev. E. B. B., Senior Chaplain to the Forces, Shorncliffe; Senior Chaplain to the Forces, Aldershot.

Lamb, Rev. Joseph Chatto, M.A., Rector of Egginton, Derbyshire.

Mackintosh, Rev. A. M.A., Vicar of Moulton, Northamptonshire.

Mills, Rev. Michael Edward, S.A.C., Vicar of Long Bennington-cum-Foston, Lincolnshire.

New, Rev. James Marr, M.A., Minor Canon of Chester Cathedral; Licensed to officiate within the Diocese of Chester.

Ostle, Rev. John Sharp, Curate of Crosthwaite, Keswick, Cumberland; Rector of Skelton.

Oswell, Rev. William Henry, Rector of Saxby All Saints; Vicar of St. Michael's, Handsworth.

Reade, Rev. Charles James, M.A., Vicar of Theddingworth, Leicestershire.

Sadlier, Rev. F., M.A., Senior Chaplain to the Troops at Devonport.

Scott, Rev. Melville Horne, M.A., Archdeacon of Stafford.

Shirres, Rev. Charles Buchan, Rector of East Chinnock; Vicar of Sibertswold with Coldred, Dover.

Sowden, Rev. G. Vicar of Hebdon Bridge; Honorary Canon of Wakefield, and Rural Dean of Halifax.

Stevens, Rev. Horace William Pettit, Vicar of Tadlow and Rector of East Hatley, Royston.

Tyser, Rev. E. J., M.A., Assistant Curate of St. Peter's, Eaton Square; Vicar of St. Paul's, Pudsey, Leeds.

Webb, Rev. William Alfred, Vicar of Wall, Lichfield.

Whitby, Rev. Thomas, Vicar of Dewsbury; Honorary Canon of Wakefield, and Rural Dean of Dewsbury.

Williams, Rev. Charles Tudor, B.A., Rector of Scremby, Lincolnshire.

Williams, Rev. William John, Vicar of Gainsborough, and Prebendary of Lincoln; Warden of Browne's Hospital, Stamford.

Wynell-Mayow, Rev. Arthur, M.A., Vicar of St. John's Sutton-on-Plym, Devonshire.

CLERICAL OBITUARY.

Beardsworth, Rev. George, M.A., Vicar of Selling, Kent, at 4, Ethelbert Square, Westgate-on-Sea, on the 1st inst., aged 75.

De La Mothe, Rev. Claud Haskins, M.A., Deputy-Chaplain of the Chapel Royal, Whitehall, at Rugby House, Bexley, on the 1st inst.

Drinkwater, Rev. Manoah James, Rector of St. George's, Registrar of the Diocese, and H.M. Inspector of Schools in the Leeward Islands, at Antigua, on October 28th, in his 48th year.

Findley, Rev. William, for thirty-three years Vicar of Willington, at Willington, Burton-on-Trent, on the 28th ult., aged 83.

Gall, Rev. Samuel, M.A., formerly of Christ's Hospital and late Lecturer at St. Dunstan's-in-the-East, at 18, Boscobel Gardens Regent's Park, on Advent Sunday, aged 74.

Hartley, Rev. Alfred Octavius, M.A., late Rural Dean of Potterne, Bradford Portion, for eighteen years Vicar of Steeple Ashton, at Steeple Ashton Vicarage, Trowbridge, on the 27th ult., aged 62.

Hughes, Rev. H. R. Matthew, M.A., Vicar of Llansantffraid, at Plas-yn-Llys-Faen, Llanddulas, on the 24th ult.

Keppel, Rev. W. A. W., at Lexham Hall, Swaffham, on the 26th ult., aged 84.

Mason, Rev. Jackson, M.A., Vicar of Settle, and late Scholar of Trinity College, Cambridge, at Leeds, on the 27th ult., aged 54.

Pilditch, Rev. John, D.C.L., Rector of Abberton, near Colchester, at the Chestnuts, Sutton, on the 29th ult., aged 56.

Smith, Rev. Charles, M.A., at Bamford Rectory, on the 26th ult., aged 56.

Thompson, Rev. Charles Edward, M.A., the first Vicar of St. John's, Clevedon, at Rosehill, Portishead, on the 1st inst., aged 71.



The Church of England Pulpit.

THE MASTER-THOUGHT OF CHRIST'S TEACHING.

BY THE RIGHT REV. JAMES MOORHOUSE,
D.D., BISHOP OF MANCHESTER.

A SERMON PREACHED AT THE MANCHESTER
CATHEDRAL ON SEPTEMBER 30TH, 1888.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—MATTHEW xi. 25-27.

IN order to understand a great system of religious or philosophical teaching, it is necessary to grasp its master-thought. Without this as the key, it will be impossible to unlock its mysteries, to interpret its dark sentences, or to co-ordinate its apparently contradictory sayings. It is for want of this master thought, for instance, that the religion of Buddha is so extensively misunderstood. Not long ago the teaching of the "Light of Asia" was presented to us in a graceful and fascinating poem, as a kind of prelude of Christianity, suffused with Christian feeling, and replete with Christian thought. Nor is it very wonderful that the accomplished author of that poem should find in the ethical teaching of the Buddha an organ which lent itself easily to the expression of his own inevitably Christian sentiments. The ethics of the two faiths, so subtly blended in that poem, bear necessarily a close resemblance to each other, for it is the main object of each to deliver men from the tyranny and illusions of the lower life of sense. Hence the numerous exhortations which they have in common to self-restraint and self-denial, to an austere repression of all sensual lusts and passions, to the renunciation of pride and violence, to the cultivation of meekness, patience, mercy, and benevolence. Hence also the triumphant proclamation (common to both) that the saint can enter into his paradise here below, that deliverance is perfected within the soul, and consists, not in the possession of sensuous or intellectual pleasures, but in a state of the mind and heart of the believer. Thus, if on the one hand Nirvana is a state of the soul, on the other the Kingdom of God is within us. "He that believeth hath everlasting life."

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These are very deep and real analogies, and they point to the intense spirituality of the two faiths. But we must not forget that if their resemblances are startling their differences are at least equally so. We have the great advantage, at length, of possessing a sketch of the life and teaching of the Buddha, derived exclusively from the most ancient documents of the society which he founded. And what does this masterly work of Professor Oldenburg disclose to us? That the primitive Buddhism is a religion without God and without prayer; that deliverance from evil must be self-procured; that its instrument is rather knowledge than effort; and that it consists, in the last resort, in the extinction, not only of sensuality and pride, but also of thought and love, and all consciousness. Here we have in most essential respects, not the likeness, but the contradiction of Christianity. How, then, are we to understand this resemblance in difference, this agreement in contradiction? All is dark, perplexing, and incomprehensible, until we can seize the master-thought of the religion of Buddha—the clue to the mazes of this labyrinth. When once, however, we have fairly grasped the central aim of the great Indian teacher, as it is revealed in the epoch-making sermon at Benares (the Buddhistic sermon on the mount), everything becomes plain and easy. It was not the object of the Buddha to teach men their relation to the infinite reality which lay behind experience, or to answer the question whether the world is eternal, or whether the perfected one lived on after entering Nirvana. Such questions as these, indeed, when they were propounded to him, the Buddha refused to answer. They seemed to him useless. They had no relation to his central purpose, which was simply to deliver men from suffering. "God and the universe," says Dr. Oldenburg, "trouble not the Buddhist. He knows only one question, How shall I, in this world of suffering, be delivered from suffering?" His seemingly sublime ethics have reference simply to this question. Self-denial is good, because it diminishes the force of those desires which produce suffering—not good in itself, not good because it is eternally right and noble, but only because it is a potent means of allaying suffering. It can do no more, however. It is a quietive, not a cure. If a man would extinguish suffering, he must not only practise virtue, but going forth from every-day life into the forest, he must, as a monk, acquire such a power of mental concentration and abstraction, that he can, at will, bar the entrance of the arena of consciousness against all thought and feeling whatsoever. When he can do that, he enters into Nirvana, into that blessed state where an end is put to the sense-life, to the possibility of re-birth and to the recurrence of suffering. This is the key-thought of Buddhism, and we may see, without difficulty, how its perception throws light into the darkest

places of that strange system, and explains at once its likeness and its unlikeness to the faith of Christ.

Can we, then, it is rational to ask, penetrate with equal certainty to the master-thought of our Lord's teaching, that by the aid of this powerful key we may be able to unlock the strong doors of all doctrinal and ethical mysteries, so letting in the light upon our Lord's dark sayings, revealing the central aim of His ministry, and establishing a rational unity of all His scattered precepts? That our Lord *had* such a master-thought, and that it determined the relation of His teaching, not only to the law which went before, and to the tradition of the contemporary Rabbinical schools, but also to the confused thoughts, hopes, and antipathies of the restless age in which He was born, is, to say the least, antecedently probable. Nor do we need anything beyond this probability to justify our inquiry.

Much has been written, and very beautifully written, about the secret of Jesus. If, however, we want really to discover that secret, we must seek its disclosure from Himself. Is it, then, a mere fanciful over-boldness of mine—a mere taking of shadow for substance, of accident for reality—if I discover in our text a positive declaration of that which we are seeking? Certainly our Lord speaks here of a secret, and thanks His Father, that what He had hidden from the wise and prudent He had revealed to babes. But what was that, we naturally ask, which remained hidden to all but the babes of faith, and was to them revealed? The 27th verse tells us, "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Here, as it seems to me, is a plain discovery of the nature of Christ's secret—of the central truth which He came to declare to the world. No man knoweth it but Himself. No man can learn it unless He teaches it. What God is, and what He is to man, no man can ever discover unless the Lord Jesus, who came from behind the veil of the Eternal Reality, shall lift it, and show what it conceals.

It is true that Psalmists and Prophets in the ages which went before had used this tender word Father to denote the pitifulness of the Lord God of Israel; but this with them was no exclusive designation of Jehovah. It did not exclude and shut out from view those sterner aspects of the Apocalypse of Sinai, whose fitting symbols were the thunder and the earthquake. God might be a Father to His own, but He was still the austere and jealous holiness, whom men might not approach without the dropped sandal, and the covered face, and the bleeding sacrifice. No casual words of Psalmist or Prophet had greatly modified the Israelites' habitual feeling towards the Fear of Isaac and the Holy One of Sinai. More must be known of Him, of the inmost will and impulse of His nature, before men could throw off their servile fear, and

cast themselves without reserve into the Almighty arms.

This more the Lord Jesus told us. Love, He said, was God's very nature. He so loved, not a particular race or sect, but the whole world, that He gave up His only-begotten to come into our weakness and limitation, and to suffer unto death, in order that by the full revelation of the Father's tenderness He might win men to the love of love. God's love was so all-pervading, our Lord taught, that it went forth in common to the good and evil; for did He not "make His sun to shine on the evil and the good, and send His rain on the just and the unjust"? The scope of His Son's mission was indeed determined by this very fact. "They that are whole," said our Lord, "need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

It was by such disclosures as these that our Lord gave a new meaning and force to the word Father as applied to God. So explained it denoted a tenderness never before suspected. It not only became a name for God, but the name, the almost exclusive name by which, in future, He was to be known. If any one should still doubt whether the revelation of God, as the loving Father of all men, was the master-thought of our Lord's teaching, let him turn to that Sermon on the Mount which by common consent contains the pith and substance of His message. There we find Him treating of the three religious duties of almsgiving, prayer, and fasting, which made up so much of the religious life of those days. The question is, How are they to be performed? And our Lord's answer is—Quietly and in secret. And why? Because they are not to be done to win popular applause, but as the expression of love for our heavenly Father. Do men find that they can only do well under the stimulus of reward? Then let them seek their reward in heaven. Pray, fast, do your alms, in secret, and "your Father which seeth in secret, shall Himself reward you openly." Are any anxious about their worldly fortunes—about wealth and food and raiment? Let them remember how their heavenly Father feeds the birds and clothes the lilies—and does He not know that they have need of all these things? Are they in doubt about the efficacy of their prayers? Once more let them think how naturally their own parental love hastens to supply the need of their children, and how much more inevitably, therefore, the fatherly tenderness of God must "give good things" to those who ask them. Do they need a motive for well-doing? The same thought at once supplies it: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Do certain claims of love appear to conflict with natural feeling and ancient practice? Surely all appears natural when men reflect that they are the dear children of the Love Divine. "I say unto you, Love your enemies, bless them that

curse you, do good to them that hate you." And why? "That ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and the good, and sendeth His rain on the just and unjust." To sum up all in one word, "Be ye therefore perfect, as your Father which is in heaven is perfect." Be love, as He is love, and your love shall be the fulfilling of the law.

All these illustrations are taken out of that short Sermon on the Mount, which is acknowledged by Christians of every name to be the clearest statement of our Lord's teaching; and I think you will agree with me that they set forth, almost beyond controversy, as the master-truth of Christ's message to the world, the fact which is stated so shortly and clearly in another connection—"One is your Father which is in heaven, and all ye are brethren."

But now, if so much be true, it follows inevitably, in the first place, that this truth must be taken as the measure and explanation of what is distinctively Christian in the teaching of the Church. If there be any doctrine of the Christian faith which is ambiguously worded, or diversely taken, this truth must determine its true scope and meaning. Do we read anywhere of the wrath of God, we are compelled by our regulative thought to regard this wrath as nothing but the frown of a father, darkening for a moment the face of love for a loving purpose—to warn us, viz., of the deadliness of sin. Do we read of the election of a nation or an individual, we know at first sight that this election can only be the choice of a love which is equity; an election which springs, not from capricious favour, but from settled and righteous purpose, having for its object, not the weal or woe of individuals, but the blessing and redemption, through appointed organs, of the whole human race. Do we read of a future misery, set forth in dark and terrible symbols, which is the inevitable consequence of obdurate resistance to redeeming love, we know that that misery can only be such as the most loving father might inflict at the demand of justice, and for the benefit of the sufferer. Do Christian men differ about the revealed condition of acceptance with God—whether it be faith alone, or faith pregnant with works, or faith supplemented by works—the truth which we have discovered supplies us at once with the resolution of the difficulty. What do earthly fathers require from their children? Faith, and faith only: a faith embracing both trust and self-surrender, and resulting inevitably in conformity to the father's character, and glad obedience to his will.

Once again, the discovery of the master-truth of our Lord's teaching determines for us what in the philosophical speculation of our own time is Christian, and what falls short of being so. There are men amongst us who, like the Buddha, refuse to let their thoughts dwell on that eternal cause and

reality which is the ground of all our life and thought.

To what purpose, they ask, shall we think of that which we cannot comprehend? Why should we inquire concerning that which, if it exists, must from its very nature transcend all the categories of our thinking? We must think of it, I answer. At least we know that it is, if not what it is. And who, having come within sight of the Infinite, can be satisfied to shut his eyes, and be as though he had not seen? Who can know, as we all do, that the world of appearances is determined in all its forms and fortunes by the Eternal Force which lies behind it, and then ignore in our thinking the cause and ground of all that is? We must think of that which is the life of our life, and the very support of our being, and all profession therefore of satisfaction with Agnosticism can never be anything better than a transparent make-believe.

Do you not see that what gives its eternal and universal interest to Christianity is just this, that it begins with that which the Buddha, and so many modern philosophers, agree to ignore? With a might which is His alone, the Lord Jesus lifts the infinite veil of appearance, and shows us shining behind it the glory of an Eternal Father. You cannot be Christian and ignore the fact; because, as I have tried to show you, all which is truly Christian is a consequence of that fact. You may have an altruistic system of ethics, but it is not Christian, if, like that of the Buddha, it be self-centred, and have respect to nothing but your own ideas of utility. Christian morality is, first, filial love of the Heavenly Father, as manifested in the perfect humanity of His Son, and then, for the Father's sake, brotherly love of all the members of His human family. Only those thoughts and actions are Christian which have their source and inspiration in the belief of this truth. And for this reason it is that many a philosopher in Christian lands is further removed from the spirit of Christ than that noble Mussulman, Abd-El-Kader, who proclaimed his faith to the Tunisian Arabs in these words of deepest and tenderest truth: "Thus men are of the family of God, and the Lord loves those who seek to do good to His family. The human race is very dear to God its Creator, and all His creatures, from the highest to the lowest, are meant for the service and benefit of the great whole which we call the human kind."

Lastly, let us remember, as indeed these noble words remind us, that the same master-thought of our Heavenly Lord prescribes to us the nature and extent of our duty. If all human beings are the children of God, it is our bounden duty and should be our supreme delight, to make them all conscious of this truth, and to lift them into the practical realisation of that loving communion with the Heavenly Father, which that truth implies and makes possible. If God loves each smallest child, each lowest sin-stained prodigal, then this fact not

only sets for us the task of our life, but also assures us of success in its prosecution. Each may be saved. Each may be lifted into the purity, the blessedness, the enfranchisement of the fatherly embrace. This is possible, and what is possible it is ours to realise. We may never rest in our ceaseless loving labour until the last, the lowest, the most hapless victim of sin has been won to the love of God; until we have secured for every child of Adam a happy, worthy, holy human life; until wholesome food and decent lodging, and all the spiritual blessings of the kingdom of God be as securely the possession of each as the common air and sunshine. A gigantic task! you may say. Yes; and one which may demand ages of time and an enormous expenditure of energy for its accomplishment. But, then, what are we here for? Why have we had given to us means and knowledge and Christian blessedness, but just that we may make our life one long unceasing effort to execute the purpose of redeeming love?

Are you appalled, perchance, at the immense difficulties of the task? Does it seem to you that you can never be good and strong enough to undertake it, and that even if you were, the resistance of human selfishness must ever be too determined to be overcome? Ah! then look to your Great Master and Leader in this fight. He is Infinite God, I know—but I ask you rather to fix your gaze upon the figure of the perfect, gentle, pitying man. What inexpressible tenderness one finds in Him, what immeasurable patience, what invincible truthfulness, what unspotted purity, what holy enthusiastic confidence that, after long working and waiting, the bitter conflict will be crowned by victory! One man, thank God, One at least, has been all which we desire to become. Human nature, in one Person at least, has proved itself capable of the patient purity which is needed for this task.

Yes, and the spirit and power of that holy personality may be ours. By faith we may enter into so real a union with the glorified nature of our Redeemer; by faith we can feed so really on His body and blood, may absorb so vitally the sap of the heavenly vine, that Christ's spirit in all its love and power may fill us with the enthusiastic love and magical attractiveness of our Master. Then to us, too, labour shall become a necessity and sacrifice a joy. No squalor of the slums and no horror of the crime that haunts them shall repel us; for under the foul forms of the very vilest life we shall recognise the infinite value and eternal destiny of our Father's children. Depraved they may be, and sunken they may be, into the depths of an almost bestial vice, but with His spirit glowing within us who found apostles among publicans and disciples among abandoned women, nothing will daunt our courage or quell our confidence. The heart of God's child, we shall tell ourselves, beats beneath the coarsest brutality or

the foulest rags, and it is for us to speak to it, to wake it up, to thrill it with the electric touch of our own Christ-quickenened souls, and to bring it home again to the Father's bosom.

Thank God the fire of this holy consecration is spreading already among all classes and degrees of men—that there are even nobles among us, men whose circumstances might almost seem to exclude them from such work, who are not only shaming the wasteful luxury around them by their simple lives, but are also working hard and faithfully in the most offensive quarters of our great cities, and even bearing patiently in the strength of their Master, the taunts and insults of those they seek to save.

May God give us all grace to follow them, as they follow Christ; and may He fill all speakers and hearers at the great Congress which is about to assemble here with so mighty a measure of the saving love of Christ, that when the members of it break up and go their several ways, they may carry into the remotest corners of the land the light of its grace and the peace of its benediction.

EDUCATION, FOR GOOD OR ILL.

BY THE REV. PHILIP T. BAINBRIGGE, M.A.,
VICAR OF ST. THOMAS, REGENT STREET.

SERMON PREACHED AT THE CHURCH OF ST. THOMAS, REGENT STREET, ON SUNDAY, NOVEMBER 25TH, 1888, BEING THE SUNDAY BEFORE THE ELECTION FOR THE LONDON SCHOOL BOARD, AND ALSO THE ANNIVERSARY OF THE ST. THOMAS'S BRANCH OF THE CHURCH OF ENGLAND WORKING MEN'S SOCIETY.

“And Jesus increased in wisdom and stature, and in favour with God and man.”—ST. LUKE ii. 52.

EDUCATION, for good or ill, is the subject proposed for our consideration this evening. A subject far too wide and deep to be completely dealt with in a single sermon, yet one on which it may be useful to suggest a few leading lines of thought just now, as public interest has been particularly directed to the matter in view of the approaching Election for the London School Board.

Education. What is it?

It means, according to the dictionary and according to its Latin derivation, “the act or process of bringing up, rearing, training, formation of character and manners, cultivation.” In the original it has been used by Cicero and Pliny of animals, and also of trees and fruits; but in English it is generally understood to refer to human beings, especially to children, and to point to that care and nurture, and instruction and discipline which are necessary to bring them up in such a way as to fit them to fulfil the duties of life which may fall to their lot, and to develop and bring out in

them such bodily powers, such mental qualities, such moral habits, as shall benefit not themselves alone as individuals, but the family, the community, the nation of which they are members, and even, if it may be so, the world at large.

The object, then, of all Education which is worthy of the name, can scarcely be summed up more tersely, or be more simply or more graphically stated than it is here in this last verse of St. Luke's second chapter, where we read that "Jesus increased in wisdom and stature, and in favour with God and man."

Education which has this two-fold aim—the favour of God, the favour of man—is education for good. Education which neglects one or other of these ends is education for ill.

Education is for good, when he or she that is educated is thereby taught the will of God, the wants of man, the way to do that will and to supply those wants. Education is for ill, when it teaches or induces either forgetfulness of God or overweening love of self, which result unfailingly and unhappily in disregard of others and in carelessness of their interests and their welfare.

In a recently published address, a candidate for the School Board says:—"To mould the characters of the children committed to their care is the teacher's highest aim." Ah! yes; but to mould them *how*? He is silent there! Surely the rightful answer is, in the first place, "By teaching them to believe in and to love our Father in Heaven, and to hallow His Name. By teaching them that all we are brethren, and that we ought to love one another, and to bear one another's burdens, and so fulfil the law of Christ."

This is Education for good; who will have the hardihood to deny it? And one way—one chief and effectual way in which the foundation of this good education can be laid is by causing the Bible to be read in all our schools day by day, "the old, old story of Jesus and His love," which, even without any explanation, hath wondrous power to touch the heart and mould the life, from the earliest dawn of a child's intelligence, and the importance of which is so immeasurably enhanced when you remember that in some, perhaps in many, cases, the children come from godless homes, where the name of Christ is never heard save in oath, or scoff, or ribald jest.

You have a right to differ as to the best methods of administering the Education Acts, and of securing a sound education for the children of London; you have a right to differ as to what is necessary or what is useless and extravagant expenditure: you have a right to differ as to the improvements which may be introduced in technical education, and so on: but I solemnly declare to you that, as men and women who profess to believe in God, and in His only Son, Jesus the Christ, and in the Holy Ghost, the Lord, and Giver of Life, you have absolutely no right whatever to differ on this point,

nor to incur the awful responsibility of giving your vote to any candidate who shirks this question, or who issues doubtful and evasive statements. You cannot, unless you be traitors to the cause of God, you cannot support anyone unless he will, not merely and vaguely declare himself "not hostile to the use of the Bible in the Board Schools of London;" but unless he will distinctly pledge himself to do his very utmost to maintain that the Bible shall be read in our Board Schools, and that Voluntary Schools, where definite religious teaching is given shall be treated with fairness and consideration. This is no more than their due when you recollect that until the year 1870 Voluntary Schools did everything that was done for the public elementary education of the children of this country, and that they did it nobly well; and when you are further reminded that they are still continuing to educate more than one half of the children of the land in a thoroughly efficient manner as the reports of the Government Inspectors bear witness, and at far less cost than the Board Schools.

Let us have, by all means, every variety and shade of religious opinion, every side of truth, represented on the School Board; but resolutely determine, I pray you, one and all, that you will be no party to returning any candidate, however plausible, who would commit the grievous error of excluding religious instruction altogether from the education given to the children on those five days in every week with which alone the School Board has to deal. Education without religion cannot be more aptly illustrated than by the time-worn simile of the play of "Hamlet" with the part of the hero himself, the Prince of Denmark, left out.

A Secularist is described as one who, "deeming irrelevant all theories and observances bearing on the other world and its interests, holds that we ought to confine our attention solely to the immediate duties and problems of life." This is exactly what, according to some of their own printed notices, some of the candidates at this election desire to do. They advocate (I quote from one of their own printed circulars), that "the education given in these schools shall be purely secular, and that it shall be left to parents and guardians to decide what religious instruction the children shall receive on the other two days." They are, therefore, in respect to the matter in hand and touching the five days of School Board education, secularists, whether they like the name or not; they are secularists, as opposed to those candidates on whose banner is conspicuously inscribed "Religion in our Schools!" These latter candidates maintain stoutly that *at least* the Bible shall be daily read in Board Schools, and that Voluntary Schools shall still be permitted to give, as they are doing now, whatever religious instruction their managers please, within a carefully defined time, and with the protection of the

"Conscience Clause" for those parents who do not wish their children to receive such teaching as part of their education.

The pulpit is not the place to discuss administrative details, nor financial statements, nor disputed accounts: but it is the place for the parish priest—unless he be a dumb dog that cannot bark—it is the proper place, and none more fitting, for him to put this most momentous issue before his people plainly, so that they may clearly understand what is at stake, and may range themselves on the side of "religion in our schools" as against those who are either openly opposed to it, or whose declarations on the subject are so half-hearted, so shifty and obscure as to raise a shrewd suspicion that they are enemies in disguise.

"Like as the arrows in the hand of a giant, even so are the young children." England stands like a mighty giant, and her many children are the arrows in her hand! Of what use is it that these arrows be straight and strong, and fashioned well, and nicely poised and pointed sharply, if they lack the feathers which will enable them to fly swift and true to the target, the three famous feathers of faith, and hope, and love, with which a religious education endeavours to equip them, and without which they will never approach to the likeness of Jesus, the pattern child, the representative and ideal "Son of Man," of whom it is written that "He increased in wisdom and stature, and in favour with God and man."

And take further note, my brethren, that according to the Greek, these words may mean "Jesus increased in wisdom and in age." Education does not cease when we "stop growing" in bodily stature; it continues, it must continue, for good or ill, as we grow older. Daily we are being educated inevitably: our characters are developing, are becoming more confirmed and fixed according to the character of Christ, or otherwise!

Daily we are educating others, whether we are conscious of it or not; we are influencing them in some way, we are swaying them and leading them for good or ill. Which is it? Parents, question yourselves closely, and answer truly, before your God, on behalf of your children, not only as to whether or no you are seeing that they get religious instruction at school on week-day and on Sunday, but as to how you are educating and training them, whether for good or ill, by your treatment of them, and by your own conduct and behaviour in your home life. Answer for it, masters and mistresses, in the case of your clerks, your servants, those who are in any way dependent on you and look up to you. Answer for it, young men and maidens, among your comrades in the office, in the workshop, in the domestic circle; answer for it in your business and in your pleasures. Be honest, and rest not content until you can truly say, in humble thankfulness to God your Father, Lord of all power and might, that in your

hearts there is grafted the love of His Name, that you are trying to graft it in others; that true religion is being increased in you, that you are trying to increase it in others; that you are being nourished in all goodness, that you are trying thus to nourish others; that, by God's grace, you are being kept in the same love, religion, goodness; and that your desire and your effort is to keep others also steadfast in the faith, that faith which will enable us to find favour with God and with man, and to prevail!

A few words more. My brethren, members of the Church of England Working Men's Society, of which I am proud to be an honorary member, it seems to me that this subject of Education is at the root and basis of your excellent society, and is one of its declared and foremost objects. That you yourselves may increase in wisdom by diligent attention to the services of religion, and above all, by constant and unremitting use of the Blessed Sacrament of the Altar, whereby you may be strengthened and refreshed, so that you may at length "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ"; that you may, by public meetings, by lectures, by distribution of tracts and papers and books, above all things, by your own personal effort and example, help to educate others in the Catholic Faith, and encourage them to be true to it til death. It is a glorious, but a most difficult, enterprise on which you have embarked, this Crusade against ignorance which is the prolific mother of bigotry and intolerance.

Do you, therefore, never cease to keep before your own minds, enshrined in your own hearts, the bright example of Jesus, "who increased in wisdom and in age, and in favour with God and man;" and ever pray that you, being children of light, may shine as lights in the world, reflectors of His light divine. And in your attempts to educate others, seek constantly to copy the humility and the courtesy of your Master. There is a danger in every society, perhaps particularly in a religious society like yours, of a certain exclusiveness, a certain self-satisfaction, a certain priggishness which sometimes sorely mars the work it undertakes. Be on your guard against this. If you are to be a mighty educational power for good, as I believe you are, throughout the length and breadth of this land, and pushing further afield into other distant countries, as you increase in numbers and in strength, you must remember that you exist as a society not only, not chiefly, to get good for yourselves, but to give it to others, and to give it in that quiet, unobtrusive, kindly fashion which was the pre-eminent characteristic of your Master, who came not to be ministered unto, but to minister; who went about doing good, and who was not ashamed to

be called "the friend of sinners." God knows we are sinners all; miserable sinners, the very best of us. It is no empty phrase, but a sad reality, that we have offended against God's holy laws, that we have done those things which we ought not to have done, and have left undone those things which we ought to have done, and that there is no health in us. The true wisdom is to "know ourselves," as the Greek sage said long ago. And the true Education is that which teaches us that there is none other Name given among men whereby we may be saved from sin, and may purify ourselves even as He is pure, but the Name of Jesus Christ the righteous, The Lord, our righteousness; and the only Faith which is worth having, and worth holding, and worth fighting for, and dying for, is the Faith once for all delivered to the saints, the Faith which has been handed down to us through the ages, "the Faith of our fathers, living still, in spite of dungeon, fire, and sword;" the Faith which the Church of our fathers here in England has ever taught, and will continue, God helping her, to teach unflinchingly, as the best means of Education for good, "to the last syllable of recorded time."

THE Rev. J. C. Kershaw, vicar of Walton-le-Dale, has been elected Proctor in Convocation for the Archdeaconry of Blackburn, in the place of Canon Rawstorne, late vicar of Penwortham, resigned.

Two buildings have been embellished during the present term in Cambridge through the kind and active interest which Mr. Samuel Sanders, of Trinity College, maintains in Cambridge, though he has long since gone out of residence. A figure of the Lady Margaret has been placed in the vacant niche in the beautiful gateway at Christ's: it is a very tastefully modelled figure, and gives an air of completeness to the whole structure. At present it is a little staring and does not quite harmonise with the other stone, but its freshness will, doubtless, wear off in time. Mr. Sanders has also presented the woodwork of the old University pulpit, which had been removed when St. Mary's was restored, and was in danger of being utilised for furniture. It is very handsome work and was carved in the earlier part of last century by Essex, the father of the "ingenious" architect: it was a hexagonal structure, and it has been re-erected without alteration in each of the sides, though they are rearranged so as to form two handsome screens which shut off the side-chapels from the north and south aisles. It would have been a pity if this interesting monument, which is so intimately associated with the work of several generations of great preachers, and in particular with Simeon and the Evangelical Revival, had been allowed to preach.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 15, 1888.

THE PEACE OF THE CHURCH.

TWO memorials are before the clergy—and laity. If the laity would only come forward spontaneously and generally in a matter which so closely concerns them, it would have an important bearing, we should say, on the future of the Church, as well as be very helpful to those at the head of affairs in the present. Either declaration, that promoted by Archdeacon Denison, and the counter one by a "Union of Clerical and Lay Associations," requires to be read between the lines, which, indeed, it is not so much difficult to do as difficult not to do. It is indeed a serious, a responsible, a disquieting thing, if prelate or cathedral become the subject of arraignment. So disquieting that it ought not to be ventured upon, unless for the clear prevention of still greater evil. That the remedy is worse than the disease is the contention of the former memorial. Yet, the more responsible the ruler, the more national the structure, the more need the former keep religiously within the law he has to administer, and that the latter should not offend against or seem to compromise a section of churchmen, and such as, it is confessed, have *locus standi* in the Church, and have done her good service. *Noblesse oblige* as well generally as particularly in this. Not all things lawful, to less prominent people are expedient for those in high position. Granted even that the objectors were herein "weak," "we that are strong ought to bear the infirmities of the weak, and not to please ourselves." If, for argument's sake, any dignitaries, tempted by their own eminence, should get in advance of the law, is *that* to be acquiesced in for the Church

which is unknown in the State of England, in which not the crown itself is above the law? The question is, is a bishop a constitutional ruler, or is he absolute in respect of spiritual powers inherent in his office, in virtue of which he has a dispensing power which, though he does not use it often, is always in reserve? But even so he must needs be conditioned by the Church's concordat with the State, if there be one in form or in fact, so long as it is in force. Multitudes have taken holy orders, or are in communion with the Church, on the faith of what is called the Reformation Settlement, and it is not fair to them to unsettle this, not reasonable to do so and complain if they at least protest. We are not in the least prejudicing matters *sub judice*, but simply addressing ourselves to the notorious occasions of the memorials, the spirit and principle of one of which seems to be, before all things, the Church's peace must not be broken. Very well and very good; but then, also, don't provoke the breach of it by "mediæval" innovations getting more pronounced every year. And this is what the other memorial says. Even innovations by a subordinate may be tentative, an experiment, a "feeler," to be corrected or confined as the case may be. But as made by a ruler, they are precedent, almost prescriptive; and there should be no scandal felt if the latter be the first called upon to justify his action. While extremes were confined to the rank and file, there were always the rulers to restrain them; but if these once lead the way in advanced courses, *Qui custodiet ipsos custodes?* and *quousque tandem?*

Peace! peace! Peace from litigation by all means; perish litigation if it lead necessarily to the felon's cell, and makes those from whom we differ look very much like martyrs at our hands. But peace also from innovations, which are also provocation. Not indeed from all new departures or restorations, for lack of which our Church has languished for many a year, yet from those which embody or seem to utter doctrines which she has disallowed. *Paxpialla* or Table of Peace was the name of the first Norse converts for the Christian shrine in their churches. Christ forbid that His Table in surroundings or service should become a snare to us, or that what should have been for our peace should be perverted into an occasion of variance!

OUR CHRISTIAN YEAR.

THIRD SUNDAY IN ADVENT.

THIS week, the opening words of our collect take us back to scenes of long ago. We join with the Jewish nation in their expectant looking forward to the great Deliverer; we listen also to the burning words and stern denunciations of sin, uttered by His forerunner, the "Elias which was to come." John the Baptist, plain-speaking and rugged, yet faithful and true, was

this preacher, like his great antetype Elijah. Unvarnished were the truths which he declared to the world of his day. Doubtless many of his hearers thought that his method of "preparing" for the mighty Messiah was more vigorous than pleasant. So will be the opinion of the multitude ever, when they are made to hear unwelcome truths. John's ministry was so far successful, in spite of all hindrances, that his congregations, differing as they did in position and occupation, were all driven to the practical question, "What shall we do then?" His advice was direct and definite, dealing with the various temptations of his diverse questioners. There was no "uncertain sound" in the words wherewith he bade them "prepare" for Christ. Repentance must be a matter of deeds as well as words. May we, who are teachers, take to heart this example. It is not easy to speak plainly to our brother of his fault, for are we not also full of error? Yet we are commanded to speak the "truth in love," and would not many of us accept with gratitude an answering word of rebuke from a fellow-traveller on the narrow road? Then we may notice further that John's hearers were by no means the last of the race who have disobeyed. Alas! no. Every day the best of us have to confess to our Heavenly Father that we have left undone and done amiss many things. We have not yet attained to the "wisdom of the just." Let us claim the keeping and strengthening grace which is so freely offered us. Let us not be content until we reach a higher platform of living, till we come nearer to the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And then what of us who have been, so far, indifferent? Those of us who have never listened to the forerunners of His second coming whom our Lord has sent? The "ministers and stewards" of His mysteries to whom we have paid no heed? May we have grace to hesitate no longer, to have done with idle excuses, and, were it only for our own sakes, to prepare to meet our God. The constant cry of advent should ring in our ears, "Behold the Bridegroom cometh; go ye out to meet Him." There is no shifting of responsibility, our privilege rather let us say, on to another's shoulders. We must be ready to join our torch to the grand procession, or we *must* be left behind, and the door will be shut. Let us so embrace our present opportunities that this shall never be our fate; let us so live now that we can look forward to the coming of a beloved Ruler, not to that of a Judge before whom we shall tremble. We are free to choose; let us imitate Mary and choose that good part which shall not be taken from us, then shall we wait with eager patience for the coming of a long-expected Friend and hear His words of gracious commendation: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

THE ATHANASIAN CREED.—II.

(Communicated.)

THE authorship of the hymn *Quicumque vult* is unknown, and the date of its composition is uncertain, while in the opinion of many of the soundest critics it was produced in the eighth or ninth century. If this be so, it is a product of the most intellectually dormant period of the history of the Christian Church. The old heresies were closed, and the newer corrup-

tions which later crystallised into the Romanism of the Middle Ages were but in germ ; some of them, perhaps, not even yet so far advanced. What is almost certain of the Athanasian Creed is, that it was originally written in Latin and not in Greek ; and it is easy to discern that its mode of thought and manner of expression are Western and not Eastern.

But while the date of this Creed is of that dead time of the anarchy that accompanied the break up of the empire, it does by no means follow that the Creed is nothing but a product of the collective intellect of the time. There is an appearance of individuality about it not hard to recognise. It is the composition of one of the most logical-minded men who ever lived ; and seeing that it belongs in mere date to a period when learning did not flourish, and when we may be pretty sure logic did not flourish either, its intense logicalness, were there nothing else, stamps it with the character of individuality. It was written by a person whose knowledge of theological lore was extensive, probably as complete as that knowledge could be ; by one who also understood, after a spiritual manner, what faith is ; and how that justification comes of faith, and judgment comes according to works.

In estimating what such a person, in such a time, meant by words whose meaning it is probable that men of a thousand years later may distort, regarding them as they do from a long distance and through a perplexed medium, the period has of course to be considered. If the Athanasian Creed were the product of the fourth or fifth century, when Arianism was prevalent or still existing, and supposed to be still threatening, and when all men's minds were heated with that controversy, it would be nearly matter of course to ascribe to it that intention of fierce denunciation which to most moderns it seems necessarily to imply. But, having been composed at a period as remote from the time of the Arian supremacy as we are remote from the Puritan revolution, the idea of this necessary reading of the Creed must become much modified. Also the unknown author lived long previous to the disputes of the sixteenth century, disputes prolonged even to the present time, about the nature of justification by faith. It had never occurred to him, what indeed never occurred to any one till the opponents of Luther invented, and at length stereotyped in the Tridentine decrees, a new theory of justification, that there is any opposition or inconsistency between the Pauline and the Jacobine teaching concerning faith. For the corrupted view of St. Augustine's writings, which became common during the generation after Luther, and seriously marred the work of the Reformation, is entirely erroneous ; that Father not being the author of the exclusive, "forensic" doctrine at all, which is the offspring of the Reformation, not as genuine but as corrupted.

If the writer of the Athanasian Creed believed justification by faith and judgment by works, and believed that there is no opposition between what the two Apostles teach respecting faith, which we may, indeed must, assume, we have to compare his language respecting those who have not faith, and that respecting those who commit evil works. The notion of a material hell which has always cast a noxious shadow over the Church is not to be unhesitatingly—the writer of this tract thinks not at all by any evidence—to be attributed to him. That conception is traditional only, and never was matter of dogma ; and at all times there have been those who rejected it,

while by numerous examples we know that it is possible for a man to entertain it and yet entertain at the same time true spiritual conceptions of the Christian verities. It must not be unobserved that "perish everlastingly" is what is said of those who have not faith, and "everlasting fire" is what those who lead evil lives have denounced against them. Of these two expressions it is the last which comes the nearest to the idea of a material hell. But that idea is not implied in it ; the expression is Scriptural.

It is morally impossible that a person of so eminent a logical understanding as the author of the Creed should not have made this distinction deliberately. What he means by "everlasting fire" we know not. What do we mean by it ourselves ? We know not either. What he means by "perish everlastingly" we cannot be sure of. He may mean annihilation—permanent loss of being. But it is more probable that he means permanent banishment from God's presence and permanent ignorance of Him ; knowledge of God, as attempted to be shown in the former portion of this tract, being identical with eternal life.

This knowledge of God, whereof the foundation is faith in and love towards Him, is so intimately joined with the knowledge of things concerning Him, His acts, ways, and nature, that it is one of the most difficult things imaginable not to use occasionally language that properly applies to the higher spiritual knowledge in respect of the lower understanding appreciation, and *vice versa*. The more carefully the Athanasian Creed is studied, the more, the present writer thinks, will it be discerned that the minutest care has been taken by its author to keep separate these applications. The difficulty is the greater when we consider that the composition in all likelihood was intended for the use both of the Church and of individuals. It is impossible that its author did not think that not only spiritual knowledge, but also correct doctrine are necessary to the spiritual life of the Church, while for the individual Christian the one thing needful is faith, from whence proceed justification or righteousness, and gradual conformity, through the Divine grace, to the Divine image. There is also pervading the Creed the idea that the road to the hearts of men is through their understandings ; or in other words, that the way to attain to spiritual knowledge of God is by learning the mysteries of His nature. It is an idea far too much neglected. But who is sufficient for these things ?

Supposing that the above interpretation of the intention of the Athanasian Creed is rejected as contrary to what would be called its express terms, supposing, that is, that the Creed is interpreted through the conventional nineteenth century meaning of "salvation," we are landed in two contradictions, one of them unavoidable, and the other nearly so. We must attribute to the most logical minded of men that he carefully drew a distinction between the everlasting salvation that comes from the knowledge of God and the life everlasting that follows the final judgment, and meant nothing by it. And we must interpret the "damnatory" verses (which condemn nobody) after the same method of modern verbal exactness, or interpret them with saving provisions that make them mean nothing ; a gloss, the present writer humbly submits, much more strained than any gloss that he may be accused of attempting to press. If there must be a choice of difficulties, the smallest difficulty is that which ought to be chosen.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 275.)

CHAPTER XV.

BOYCOTTING.

THE half-hearted manner in which the League leaders condemned outrages was not calculated to have much weight with their followers. Thus Mr. Parnell, speaking at New Ross, a few days after a horrible murder, delivered himself of the following advice:—"I had wished, in referring to a sad occurrence which took place lately—the shooting or attempted shooting of a land agent in this neighbourhood—I had wished to point out that recourse to such measures of procedure is entirely unnecessary and absolutely prejudicial where there is a suitable organisation among the tenants themselves."

The organisation which Mr. Parnell here refers to is the same as that already described in the quotations from Mr. Dillon's speech, and that of the Roman Catholic clergyman given above. Let Mr. Parnell describe it. He is speaking at Ennis. "When a man takes a farm from which another has been evicted you must show him on the road side when you meet him, you must show him in the streets of the town, you must show him at the shop counter, you must show him in the fair and in the market-place, and even in the house of worship, by leaving him severely alone, by putting him into a moral Coventry, by isolating him from the rest of his kind as if he was a leper of old, you must show him your detestation of the crime he has committed, and you may depend upon it if the population of a county in Ireland carry out this doctrine that there will be no man so full of avarice as to dare the public opinion of all right thinking men within the country, and to transgress your unwritten code of laws."

A frightful comment upon this system was furnished in 1883, when a leading Dublin physician deposed in open court that when a gentleman, Mr. Shaen Carter, had been shot in the leg by a blunderbuss and he had been sent down to a distant part of the country to amputate the limb, he had been met in the streets of the town by people who spat before him in sign of abhorrence, treated him with contumely and insult, and placards were posted offering a reward of £1,000 to anyone "who would shoot the other leg off the ruffian." To sentence a man to "isolation" meant in reality to sentence him to death.

Mr. Biggar, the member for West Cavan, speaking at Murrintown, in the county Wexford, on September the 14th, 1885, said:—"Land-grabbers, in his opinion, were greater criminals than most men who had died upon the scaffold (cheers). It was not right to deal with a land-grabber, or to sell to him, and if they knew anyone who held intercourse with a land-grabber they should treat him similarly. They should not allow their children to go to the school to which a land grabber sent his children. If it were possible they should not worship in the same church with him."

This horrible system derived its name from an English gentleman named Boycott, who resided near

Ballinrobe, in the county Mayo, whose isolation in the manner indicated above, led, in November 1880, to an expedition of Ulster Orangemen from Monaghan and Cavan, to relieve his family and save his crops, an expedition which proved that Ulster was not only opposed to lawlessness, but was prepared to do more than adopt resolutions at public meetings for the maintenance of order.

Mr. Gladstone said, on January 28, 1881:—"Gentlemen would have us suppose that this crime is owing to distress in Ireland, that it is owing to evictions in Ireland. It is evident, by the testimony accorded by facts, that it is owing neither to the one nor to the other.

"It seems to me that if we wish to ascertain whence this crime really comes we must watch its movements, and we must see what are the concomitants of this crime. That which diminishes while the crime increases is not likely to be the immediate and direct cause of that crime; but that which increases the crime, and the movements of which correspond with it with wonderful exactness. . . . With fatal and painful precision the steps of crime dogged the steps of the Land League, and it is not possible to get rid of this conclusion by any ingenuity of facts such as I have stated, by vague and general complaints, by imputations against parties, imputations against England, imputations against Governments."

Government made a weak effort to bring the leaders to trial, but it ended in failure, and matters went from bad to worse with frightful rapidity. There was a general inclination to repudiate debts. Process-servers were hunted like wild beasts; men guiltless of any crime were mobbed in fairs and markets; police were hooted and pelted; the Land League held its courts publicly for the settlement of disputes and the adjustment of rent; in whole districts no rent was paid; in places where some were found to pay they were visited by armed men, carded, maimed, shot in the legs, deprived of their ears or otherwise ill-treated. Parliament met a month earlier than usual, and when the Address was disposed of Mr. W. E. Forster, the Chief Secretary, introduced a Bill for the Protection of Person and Property in Ireland. It was received with approval by the Commons, but the Irish National party made a vigorous effort to prevent it from becoming law. Questions of great length often relating to social or personal matters were asked; the adjournment first of the House then of the debate was moved, and the rules of procedure were unscrupulously perverted for the purpose of obstructing the business they had been framed to further. Mr. Gladstone moved that the Bills of Mr. Forster should have precedence of all other business until they were passed. The Irish members drew up seven amendments, and a debate ensued which lasted for twenty-two hours at one sitting, when Mr. Gladstone's resolution passed by 251 to 33. The early part of February, 1881, will be memorable in the history of the House of Commons. The business under consideration was still the motion for leave to introduce the first of the two Coercion Acts which Mr. Forster had in charge. Mr. Parnell led his party in person, and on one occasion the debate was protracted at one sitting for forty-two hours, when it was brought to a close by the declaration of the Speaker that it had lasted long enough and that the division must be taken, whereupon the Irish irreconcilables walked out of the House.

The Coercion Bill passed March 2, 1881. The Arms Bill passed through Committee March 9. The

after more than two months had been wasted in petty wrangling Mr. Gladstone introduced his Land Act, which, after considerable discussion passed into law. By this measure material advantages were conferred on Irish tenants, but the agitation had unsettled the minds of the tenant farmers, and those who a few years before would have hailed Griffith's valuation as a fair rent were now disposed to object to paying any rent at all. This Act conferred on tenants the privilege of having a fair rent fixed by the County Court Judge, or the Land Commission, or by settlement, or by arbitration. Such rent to be in force for fifteen years, the term to be renewable in perpetuity. Free sale was likewise conceded, giving the landlord the right of pre-emption, and provision was made to help tenants owing arrears of rent, to promote emigration, and to prevent unjust leases. It was a generous measure, yet the agitation went on increasing in intensity every day. The League virtually ruled Ireland, and in whole districts the Queen's writ did not run.

Mr. Dillon openly scouted the measure. Mr. Parnell advised that certain test cases should first be submitted for trial, and the Act accepted or rejected according to the result of those investigations. Then the end came. Mr. Parnell was arrested October 13; Mr. Dillon and Mr. Sexton a few days later. On October 20 the Land Commission Court held its first session in 24, Upper Merriion Street, the three Commissioners, Mr. Justice O'Hagan, Mr. Litton, Q.C., and Mr. Vernon being in attendance. On the same day a supplement to the "Gazette" contained a proclamation from the Viceroy, declaring the Land League an illegal association. This suppression of the League became a necessity when the leaders had been arrested. On October 18 the imprisoned Leaguers answered the challenge of Government by issuing the notorious "No Rent Manifesto."

At Knowsley, on the 27th of October, 1881, Mr. Gladstone said of Mr. Parnell and the Land League:—

"It is a great issue; it is a conflict for the very first and elementary principles upon which civil society is constituted. It is idle to talk of either law or order, or liberty, or religion, or civilisation, if these gentlemen are to carry through the reckless and chaotic schemes that they have devised. *Rapine is the first object; but rapine is not the only object. It is perfectly true that these gentlemen wish to march through rapine to the disintegration and dismemberment of the Empire*, and, I am sorry to say, even to the placing of different parts of the Empire in direct hostility one with the other. That is the issue in which we are engaged. Our opponents are not the people of Ireland. We are endeavouring to relieve the people of Ireland from the weight of a tyrannical yoke."

Had the people now stood by the policy of their chiefs, the result must have been open insurrection. From the first the action of the Land League had been directed to one object—to compel the landlords to accept any terms offered them by the tenants, and as the agitation progressed the demands of the peasantry became more unreasonable, and violence and crime became more frequent. The arrest of the leaders did not lessen the popular excitement. The Dublin mob wrecked houses and damaged property to a considerable extent. On October 27 there was a riot at Belmullet, in the course of which the police fired, and two women were killed. The Ladies' Land League, the Property Defence Association, and the Orange Emergency Committee maintained a sharp contest.

Captain Moonlight appeared in the South and West. Cattle were houghed, houses fired into, process-servers compelled to swallow their writs, and the country seemed on the very brink of civil war. Such was the condition of Ireland as the year 1881 drew to a close.

(To be continued.)

Reviews and Notices.

"THE EXPOSITOR." December, 1888. London: Hodder & Stoughton.

THE year's issue of the "*Expositor*" concludes with a very good number. Professor Ramsay's paper on "Early Christian Monuments in Phrygia" is very interesting. We quote one epitaph because it reminds us of that delightful tale about the angels sending the monk to see "this beautiful world," which Professor Lubbock told so well in his little volume of essays:—"Aurelius Aristeas, son of Apollonius, bought an empty piece of ground from Marcus Mathus, promising to the neighbourhood of the First Gate People [certain moneys] on condition that every year they cause to bloom with roses the grave of my wife Aurelia [and if they neglect] to make the roses bloom every year, they shall have to reckon with the justice of God." The early Christians were not all of them "those miserable Galileans" as the Emperor Marcus Aurelius thought.

Professor Cheyne's "Study in Practical Exegesis" is even better than last month's. It is on Psalm iv. We agree that though all-inspired Scripture is profitable, "yet there is one book specially owned by the Holy Spirit in His communings with the soul; it is the Book of Psalms." The Book of Psalms, especially to the Hebrew reader, is the most heart-searching, just as the Book of Isaiah is the grandest poetry with which the world has ever been blessed.

Mr. Balfour has a very able paper on Hebrews vi. We cannot spare space for any summary of it beyond this: that Mr. Balfour thinks that the words *βαπτισμῶν διδασκῆς, ἐπιθέσεως τε χειρῶν* are not addition "principles of the doctrine of Christ," but are added to show that faith and repentance, being elementary truths, are taught by the elementary signs. Possibly; but was the resurrection an elementary truth?

Professor Bruce continues his commentary on the Hebrews, and Dr. Wright writes on Commentaries. After reading the latter we thought of Archbishop Trench's words in the preface to his "Synonyms," that the lexicon and the grammar are the best commentary. The world lost much wisdom when Trench died.

The *Expositor's* announcements for next year are mainly continuations of the present series of articles. If 1889 is as good as 1888 we shall be quite content.

"ST. JOHN THE AUTHOR OF THE FOURTH GOSPEL."

By H. Heber Evans. Pp. 132. Nisbet & Co. 6s.

A CORRESPONDENT to whom we have forwarded a copy of Mr. Heber Evans' new book, under the above title, sends us the following eulogistic remarks on it:—"I consider Mr. Evans' book to be a compendium of all the objections that have been raised to the possibility of St. John's authorship of the Fourth Gospel,

and, at the same time, of the most powerful and exhaustive refutations of those arguments. The graphic manner in which he brings before his readers the otherwise dry details of internal and external evidence bearing on the subject make the chapters of his book very interesting, but what seems to me of most value is the comparison of the Fourth Gospel with the Revelation; it is only after reading this book that one realises the true connection between those two all-important sections of Holy Writ."

"MUSICAL SERVICE: IS IT RIGHT?" By a Clergyman of the Church of England. London: James Nisbet & Co. Pp. 40. 1888. Price 1s.

THIS little pamphlet is worthy of our readers' careful perusal. Its arguments against musical services are very forcible, ornate services too often taking the place of spiritual worship. The author says "a sung service inevitably prevents some members of the congregation who cannot sing from joining outwardly in public prayer, where the rubrics require them to do so"; also "a sung service debars the poor who cannot read, young children, and even educated strangers and Nonconformists from deriving much of the benefit which they might otherwise receive, if the service were distinctly and impressively said, instead of being sung." Various other reasons are urged by the author against musical services, and though some may think he is too strong in his statements, we consider very many might be greatly benefited by thoughtfully considering this very important subject, and carefully perusing the various forcible reasons brought forward by the author against the too frequent practice of florid musical services, which cause many to think too much of the music, and not sufficiently to remember that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," and also lead too much to the neglect of the preaching of the simple Gospel of the grace of God, one of God's principal means of leading souls to Him.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

CHILDREN'S SERVICES.

SIR,—The paper in your last number on "Children's Services" brings to my mind a curious novelty which, I have been recently informed, is creeping into London churches, and about which I should be glad of more certain knowledge.

The discovery, I am told, has been made that the ordinary services for children, such as the paper describes, are lame and inefficient, and that the service which they need, and find most profitable and attractive, is a "Children's Eucharist."

It seems that a special altar, called "the children's altar," is placed at the top of the chancel steps, so as to be as close as possible to the children who fill the body of the church; and that a full choral celebration is exhibited, performed or acted before them, in which they are invited to join with their voices, a small number of adult communicants being provided, to give reality and completeness to the spectacle.

Such, I am informed is the novel practice, and I write in the hope that some of your readers will

furnish you with a fuller account of it, and add anything which they may happen to know of the pleas by which it is justified. I should like also to learn if it has received the sanction of any Anglican bishop.

PRESBYTER.

PREFERMENTS AND APPOINTMENTS.

- Aldham, Rev. Vernon Harcourt, M.A., Rector of Boconnoc and Bradoc; Honorary Canon of St. Winwaloe, in Truro, Cathedral.
- Athill, Rev. H., Rector of Digswell, Herts.
- Ayles, Rev. H. H. B., late Curate of St. Sepulchre's, Cambridge; Rector of Horningsea, Cambridge.
- Buckle, Rev. Canon George, M.A., Precentor of Wells Cathedral.
- Chambers, Rev. W. F., late Curate of Hitcham, Ipswich; Vicar of Leavenheath, Suffolk.
- Clayton, Rev. Edwin, Curate of Christ Church, Preston; Incumbent of the new church of St. Stephen, Preston.
- Coar, Rev. C. J., Chaplain to the Forces, Colchester; Vicar of Hilton, Hunts.
- Duke, Rev. Edward St. A., M.A., Incumbent of St. Dunstan's, Earle Road, Edge Hill, Liverpool.
- Dunn, Rev. Thomas, Rector of Holton, Somersetshire.
- Ewing, Rev. Robert, M.A., Rector of Winterslow, Wilts.
- Flecker, Rev. Eliezer, Vicar of Fishlake, near Doncaster.
- Goodall, Rev. Charles, M.A., Curate of St. Paul's, Heaton Moor; Vicar of High Lane, Stockport.
- Homan, Rev. John Frederic, Rector of Chicklade, Wilts.
- Homer, Rev. F. W., Vicar of Blackawton, S. Devon.
- Horsley, Rev. J. W., Secretary of the Church of England Society for Providing Homes for Waifs and Strays; Vicar of Holy Trinity, Woolwich.
- Houghton, Rev. Philip, Assistant Secretary to the Colonial and Continental Church Society; Vicar of Kilnhurst, Rotherham.
- Johnson, Rev. Thomas Gilpin, Curate of Heaton Chapel, Stockport; Chaplain of Henshaw's Blind Asylum and Manchester Schools for the Deaf and Dumb.
- Lancashire, Rev. P., Vicar of St. Peter's, Oldham; Surrogate.
- Lawson, Rev. J. S., LL.D., Vicar of St. George's Barnsley; Surrogate for the Diocese of Wakefield.
- Mackarness, Rev. Charles Coleridge, M.A., Vicar of Aylesbury and Rural Dean; Vicar of St. Martin's, Scarborough.
- Madden, Rev. T. J., Vicar of St. Mark's, Barrow-in-Furness; Vicar of St. Luke's, Liverpool.
- Morse, Rev. W. R., Curate of Wellingborough; Vicar of St. Michael's, Belgrave, Leicester.
- Patrick, Rev. J. B., Curate of St. John's, Brixton; Vicar of Bury, Hunts.
- Shelton, Rev. N. W., Precentor of Gloucester Cathedral.
- Simpson, Rev. William, J. S., Curate of Christ Church, Albany Street; Vicar of St. Mark's, Regent's Park.
- Symonds, Rev. William, M.A., Vicar of Frocester, Gloucestershire.
- Tollemache, Rev. C. R., Licensed Preacher in the Diocese of Chichester.

CLERICAL OBITUARY.

- Bradstock, Rev. J. R., M.A., at 13, Brookside, Cambridge, on the 3rd inst., aged 42.
- Christie, Rev. Richard Cooper, youngest son of the late Admiral Christie, of Baberton, Midlothian, N.B., and for thirty-seven years Rector of Castle Combe, Wilts, at 11, Belmont, Bath, on the 8th inst., aged 84.
- Daniell, Rev. George Frederic, for thirty-six years Vicar of Aldingbourne, at Aldingbourne, Chichester, on the 4th inst., aged 70.
- De Soyres, Rev. Francis, at Clifton, on the 29th ult., aged 84.
- Earnshaw, Rev. Samuel, M.A., Chaplain of Earncliffe Parish Church, Sheffield, at Earncliffe, on the 6th inst., aged 83.
- Meulen, Rev. George Allen Vander, M.A., Rector of West Knoyre, third son of the late Rev. F. V. Meulen, Rector of Thorley, at Kingswear, Dartmouth, on the 3rd inst., aged 43.
- Sikes, Rev. Thomas, M.A., thirty-four years Rector of Chevening, and formerly Vicar of Luton, on the 4th inst., aged 83.
- Witty, Rev. John Francis, Vicar of St. Mathew's, Sheffield, at 385, Glossop Road, Sheffield, on the 7th inst., aged 87.



The Church of England Pulpit.

GOD'S ALL-KNOWLEDGE.

BY REV. CANON LIDDON, D.D.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL, ON
SUNDAY, DECEMBER 2ND, 1888.

"Such knowledge is too wonderful and excellent for me : it is high, I cannot attain unto it."—PSALM cxxxix. 6.

THE solemn subject of the universal judgment leads us naturally to think of Advent Sunday, of the Universal Judge, and of His capacity for judging us and all mankind. If we had to take our trial before the tribunal of an earthly judge there are probably three questions which we should ask ourselves with no little anxiety : Has the judge himself the power, or does he represent some one who has the power, to enforce the sentence which he may pronounce? Is the judge a man of that integrity of character which is fearless when interpreting the plain sense of the law that is to be administered, and equitable when some indistinctness in that law obliges the interpreter to fall back on his own sense of what is probably right? And can the judge command the means of knowing enough of those facts upon which his decision must be based to judge righteous judgment, to have himself, and to inspire others with, the assurance that innocence is acquitted and that guilt is punished? When we turn our thoughts upwards to the Judge of all men, we know how a serious believer in God must answer such questions as these. There are no limits to His power save those which are imposed upon Him by His own perfections. He cannot contradict himself, and therefore He cannot do anything which is inconsistent with His truth, with His justice, and with His righteousness. But barring this, His power is unlimited. No other being exists who can arrest His arm or can prescribe to Him a frontier outside which He may not work His will, and hence it follows that from His sentence there is no refuge or escape. Its operation is inevitable.

And His righteousness is, for serious believers in God, as certain as His power. Power or intelligence, apart from goodness, even though they should be infinite, would not be God—God's righteousness, His moral nature, His essential being. We cannot too often remind ourselves that God's moral law is not a scheme of conduct which He has framed for us, His creatures, and which might have been other than what it is. It is the expression on this little scene of human life,

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and in the weak accents of human language, of God's essential nature, and therefore when this law is made the standard by which the conduct of His reasonable creatures on their probation is to be measured, it may be true that judged by such a standard alone no man living shall be justified ; but it is also true that the law is in itself holy, just, and good, and that in its administration justice can run no risks whatever through any failure to administer it equitably on the part of the Judge. And, once more, God possesses knowledge of such a kind and extent as to make it impossible that He should ever err in judgment through lack of necessary information.

This department of the subject is suggested to us by the author of the 139th Psalm—a psalm which, perhaps, places the human soul more directly face to face with the all-knowing God than any other portion of the Bible. "Oh, God, Thou hast searched me out, and known me. Thou knowest my down sitting and mine uprising ; Thou understandest my thoughts long before. Thou art about my path and about my feet, and spiest out all my ways. For, lo ! there is not a word in my tongue but Thou, O God, knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful, too excellent for me ; it is high, I cannot attain unto it." It is obvious that we can know little in detail of such a subject as the knowledge that belongs to the Infinite Mind, except that which He whose mind it is may have condescended either directly or by implication to tell us. The mere belief in His existence of itself carries us a considerable way. We cannot conceive of a supreme and perfect Being, the Author and the Upholder of all things visible and invisible, apart from an intelligence so comprehensive in its grasp, so incessant yet so tranquil in its activity, so raised above the risks of error and illusion, as to render vain and fruitless any efforts that we could possibly make to measure it. That such a mind does exist we are certain. It is an integral part of the supreme certainty, the existence of God, and accordingly Holy Scripture, while sometimes stating explicitly, as by the mouth of Hannah, the mother of Samuel, that "The Lord is a God of Knowledge, and by His actions are weighed," more commonly takes this truth for granted, as obvious to all serious believers in God, and a subject rather for adoring contemplation than for speculation or for argument, as when the Apostle exclaims in ecstasy, "Oh, the depth of the riches, both of the wisdom and of the knowledge of God !"

But as we look more closely at the subject, certain features of the knowledge which is possessed by the Divine Mind, stand out before us more distinctly. They show how that knowledge differs from knowledge as it exists in ourselves, and they enable us to understand how the knowledge which belongs to God as God is knowledge of an extent

and of a kind which make it certain that when seated on the throne of judgment the Holy Judge of all the earth does right.

And first of all, then, so far as we know, all or nearly all of our knowledge is acquired, and most of it is acquired at very considerable cost of time and labour. We may pass by the opinion that every child is born into the world with a certain stock of innate ideas, because although this opinion has a great deal to say for itself, and can appeal to the sanction of great names, it cannot be treated as a certainty which is beyond discussion. Practically, at the very least, the whole of our knowledge is acquired knowledge. Long years of toil and discipline have alone enabled us to master it—that is to say, if we have any real knowledge at all; and when the acquisition is made we look back, perhaps, upon the successive efforts which it has cost us, just as the Alpine climber stops to survey first this and then that terrace or valley, or cone, or ridge which he has surmounted in order to reach the point on which for the moment he stands. Thence he reviews, not merely his achievements, but his mistakes, the wrong turns which he has taken, the precipice which he has attempted to scale and the flank of which after all he had to turn, the unnecessary length of the ascent by which he has reached this or that point of his route which he might easily have attained; the scene of his own narrow escape or of a past catastrophe of which his guides have told him. So it is with the acquisition of real knowledge by the mind of man. It is gradual, laborious, painful; it is effected at the cost of failures and of disappointments as well as of perseverance and effort, and the joy we feel in possessing it, and the value we set on it, is generally proportionate to the effort which its acquisition has exacted from us.

Now, nothing corresponding to this can hold good of the mind of God. God does not acquire His knowledge; He ever possesses it. Acquisition implies ignorance to begin with; it implies a limited prospect which is gradually enlarged by effort; it implies dependence upon intermediate sources of knowledge, upon books, teachers, the testimony of others, evidence, experiment. All this is inadmissible in conceiving of the Divine Mind which never could have been ignorant, never dependent upon anything or any person external to itself for obtaining information. Man may be very—nay, utterly ignorant not, indeed, without grave loss, but certainly without forfeiting his manhood. In man, knowledge, however important, is yet an accident of his life; it is conceivably separated from it. In God, on the other hand, knowledge is not a separable accident, a dispensable attribute, of His existence. As God, He cannot but know a thing on an infinite scale. In God, as St. Augustine finely says, to know is the same thing as to exist. He knows what He knows because He is what He is. He knows ever-

lastingly, and by a single, unbegun, unending glance of His mind, all that He knows. There can be in Him no progress from a lower to a higher plane of knowledge, still less from ignorance to knowledge. In Him all the treasures of wisdom and knowledge have ever been exactly what they are.

Now, consider how this bears on the duties of a judge. A human judge, whatever his knowledge of the statute book, whatever his experience of proceedings in the Courts, is dependent upon the evidence which is brought before him, when charging the jury or when forming his own judgment. If the evidence is confused or imperfect, if it is perjured or untrustworthy, still it is all he has to go upon; he must do the best he can with it; he has no means of arriving by a bound at the truth of the facts independently of that which is deposed to before him. Alas! however excellent his intentions, however absolute his integrity, he cannot escape a liability—the human liability—to make mistakes. And so it happens that in a country like ours, where justice is probably administered more conscientiously and more efficiently than in any other in the world, we do hear at rare intervals of sentences to penal servitude which the subsequent confession of the real criminal proves to have been undeserved, and of acquittals which, however technically inevitable, some later revelation or confession of crime shows to have been mistaken.

In the Divine Judge this liability does not exist, because His knowledge of facts, not being acquired by weighing evidence, is ever and immediately present to His mind. He sees everything—men, events, characters—at a glance, and as they are. There is nothing for Him to learn by investigation; there is no possibility of obscuring His penetrating survey by ingenious argument. If the Psalmist speaks of God's searching him out, this is not a difficult, gradual, uncertain process. It is the gaze of the Eternal Eye viewed from its human side. Saint and sinner alike must own before the great tribunal: "Thou, God, seest me."

And as human knowledge is acquired, so it is liable to decompose in our minds. It is less easily acquired than it is forgotten. As we have acquired it by the use of the mental faculties which our Maker has given us, so upon the vigour and tenacity of those faculties does our power of retaining it depend. A day comes to all, if life last long enough, when memory gives way, when first one and then another district of knowledge so painfully mastered becomes first of all indistinct, then obscure, then almost a blank, until at last it disappears altogether. That this may be due to the weakness of the body or of the brain, and that what is thus lost before death may be recovered by the spirit when emancipated from its earthly coil, does not, if it be true, affect the fact of the decay of knowledge. It is, indeed, a matter of ex-

perience that as human knowledge is gradually acquired, so it is liable to be gradually lost.

Here, again, we must see that nothing corresponding to this process, so familiar in the experience of the human mind, is even imaginable in the mind of God. Of that mind, as of Him whose mind it is, we may say, with the Apostle, that it knows "no variableness, neither shadow of turning." It is beyond all change, whether the change involved in the acquisition of knowledge or the change attached to the failure of memory. All that is, all that might have been and is not, all that might yet be, whether it is to be or is not to be, is eternally present to it, and could not forfeit its hold upon any part of this to us inconceivably vast field of knowledge without ceasing to be itself. And here, again, the Divine Judge must differ from any human judge. No human judge can prudently trust his memory even to retain what is brought before him in a case that lasts but a few hours; he can only trust his notes. Memory, he knows, is treacherous; it gives way just when we need it most; it refuses to recall a date, a name, a figure, a fact, unimportant generally, but of critical importance then and now. Its impotence is, so we think, as capricious as are its good services. In the Awful Mind above and around us nothing like this is possible, because it does not ever, as we do, look back upon any fact as upon something past; it is always in contact with all facts, whether, from our point of view, they be past or present or future, as eternally present to it. All that has been, is, or can be, has a place in that Mind corresponding to, or, rather, identical with, the fact, and so the Supreme Judge needs neither counsel, nor notes, nor witnesses; all alike before Him remains, lying before Him as it happened, as it happens, as it will happen, indelibly traced on the eternal tablets.

And, once more, human knowledge is very limited. As the Apostle has said, "we know in part." As the generations of men who devote themselves to the work of marshalling and increasing the stock of human knowledge succeed each other, each generation is largely occupied in showing how defective was the knowledge of those who immediately preceded it, while it knows that in turn it, too, will be exposed to a like criticism on the part of its successors. So far are we men from possessing the field of universal knowledge that a man never entirely masters any single subject. Something in it ever escapes the most persevering industry, the most searching inquiry, the most penetrating insight that the human mind can bring to bear upon it; and those men who have known most and have also been most conscious of the very limited nature of all our knowledge, have spoken of it as being at its best insignificant when compared with that which is not and cannot here be known by us, and point as well to our ignorance of what is minute and trifling as to our

ignorance of what is important and immense. The topic is, in fact, a common-place which only needs to be insisted on again and again, because from time to time, in moments of mistaken self-confidence or of unthinking enthusiasm, we are all of us tempted so entirely to forget it as to speak as though nothing in the world were less true.

In the Divine Mind, on the contrary, we cannot conceive partial knowledge of any subject whatever. Partial knowledge would imply a certain limitation of the Infinite Intelligence, and before Him are spread out in their entirety the two worlds of which human science is ever endeavouring to possess itself—the world of matter and the world of mind. God knows all, because He is everywhere. The Omnipresent cannot but be also omniscient. Observe in the Psalm before us how intimate is the connection between the two attributes. After exclaiming, "Such knowledge is too wonderful and excellent for me, I cannot attain unto it!" the Psalmist proceeds, "If I climb up into heaven, Thou art there; if I go down into hell, Thou art there also. If I take the wings of the morning and remain in the uttermost parts of the sea, even there also shall Thy hand lead me, and Thy right hand shall hold me. If I say: Peradventure the darkness shall cover me, then shall my night be turned into day; yea, the darkness is no darkness to Thee, but the night is as clear as the day. The darkness and the light to Thee are both alike."

What need is there to say that the knowledge of the human judge is, I will not say partial, but very limited indeed? Were it otherwise, how superfluous would be the machinery which now justice adopts in order to achieve its ends. Were it otherwise we should not now be asking, with a sad conviction that the question is not likely to be answered, "Who is the author of the series of fiendish crimes that during the past autumn has startled London, England, Europe?" We should not be blaming the police for not achieving the impossible, or falling back with something like despair upon a sense of impotence, as we look on the world of fact which, with all the appliances and resources of our civilisation, is really open to us.

How different with the Divine Judge! He knows at this moment all that we would fain know about those tragedies in Whitechapel; He can gain nothing from any external source of knowledge, and nothing can intercept or divert His all-surveying, all-penetrating, all-comprehending intelligence. "O God, Thou hast searched me out and known me; but such knowledge is too wonderful and excellent for me, I cannot attain unto it."

Of this knowledge possessed by God there are some features which, from their bearing on life and conduct, deserve special attention. Thus God knows not only what is known to the world and to our relations about each one of us; He knows that which each of us only knows about himself.

His eye surveys our secret thoughts and words and ways. He has sometimes revealed this knowledge through the mouth of an inspired servant, as when Elisha discovered his double-dealing with Naaman to the astonished Gehazi, or when St. Peter proclaimed their crime and its punishment to the terrified Ananias and Sapphira. He Himself described the deep shame of her home life to the woman of Samaria when she supposed herself to be talking with a stranger who knew no more about her than she chose to tell Him. He Himself proclaimed to the onlookers, who did not know, the true character of the widow's gift who cast her two mites into the treasury. Thus it is now as He surveys each of us here on earth, living, thinking, talking, acting beneath His eye, encompassed by His being, and thus He will excuse when man condemns, and thus He will condemn when man excuses, and will bring every work into judgment, and every secret thing, whether it be good or whether it be evil.

And He knows, too, not only our acts, but our motives. We often do not know them really ourselves. In nothing is self-love more active or more successful than in blinding us to the springs of action which really govern our lives. We may be pretty sure that the young man in the Gospel satisfied himself that he had much more respectable reasons than his great possessions for going away from the Divine Teacher; and that Demas left Rome for Thessalonica never dreaming that love for this world was his real reason for deserting the Apostle in his extremity; and that Judas was persuaded that the thirty pieces of silver had little to do with determining him to act the traitor's part. He was actuated, no doubt, by a large view of the public interest, which led him very reluctantly to undertake the most unwelcome duty. Nothing is more singular than the drapery of plausible motive in which the great wrong-doers of history have constantly and not seldom gracefully arrayed themselves. And it is not always otherwise with you and with us who do not belong to history. What we have to remember is that the true motives of our acts are just as much open to the eye of God as are the acts themselves, and that they, much more than the acts themselves, determine His judgment about us.

He knows, too, the exact measure of our individual responsibility for the corporate acts of the societies to which we belong—the Church, the nation, the parish, the family. It is so difficult, often so impossible, for man to assign the exact amount of responsibility to each of the individuals who have directly or indirectly concurred in some corporate action, when each man is perhaps only one of several millions who have acted in concert with various degrees of intelligence, that the attempt is commonly given up altogether. We persuade ourselves that the responsibility of each man is so small a fraction of the total responsi-

bility that individual responsibility has practically evaporated, and that we need not trouble ourselves about it; and yet the fact remains that corporations, whether sacred or secular, do perform acts which are either right or wrong, and that somebody must be responsible for such acts. And that sense of a corporation has no existence apart from the individuals who compose it. Those individuals, however numerous or however obscure, must be, in whatever degree, the responsible persons. The Bible throughout treats this principle as beyond discussion. Nations, cities, churches are treated as moral agents for whose corporate acts each one of their members is in some degree answerable. But then comes the tremendous question, Who is to decide with unerring accuracy the exact amount of responsibility which belongs to each member consisting of thousands or millions of people. Only one mind is equal to that overwhelming task, but He is equal to it. It costs Him no effort. He sees at a glance what no calculations on our part could possibly determine.

And, once more, He knows what each one of us would be in other circumstances than those with which He has surrounded us. We constantly speak as though we, too, possessed this sort of knowledge. Yet do we? Can we really know anything whatever on such a subject? How much circumstances contribute to make our lives and actions what they are can only be decided if we can measure accurately the pressure of such circumstances on the one hand, and the force and vigour of our own characters, on the other. This is implied in the old Greek proverb that leadership shows what a man really is, meaning that it obliges him to reveal what is or is not in him, and that he might escape this revelation in a private station; and in that saying of a Roman historian that in the judgment of the world Galba would have been deemed fit to be emperor if only he had never been one.

Now, our Lord, revealing the Divine Mind, claims to possess this knowledge in His comparison between Chorazin and Bethsaida and Tyre and Sidon. Tyre and Sidon had their full share of the degradation which in all ages of history have been the curse of seaport towns, and their religion, instead of doing anything to raise them, was of a character still further to degrade and brutalise them. The Phœnician worship of Nature in the form which it took in those ancient cities was little better than a prolonged, though disguised, appeal to the worst appetites of cruelty and lust; and yet as our Lord surveyed the towns in or near the brink of the Sea of Galilee, Chorazin and Bethsaida, and considered how in them, as the ruins of the synagogue of Chorazin attest at this hour, the worship of the true God was splendidly provided for, and how again and again each of them had listened to His teaching, and had witnessed His miracles, He uttered one of the most

startling judgments in the Gospel. If the degraded pagans of the Phœnician seaboard had only had the advantages of the favoured Galilean towns they would long ago have turned with deep heart-searching penitence to God. "Woe unto thee, Chorazin, woe unto thee, Bethsaida, for if the mighty works which have been done in you had been done in Tyre and Sidon, they had repented long ago in sackcloth and ashes." The Divine Speaker knew what we could not know. He knows whether you or I should do better or worse than we do if we were placed by Him in other than our present circumstances. He knows this because He sees our inmost dispositions, and sees us as we are.

Yes, in thinking of the judgment we have to think not only of the power, not only of the goodness of the Judge, but of His limitless knowledge—that awful attribute of knowledge which searches us out in the depths of our being, which plays upon us, around us, within us, every moment of our lives with a penetrating scrutiny that nothing can elude; that knowledge before which the night is as the day, and the future as the present, and the possible as the actual, and the secret things of darkness as the most ordinary facts of daylight; that knowledge which nothing can impair, nothing can disturb, nothing can exaggerate or discolour; the calm, majestic, resistless outlook of the Eternal Mind, will become real to us—real to you and to me—as never before in our experience. It will be no longer an abstract and intangible attribute; it will be set before our eyes in human form, and He in whom it dwells, and in whom are hidden, as we know, all the treasures of wisdom and knowledge, will be looking at us, looking through and through us, and we, too, shall look on Him, on the wounds which our sins may have widened, on the sacred face which was once buffeted and spit upon for us; and as we look we shall know that He sees us as we are, and that His knowledge—too wonderful and excellent for us, yet infallibly exact—is our real judge.

There are two resolutions which the thought of that meeting should surely suggest. The first resolution, if we can, to know something really about ourselves before we die, to dwell no longer, if hitherto we have so dwelt, on the surface of life, to see ourselves with eyes not of our friends, not of our ignorance, not of our own self-love, but, so far as may be, as the holy angels see us, as He sees us who is the Lord of angels, our Maker and our Judge. Each day some few minutes should surely be spent in the regular and fruitful practice of self-examination—that practice which more than any other tells us how we stand with God, makes us and keeps us humble, gives force, gives motive to prayer, enables us to look forward to death and to the last great day at least without apprehension of a terrible surprise.

And the second resolution is to apply for refuge

to that one Friend who can make a true knowledge of self bearable to each of us. "Come unto Me," He says, "ye that are weary and heavy laden at the discovery of what is really yourself, and I will refresh you." "This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins." "For God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." His holy incarnation, His birth of a virgin mother, His fasting and temptation, His life of tears and pain, His cross and passion, His precious death, the full value of which is illuminated by His resurrection from the grave and by His ascension to the right hand of the Father—these are facts which make it possible for us poor sinners to look deep into the recesses of our souls, to unravel one by one the weaknesses and the basenesses of our characters, to cast up long arrears of secret offences against light and knowledge, even while we know that the All-seeing Eye is upon us, and that we cannot, if we would, escape His audit. We can dare to be true not only because our Redeemer and our God is Himself the faithful and the true, but because He is the All-merciful, because, if we so will, He has searched us out and known us even here, that at the last great day He may make us trophies not of His awful justice, but of His redeeming grace.

It is stated that the Dean of St. Paul's will not go abroad this winter, but has taken a villa at Torquay for four months.

BISHOP MAGEE, who was consecrated twenty-sixth Bishop of Peterborough on November 15th, 1868, and was born at Cork, completed his sixty-seventh year on Monday last.

THE Bishop of Gloucester and Bristol and Mrs. Ellicott have left Gloucester for Clifton, where they intend to reside for three months, during which the Bishop will fulfil a long list of engagements in the Bristol division of the diocese.

THE Bishop of Brisbane leaves England for his diocese on January 4th. We are requested to add that (by the kindness of the vicar) his lordship will be "at home" at the clergy-house, Red Lion Square, on Thursday, December 27th, from four to six, and, (by the kindness of Mr. and Mrs. T. P. Beckwith) at 14, Eaton Place, S.W., on Monday, December 31st, from four till six.

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 22, 1888.

CLOSED CATHEDRALS.

A CONTROVERSY, accompanied by much correspondence, has been going on for the last three or four weeks in the *Spectator* on the rightfulness of barring the public out of Cathedrals, except on payment of "discreditable twopences." A great deal of lukewarm sentiment has been expressed, upon which in the last issue the Dean of Lincoln has poured the invigorating cold water of fact. One correspondent painted a most pathetic picture of a working man, in whose face the cathedral doors were shut; another suggested that if vergers were necessary they must indeed be paid, but the Dean and Chapter must pay them; others have laid it down that since the Church is National no fees whatever ought to be charged, nor should anyone be excluded from any part of the Cathedral at any time, except, of course, during Divine Service.

It would be well if people would only bear in mind Dr. Johnson's advice,—clear your mind of cant. The sentimentalists argue that the contemplation of beautiful and artistic monuments must have a beneficial effect. Must it? Will 'Arry, out with his chums on the spree, cease to be 'Arry, and to act as 'Arry will act. Let Dean Butler reply, "Chancels and choirs . . . require some special guarding. I know that in Beverley Minster, not very long ago, the figure of St. John of Beverley, carved on the Dean's stall, has been torn off and carried away; and I also know, from the experience of this Cathedral, that the habit of scratching names and doing various other bits of mischief is as deeply rooted in human nature as

when the Greek soldiers left their *graffiti* on the pyramids of Egypt."

And then there is the argument that the Church is National, and therefore the Cathedrals are the property of the nation. But so are the ironclads; so are the Houses of Parliament; so is Buckingham Palace: but the rights of the people to these is principally the right to see that they be put to their proper uses. We have heard it said that the question of free and open churches is settled by two texts: "My house shall be called a house of prayer for all nations," and "Make not my Father's House a house of merchandise." Exactly so; we quite agree. But the first text does not say, My house shall be called an Art exhibition for all nations, but a house of *prayer*. The right of the nation is to use the Cathedrals as houses of prayer, not as exhibitions. If indeed the nation will purge itself of 'Arry and his vulgarity and vandalism the verger question would cease, and the so-called "discreditable twopences" with it; but so long as the vulgar will vandalise, there must needs be vergers, and they must needs be paid.

Could they not however be paid in this way. Let every visitor, who comes not to pray but sight-seeing, write his name and address in a book, and let him give what he can afford, entering also the amount of his gift in the book. We believe this plan, or a plan very like it, is adopted at some Cathedrals. Let the word gift, not fee, be used, and let the book clearly state to what purpose the excess after payment of the verger's expenses will be applied. Then no working man will be kept out, while yet 'Arry's ruthless hand will be kept in restraint.

OUR CHRISTIAN YEAR.

THE FOURTH SUNDAY IN ADVENT.

THE subject for thought put before our minds by this week's Collect is a particular coming of our Lord Jesus Christ—His coming in might and power to help the travel-stained and weary pilgrim on the road to heaven. The matter is one which appeals strongly to us all, for it is a vital question with which we all have to do. This race of life is no mere figure of speech; no phantom of a disordered imagination; it is a solemn, eternal reality. Upon our right understanding of what it involves depends, in a very real sense, our life. Unless we have made up our minds to run the race in the only true way, we are weaker than children—puppets, "tossed about with every wind of doctrine"—unstable, rudderless souls, whose destination is—not a safe haven—to which they have consciously steered, but *somewhere, anywhere*, some *unchosen* spot upon which they have been driven by the elements, over which they have obtained no control. We may notice:—

(1.) *That the race must be run.* As to this we have absolutely no choice. At our birth we are set upon the road, and we can never stand still—at the same time we may *choose* upon which side we will run.

(2.) *That there are two goals*, and upon the choice of the road will depend mainly which we attain in the end. One is to be the abode of those who choose the smoother and wider path—the path which promises easy travelling, and a winning post attained with the least exertion—the other, harder to reach, the path to which is in many places rough and thorny, is yet, indeed, a glorious home—a safe and commodious haven—a true place of rest—once within its shelter the perils and troubles of the way are all forgotten; the weary traveller regrets no longer his choice.

(3.) *Hindrances and Helps on the way.* The hindrances are many and hard to overcome—our own want of perseverance and faithlessness, the bad example of those who are travelling on the parallel and easier path; their criticising persuasions to take life more calmly and to leave our Saviour all the trouble; the numerous storms of temptation which beset the journey. But let us look at the brighter side; at the helps which our God has provided. If we ask Him, He is ever ready to supply our lack of energy—to re-kindle within us that strong love which makes much possible of what we despaired before. Then there are many faithful souls struggling in the narrow path, whose experience may encourage and warn us. And then, again, there are sheltered resting-places by the way, where our Master Himself will minister refreshment to the fainting ones; repose to the weary; the most needed gift or grace to all. "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our Faith."

BURIAL REFORM.

THE Duke of Westminster last week introduced to the Home Secretary a large and influential deputation under the auspices of the Church of England Funeral Reform Association, asking for an inquiry into the condition of cemeteries and modes of burial, with a view to the consolidation and amendment of the Burial Laws, and the abolition of the power of selling the right of burial in perpetuity. The memorial, which declared the accumulation of vast masses of human remains near great populations to be destructive of public decency, utterly indefensible, and increasingly injurious to the public health, adduced evidence of such abuses in various large towns. Witnesses were present to prove the allegations. The memorial had been numerously and influentially signed by persons of position in England, Scotland, and Ireland by three Archbishops; the Duke of Buckingham, the Earl of Aberdeen, and other peers; the Primus of Scotland; the Bishop of London, and twenty-six other Bishops; the Lord Mayor of London, and other Mayors; the High Sheriff of Yorkshire, and other Sheriffs; Lord Randolph Churchill, M.P., Mr. J. G. Talbot, M.P., and eleven other M.P.'s; the Presidents of the Association of Medical Officers of Health, of the Institute of Civil Engineers of Great Britain, of the Sanitary Protection Society, Edinburgh, of the Royal College of Physicians, Edinburgh, of the Royal College of Surgeons, Edinburgh, of the Health Committee, Birmingham, of the Sanitary Association, Manchester; of the Medical Institute, Liverpool; the Prolocutors of both Convocations, many Deans, Archdeacons, Prebends, and Incumbents; Mr. Edwin Chadwick, C.B., Mr. F. Seymour Haden, Sir Spencer

Wells, Bart., Dr. B. W. Richardson, Mr. Ernest Hart, and other eminent scientists; Dr. S. Gibbon and many Medical Officers of Health, and Members of the Royal College of Physicians and Surgeons; Admiral Sir George Wellesley, General Lowry, Dr. Chas. Mackay, &c. His Grace said that the Society desired to encourage the resolution of dead bodies, instead of their preservation.—Mr. Seymour Haden advocated simple "earth to earth" burial in a coffin of compressed pulp, which would be as strong as wood before interment, but under the action of the earth would disappear.—The Rev. W. H. Sewell advocated better registration of death, and disuse of massive monuments.—Mr. Wollaston Pym condemned the overcrowding in Brompton Cemetery; Mr. F. Scott made similar complaints respecting Ardwick Cemetery, Manchester.—Mr. H. Byron, M.P., considered the massing together of great numbers of the dead prejudicial to the public health. Gen. the Hon. Sir Alexander H. Gordon, K.C.B., thought that ecclesiastical fees, where no actual service was rendered, should be abolished. The Rev. F. Lawrence, Hon. Sec., pointed out that the question was one which pre-eminently concerned the poor, and that it was in a high degree the duty of the Legislature to provide for the poor means of proper interment for their dead.—The Home Secretary replied that the subject should receive very careful consideration.

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 287.)

CHAPTER XVI.

THE TREATY OF KILMAINHAM AND THE IRISH INVINCIBLES.

PARLIAMENT reassembled on February 7, and the affairs of this country at once occupied attention.

Mr. P. J. Smyth moved an amendment to the Address in favour of local government. It was negatived. Mr. Justin McCarthy moved an amendment condemning the policy of the Irish Executive. Mr. W. E. Forster, Chief Secretary, replied. He reviewed the course of the agitation, described the occurrences which marked its progress, then examined the doctrines laid down by the leaders of the Land League; he quoted extracts from Mr. Parnell's speeches, from *United Ireland*, from other journals; read the telegrams sent from America to the Land League Convention, 1881, and declared that the Government would not relax its efforts to destroy that organisation, which had for its object robbery, and whose means of action were intimidation and outrage. Throughout the trying scenes of this lawless period Mr. Forster displayed a fearless-courage and a steady adherence to duty which won for him the hatred of the disaffected classes, and the esteem and confidence of all those who had at heart the welfare of the country. But his position was trying in the extreme.* Without steady support from his colleagues,

* From January 1, 1880, to September 30, 1882, there were 57 agrarian murders in Ireland, not counting the Dublin political assassinations.

without sympathy from the great mass of English Radicals and advanced Liberals, assailed by the Irish revolutionary party with the most virulent abuse, the Chief Secretary held on the even tenour of his way. At Tullamore he addressed to the men of the King's County words of earnest and simple remonstrance, intended not for those alone to whom they were uttered, but for the people of Ireland.

He told them of the scenes he had just witnessed, and declared that Government would put down terrorism. "I went," he said, "when I was at Tulla to the workhouse, and there was a poor fellow lying in bed, the doctors round him, with a blue light over his face that made me feel that the doctors were not right when they told me that he might get over it. I felt sure that he must die, and I see that this morning he has died. But why did that man die? He was a poor lone farmer. I believe he had paid his rent; I believe he had committed that crime; he thought it his duty to pay. Fifteen or sixteen men broke into his house in the middle of the night, pulled him out of his bed, and told him that they would punish him. He himself, lying in his death agony as it were, told me the story. He said: 'My wife went down on her knees and said, "Here are five helpless children, will you kill their father?"' They took him out; they discharged a gun filled with shot into his leg, so closely that it shattered his leg. Perhaps they did not mean to kill him—they must have known that they meant to maim him for life—they must have known that they meant to make it impossible for him to earn his living, and to give him days and weeks of agony."

The scene so graphically described by Mr. Forster was unfortunately not exceptional. Whole districts were thrown into terror by midnight marauders, who took away arms, maimed cattle, shot men in the legs, cut off ears, revived the old system of barbarous outrage which marked the dying throes of the Ribbon Conspiracy, and brought unutterable shame on their unfortunate country. Murder followed murder in quick succession. On April 2—Passion Sunday—Mrs. Henry Smythe, sister-in-law of Mr. W. Barlow Smythe, was shot dead on her way home from Collinstown Church, in the Co. Meath. Dublin became more and more disturbed, and it was evident that a Murder Society existed, whose members felt no scruples, and were awed by no fear of consequences. Ulster alone remained peaceful, and unstained by agrarian crime. The leaders of the Land League dealt very tenderly with those horrid outrages. Their protests were weak, and accompanied with so many palliations and safeguards that they virtually amounted to a justification of the criminals. This conduct drew upon them the scathing denunciations not only of men like Mr. W. E. Forster, but also of fearless Nationalists like Mr. P. J. Smyth, who denounced the Land League as a "league of hell," adding that "a people thoroughly imbued with the principles of the moral law would not tolerate in their midst a crime-producing platform and a Satanic press."

The fact, however, seems to be that the position of the Parliamentary Party was at this juncture very critical. They had to deal with two extreme parties among their own followers—the revolutionary section, determined to accept no settlement and admit of no compromise, but to wrest by terrorism the independence of Ireland from the British Government; the agrarian agitators, caring little for national views of government, but resolved to hold the land and pay no rent. To denounce outrages meant the alienation of

both those sections, and their loss would entail the collapse of the agitation—loss of influence and loss of power. Every Irish agitation has had two sides, the constitutional and the revolutionary. Grattan was the reformer; Wolf Tone the revolutionist. O'Connell agitated within the Constitution, Smith O'Brien followed and drifted into civil war. Mr. Parnell had his extreme wing, and if less open it was also more dangerous than any of the others. The progress of the Fenian Conspiracy had been marked in its early days by a complete absence of those brutal outrages which invariably accompany and disgrace every Irish agitation, but after the bursting of the bubble the organisation split into two factions, the Stephenite Party and the Council Party—one moderate, the other extreme, and each hating the other with the most cordial hatred. The antagonism between those two factions led to important results, and much of the crime which occurred in Dublin in 1832 traced its origin to this source. The landlord class deserved pity at this period more than any class in Ireland. If in times past they had not realised the responsibilities of their position, there was no likelihood of their forgetting the lesson taught them by the Government of Mr. W. E. Gladstone; their rents withheld in obedience to the No-Rent Party; their resources crippled; their power broken; their influence almost destroyed; their lives in hourly peril; their families in danger of being starved out by the system of isolation adopted by the League; their servants driven away by threats, and often by actual violence; frowned upon by Government, and hated by all who hoped to share in the plunder of their property, they were reviled as cowards if they did not maintain their rights, and denounced as heartless tyrants if they did. Class was set against class, and those who early in the agitation would have welcomed 20 per cent. reduction of rent as a boon, now felt it an intolerable grievance to have to pay rent at all. Mr. Forster's position, too, grew more and more irksome. He had been placed in an unpleasant position from the outset, but he had acted with a manliness and courage deserving of the highest praise. Events were, however, near at hand which would not only release him from office, but also prove beyond question the wisdom of his policy as Chief Secretary in Ireland. Mr. Parnell from Kilmainham Gaol wrote a letter to Captain O'Shea explaining his views upon the Land Question, and holding out hopes that if those views were carried out his followers would be able to co-operate with the Liberal Party, and also to suppress outrage and crime in Ireland. Mr. Gladstone entered into treaty with men whom his Government had imprisoned on the grounds that they "were steeped in treason to the very lips," and under the Kilmainham Treaty Mr. Parnell, Mr. John Dillon, and Mr. O'Kelly, members of the House of Commons, were released from prison on May 2. Mr. Reid thus tells the story:—"On the following day, Sunday, April 30th, Captain O'Shea arrived from Dublin, and at once called upon Mr. Forster at his residence in Eccleston Square. There is no need now to go into the details of the communications which passed between the Chief Secretary and the 'ambassador from Mr. Parnell'; but two documents must be given in order to complete the narrative of this singular episode. The first is the account which Forster dictated to his wife immediately after the interview had taken place. 'After telling me that he had been from 11 to 5 with Parnell yesterday, O'Shea gave me his letter to him, saying

that he hoped it would be a satisfactory expression of union with the Liberal Party. After carefully reading it I said to him, 'Is that all, do you think, that Parnell would be inclined to say?' He said, 'What more do you want? Doubtless I could supplement it.' I said, 'It comes to this, that upon our doing certain things he will help us to prevent outrages'—or words to that effect. He again said, 'How can I supplement it?' referring, I imagine, to different measures. I did not feel justified in giving him my own opinion, which might be interpreted to be that of the Cabinet, so I said I had better show the letter to Mr. Gladstone, and to one or two others. He said, 'Well, there may be fault in expression, but the thing is done. If these words will not do I must get others, but what is obtained is'—and here he used most remarkable words—"that the conspiracy which has been used to get up boycotting and outrages will now be used to put them down, and that there will be a union with the Liberal Party"; and as an illustration of how the first of these results was to be obtained, he said that Parnell hoped to make use of Sheridan, and get him back from abroad, as he would be able to help him to put down the conspiracy (or 'agitation,' I am not sure which word was used), as he knew all its details in the West. (This last statement is quite true. Sheridan is a released suspect, against whom we have for some time had a fresh warrant, and who under disguises has hitherto eluded the police, coming backwards and forwards from Egan to the outrage-mongers in the West.) I did not feel myself sufficiently master of the situation to let him know what I thought of this confidence; but I again told him that I could not do more at present than tell others what he had told me. I may say that, in the early part of the conversation, he stated that he (O'Shea) hoped and advertised—and in this case he was doubtless speaking for Parnell—that we should not to-morrow—I suppose meaning Tuesday—"pledge ourselves to any time for bringing on fresh repressive measures." He also said that he had persuaded Parnell to help to support a large emigration from the west, and that Parnell had told him that he had had a good deal of conversation with Dillon, and had brought him round to be in full agreement with himself upon the general questions."

Mr. Parnell's letter to Captain O'Shea, of which that gentleman gave Mr. Forster a copy, was chiefly taken up with a statement of his views upon the arrears question. The passages relating to the all-vital "pledge" upon the necessity of which Forster had insisted were as follows:—"If the arrears question be settled upon the lines indicated by us, I have every confidence—a confidence shared by my colleagues—that the exertions which we should be able to make strenuously and unremittingly, would be effective in stopping outrages and intimidation of all kinds. . . . The accomplishment of the programme I have sketched out to you, would, in my judgment, be regarded by the country as a practical settlement of the land question, and would, I feel, soon enable us to co-operate cordially for the future with the Liberal party in forwarding Liberal principles and measures of general reform, and that the Government at the end of this session would, from the state of the country, feel themselves thoroughly justified in dispensing with further coercive measures."

Such (says Mr. Reid) were the chief points of the document which was afterwards described as the Treaty of Kilmainham. "Forster had not disguised

his reluctance to countenance the negotiations between Captain O'Shea and a member of the Cabinet. His strong conviction was that the secret bands of outrage-mongers, by whom Ireland was held under the spell of a cruel and demoralising terror, could not be dealt with by means of any negotiations whatever with the Land League leaders. But if such negotiations were to be carried on with the sanction of the Government, and if Mr. Parnell and his colleagues were to be released, he was at least anxious that the pledge which they gave should be so clear and emphatic as to convince the most ignorant of the Irish cottiers that they were resolutely opposed, not merely to assassination and the more flagrant kinds of violence, but to boycotting and to every species of moral as well as material intimidation. The promises from Mr. Parnell which were conveyed to him by Captain O'Shea failed entirely to meet his conditions; whilst the mention of Sheridan as one of the instruments through whom Mr. Parnell proposed to exercise his influence in preventing outrages, implied, in his opinion, some kind of previous connection between the Irish leader and that notorious person. He immediately forwarded Mr. Parnell's letter and his own account of the interview with Captain O'Shea to Mr. Gladstone, telling him that he had expected little from the negotiations, and found that the result was less even than he had expected. Mr. Gladstone took a different view. Writing to Forster the same day, he expressed the gratification with which he had read the sentence in Mr. Parnell's letter beginning, 'If the arrears question is settled.' With regard to the expression in the letter of willingness on the part of the writer to co-operate in future with the Liberal party, Mr. Gladstone wrote: 'This is a *hors d'œuvre* which we had no right to expect, and I rather think have no right at present to accept. I may be far wide of the mark, but I can scarcely wonder at O'Shea's saying the thing is done. . . . On the whole, Parnell's letter is, I think, the most extraordinary I ever read. I cannot help feeling indebted to O'Shea.'"

This was perhaps as curious an episode as ever occurred in the history of any country, and deserves attention in the light of Mr. Forster's statement in Parliament on February 22nd, 1883. On that occasion the man responsible for the government of Ireland said: "I wish there to be no mistake, that this I do charge the hon member (Mr. Parnell) and his friends with. He and they allowed themselves to continue the leaders—he the avowed chief—of an organisation which not merely ostensibly advised and urged the ruin of those who opposed them, and avowed that doctrine of boycotting, which was to make life almost more miserable than death, but which set on foot an agitation which organised or promoted outrage and incited to murder, of which the natural result and outcome was murder, and the hon. member ought to have known this to be the natural outcome." Mr. Forster declared that from this transaction he expected little, and got less than he expected, which indeed was not strange under the circumstances.

In a letter dated the 23rd of April, 1882, addressed to one of his colleagues in the Cabinet, Forster says—"As regards conditions of release of Parnell and Co., what we want is not their promise to try to prevent outrages, but an assurance by which they will be bound in honour before the public—that is, an under-

* "Life of Forster, by Reid. Chapman & Hall, London.

taking that they will not themselves renew an agitation to replace the law of the land by their law or prevent men from the fulfilment of their contracts, or in any way, by boycotting or otherwise, to intimidate them from the full enjoyment of their rights. If we were to release them without getting the country quiet, or a fresh Act, or such assurance, I believe we should make matters worse in Ireland, and be probably turned out ourselves by an indignant House and country, as would be our desert.

CHAPTER XVII.

LITERATURE OF THE PERIOD.

"UNITED IRELAND" is the special organ of the Parnellite leaders, owned by them, conducted by them, and edited by Mr. William O'Brien, of Tullamore notoriety. We shall let it speak for itself. The following passages from *United Ireland* were quoted in the House of Commons :—

"DISESTABLISHING THE CASTLE.

"But the money it" (that is the Castle) "spends, and the favours it distributes, and the foul toads who use it as a cistern to knot and gender in it, are just the things which make the harmless travesty of vice-royalty an offence and scorn to Irishmen. . . The toads are the gang of alien officials who nestle in the snuggeries of the Castle like as many asps in the bosom of the country. Down with the whole bundle of rottenness and imposture."

This was nominally published on the 6th of May, but actually on the 4th.

On the 6th of May two of the "alien officials," one of whom was Irish by birth, by name, by residence, by feeling, by tradition, and by sympathy, were murdered.

In the autumn of 1882 a prisoner was tried and subsequently found guilty, and executed for the brutal murder of a poor and defenceless neighbour. The following comments appeared in Mr. Parnell's paper : "Silence and veneration is demanded by the religion of English rule, and we bow before its sacred symbol, the gallows. Not often even in the blood-stained records of Ireland has there been a tragedy more pitiful, more horrible than that of which Francis Hynes was the victim. Need we recapitulate the grotesque mockery of the trial? . . . A jury presided over by a Judge who, from the commencement of the trial to its close, did not even attempt to conceal his indecent longing for a conviction. It was not enough that his charge should be a speech for the prosecution. By nod and smile throughout the trial he emphasised each scrap of evidence that seemed to tell against the prisoner; by shrugs and deprecatory gestures he made light of the defence. . . . Need we speak of the 'terrible' exposure that followed? Judge Lawson, in a tempest of virtuous indignation, decided that jury-packing and jury orgies were subjects too sacred for public comment."

It will be observed that Judge Lawson is mentioned by name; on November 11th, 1882, an attempt was made to murder Judge Lawson.

(To be continued.)

THE Bishop of Newcastle has appointed Mr. J. H Ingledew, of 61, Percy Park, Tynemouth, his secretary

Reviews and Notices.

"HYMNS BY A BROTHER AND SISTER." London : Roper and Dowley, 29, Ludgate Hill. 1888. Price 3d.

THIS is a very modest, unassuming little volume. Yet we are much mistaken if those who procure it do not unite with us in pronouncing it a work of rare merit. Take as a specimen the following hymn :—

REAPER OR GLEANER?

RUTH ii. 3.

Lord ! I would fain be where the land is lying
Ready for reapers, rich with golden grain ;
Self left behind, each old attachment dying,
Save to one Saviour, for a whole world slain :

Knowing no home save that abode of glory
Where each true worker shall find rest, one day ;
Praying for naught save power to tell one story,
Paint one bright preacher, of the living way :—

So let it be, Lord ! Thou wilt not deny me
Labour for Thee, and danger, to endure ?
Rather with strength and patience will supply me—
Grant me but these, Lord, and success is sure !

Too well I know that I am all unworthy,
Yet, oh, weak heart ! methinks thou couldst not fail
With Jesus near, to strengthen and to stir thee :—
Nay ! how could earth's worse terrors make thee quail ?

Lord ! wild Uganda's martyred saints are chanting
Glad anthems now o'er work scarce yet begun ;
And here am I, Lord ! for the struggle panting,
May I not strive to rescue even one ?

* * * * *
Lord, I have sinned, forgive : and grant me, Master,
Fresh faith and patience, needful here as there,
So shall cold zeal grow warm, time's stream flow faster,
And sober duties seem more fresh and fair.

* * * * *
And, oh, call more to join our supplication,
Such as Thou lovest for a worthy end,
That this wide world's most dark and distant nation
Suppliant soon before Thy throne may bend.

Lord ! as the child's alarm beside the ocean
Tells some stout swimmer of a wreck unseen,
So may these chords from one curbed heart's commotion
Rouse some fit reaper who at play has been !

This hymn appeared first in the *Church Missionary Gleaner*, and we violate no confidence when we say that the writer is said to be a very distinguished scholar, who gained high distinctions not only in Trinity College, Dublin, but also at one of the English universities. Here is another specimen by the same writer :—

WATCH AND PRAY.

"Ye know not when the time is."—MARK xiii. 33.

Till the shadows flee away ;
Till breaks forth the deathless day ;
Till the bars of time are riven,
Opening up the stairs of heaven ;
Till Death's self, long doomed, is dead ;
Bowed and bruised the serpent's head ;
Till the last cloud clears away ;
Watch, and pray !

Art thou baffled in the strife?
Seems it long,—this weary life?
Dost thou find it hard to stand
Swerving not to either hand,—
Threateners here and tempters there.
Scoffers at thy watchful prayer?
Hear not ! heed not what they say !
Watch, and pray !

It may be thy lot to fall
Long before the trumpet's call ;
It may be thy Lord will come
Ere thy earthly voice is dumb ;
Care not whether of the twain
Be decreed to rend thy chain,
Only, one must come some day :
Watch, and pray !

We are informed on the title page that the hymns have been written by a brother and sister, and that the proceeds of the sale are to go to the Church Missionary Society. We wish the book success, and close with one quotation from the writer, who signs "C." :—

HOMELESS.

Wandering sadly all the long, long day,
Chanting with trembling voice his feeble lay ;
Dragging his toilsome way from street to street,—
No home to go to, not one friend to greet ;
Hungry and weary, faint and wet, and cold,
Looking so small and slight, and yet so old !
Is there not one to take the orphan in ?
Not one to rescue him from pain and sin

Homeless ! and now the snow is falling fast ;
Keenly the north wind blows it bitter blast,
Pierces the rags, and cuts the piteous face,
Wan in the gas glare as night grows apace.
Light, warmth, and comfort, all are close around,
Yet for the orphan is no shelter found :
Brothers and sisters, hand in hand they go—
Plenty and want, bright happiness, and woe.

Now faintly sounding like some far-off sigh,
Now swelling full with glad triumphant cry,
Pealeth the organ forth its wondrous notes :
Through aisles and arches high the music floats,
Then dies away ; and now a boy's voice sings—
Clear, pure, and sweet throughout the building rings,
" Come unto Me, ye weary and opprest !
Oh, come to Me, and I will give you rest ! "

Silent the organ now, and one by one
Lights vanish, for the evensong is sung ;
Only the verger paces down the aisle,
Pauses, and stands, and looks around awhile,
Then turns to go, but stops ; for over there,
Crouching behind a pile of marble rare,
Is what ? a heap of rags ? more, something more—
Starvation's offering, on that rich cold floor.

C.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE SACRAMENT OF BAPTISM.

SIR,—Permit me to ask the reason why the Sacrament of Baptism is scarcely, if ever, administered at the Sunday morning service in our churches ? The usual practice, being at total variance with the spirit of the Rubric, which would have the largest number of the congregation present. Are the wishes of the congregation to over-ride rubrics, and compel the Clergy to administer the Sacrament of Baptism when the least number of the congregation are present ? No one can violate the Rubric on the plea that the service would be unduly lengthened, and that the majority of the congregation would absent themselves on any Sunday when baptism was to be administered ; for on such Sundays the sermon could be considerably shortened, and other portions of the liturgy (by permission) judiciously curtailed. Better far that such should be done than that solemn rite, enjoined in Christ's last command on earth, should be

treated in a manner the very reverse of what is likely to increase its veneration or solemnity. In fact, it would seem that, provided everything is done to elevate one sacrament to the position of the highest act of Christian worship, the other may be treated merely as a ceremony of very minor importance. He that said, " Do this in remembrance of me," said also, " Go ye . . . baptising them in the name of the Father, and of the Son, and of the Holy Ghost." And there is far more reference to the Sacrament of Baptism in the Acts of the Apostles, and St. Paul's Epistles, than there is to the Holy Eucharist.

One good effect which the administration of this Sacrament at the Sunday morning service might have on the congregation present would be, that by reminding them of their Confirmation vows, they might be led to partake with more humble repentance, faith, and charity, that spiritual food of the most blessed body and blood of Christ provided for them in that other Sacrament, which, by strengthening their souls, enables them to keep more consistently their baptismal obligations.

INQUIRENS.

THE ATHANASIAN CREED.

SIR,—I have read your two "communicated" articles on the Athanasian Creed with very great interest. They are the only defence of the Creed I have ever read that seems to me a defence at all. But when, as the writer appears to admit, so much exposition is needed—not only critical, but historical—to make it intelligible to moderns, is not the argument overwhelming against using it in the Church Service, whether repeated by the congregation, as enjoined by the English rubrics, or read to the congregation by the minister, as the writer of those articles proposes ?

JOSEPH JOHN MURPHY.

Belfast, 18th December, 1888.

THE ONLY SERVICE ORDAINED BY CHRIST HIMSELF.

SIR,—In a sermon lately preached and printed in the *Church Times* for this week we are told that the Holy Eucharist is not only "the chief service of every Sunday," but also "the only service enjoined by Christ Himself, and the only distinctively Christian one."

2. Now, with every wish that due honour should be done to the Holy Eucharist, I ask what is the use of such exaggerated language ? Is it the only service enjoined ? Is not private prayer enjoined ? Is not daily service, like that which our Lord and the Apostles attended at the Temple, enjoined ? Are not afternoon and evening services enjoined ?

3. Next we are told that this is the only distinctively Christian service. What is the use of such exaggerated and false assertions as these ? Will not this hurt, rather than serve, the cause it is meant to advance ?

4. Further on we read that "the Christian Sacrifice is the sum and centre of all Christian worship." Sacrifice means oblation ; but, what is offered, we are not told. Is it bread and wine, or the material Body of our Lord ? I suspect the latter is

meant, because it is called "the extension of the Incarnation."

5. This is startling language, and wholly unintelligible unless it means that our Lord's material Body is stretched down from heaven to the altar, and then extended to every receiver. This is directly contrary to the Black Rubric, which declares that our Lord's Body is still a natural Body; that it is in heaven alone, and that it is impossible to be present anywhere else except spiritually, that is by Spirit, grace, and effects. I know that this Black Rubric is despised; but, as long as a man calls God to witness that he believes it, it must have effect on all honest men. But suppose it left out, we have the 4th Article still. It says as plainly as possible that our Lord's Body still retains all that appertains to the perfection of man's nature. If confinement to one place does not so appertain, I do not know what does.

6. The preacher ends with a verse of Charles Wesley's, which asserts a real presence. But, as I am sure Charles Wesley did not hold this extension of our Lord's Body, and as his words are quite as strong as any quotation from the Fathers, it showed that it is quite vain to try to prove that the Fathers, by their poetic language, meant to teach the extension of our Lord's Body.

7. We are plainly on the high road to not Patristic divinity, but the divinity hammered out by Aquinas, and put into definite shape by the Council of Trent.

8. If "the flesh profiteth nothing," how can it be made to be the "extension of the Incarnation"? and if our Lord's flesh was born of the Virgin at Bethlehem, how can John vi. be pressed to prove that it came down from heaven? (See verses 32, 33, 41, 50, 51, and 58.) What we are to be fed by must be what comes down from that Spirit, that grace, which quickeneth. Of course as the Body, of which our Lord spoke at the first Eucharist, was His Body slain, and His Blood shed out of His veins, and as such does not now exist but His living glorified Body, all the pretences of Rome and her admirers are utterly irrelevant and useless.

CHARLES CROSTHWAITE,

Can. & V.-G. of Kildare.

P.S.—It has been suggested to me that all the preacher meant by saying that the Holy Eucharist is the only service of divine appointment is that others, as public prayer, existed before our Lord's time. But is not baptism of Christ's appointment? True, a Baptism existed before. Our Lord exalted the rite. Well, and did not the Passover exist before, though our Lord grafted on it the Eucharist with its special blessings?

PREFERMENTS AND APPOINTMENTS.

- Barnes, Rev. William Lawson, M.A., Licensed to Officiate in the Diocese of Salisbury.
 Beaumont, Rev. William E., Vicar of St. Jude's, Upper Chelsea.
 Bird, Rev. C., Vicar of Chollerton; Honorary Canon of Newcastle Cathedral.
 Bullen, Rev. R. A., B.A., Curate of St. Margaret's, Westminster; Vicar of Shoreham, Sevenoaks.
 Cavell, Rev. Henry Theodore, Perpetual Curate of Staverton, Wilts.
 Chandler, Rev. Arthur, M.A., Chaplain to the Bishop of Salisbury.
 Chatto, Rev. J. F. C., Rector of Kirklington, Carlisle.
 Davies Rev. J. H., Curate of St. Martin's, Birmingham; Government, Chaplain at Accra.

- Deck, Rev. H. Legh Richmond, M.A., Vicar of St. Stephen's, Hull; Vicar of Holy Trinity, Sheffield.
 Dennis, Rev. H. Wesley, Assistant Master at Merchant Taylors' School, Curate of St. Margaret's, Lee; General and Organising Secretary of the Clergy Orphan Corporation.
 Dickenson, Rev. Francis Wingfield, Vicar of Manningtree, Essex.
 Ford, Rev. E. Wilton, M.A., Curate of Ashby Parva; Curate-in-Charge of Bruntingthorpe, Leicestershire.
 Ford, Rev. William O. P., M.A., Chaplain at Rhydd Court.
 Garrett, Rev. James R., Vicar of Holy Trinity, Northwood.
 Grenside, Rev. F. R., Vicar of Mirfield; Rector of Thornhill, Yorkshire.
 Grigson, Rev. Baseley Hales, B.A., Rector of East Harling, Norfolk.
 Harpur, Rev. W. H., Surrogate for the Diocese of Liverpool.
 Hughes-Games, Rev. S. H. W., Diocesan Inspector of Schools, and Domestic Chaplain to the Bishop of Sodor and Man.
 James, Rev. Edward George, Rector of St. Lawrence's, Chorley; Rural Dean of Leyland.
 Kelly, Rev. W. W., M.A., Vicar of Aldingbourne, Sussex.
 Luffman, Rev. Samuel, Vicar of St. Swithun's, Hither Green, Lewisham.
 Maude, Rev. C. F., M.A., Rector and Vicar of Burwash, Sussex.
 Noyes, Rev. H. E., M.A., Incumbent of Christ Church, Kingstown, Dublin; Vicar of St. Stephen's, Walthamstow.
 Ogle, Rev. Wilfrid R., Curate of St. Mark's, North Audley Street; Domestic Chaplain to the Bishop of London.
 Owston, Rev. Francis, Vicar of Perbriant, Winchester; Vicar of West Mersea, Essex.
 Patrick, Rev. J. Brooke, M.A., Licensed to Officiate in the Diocese of Rochester; Rector of Bury, Hunts.
 Paultell, Rev. John David, M.A., Vicar of Helpstone, Market Deeping.
 Phinn, Rev. Charles Percival, B.A., Licensed to Officiate in the Diocese of Salisbury.
 Rice, Rev. Hon. William Talbot, M.A., Vicar of All Saints', Shooter's Hill.
 Robson, Rev. J., B.A., Curate of Venerable Bede's, Gateshead-on-Tyne; Assistant Diocesan Inspector, Exeter.
 Saunders, Rev. C. M., M.A., Vicar of Burwash Weald, St. Philip, Sussex.
 Vaughan, Rev. F., Curate of St. James-the-Less, Westminster.
 Ward, Rev. F. H., M.A., Curate-in-Charge; Vicar of St. John-the-Evangelist's, Spark Hill, Birmingham.
 Warner, Rev. Richard Edward, Rector of Snitterby, Kirton-in-Lindsey; Vicar of Gainsborough.
 Webster, Rev. F. S., Rector of St. Thomas's, Birmingham.
 Wells, Rev. Henry, B.A., Perpetual Curate of St. Bartholomew's, Camberwell.
 West, Rev. Auguste, B. S., Chaplain to the *Belleisle*.
 Whidborne, Rev. George Ferris, M.A., Vicar of St. George's, Battersea.
 Whistler, Rev. R. F., Vicar of Ashburnham, Sussex; Rector of Elton, Hunts.
 Wilcox, Rev. C. B., Vicar of St. Jude's, Moorfields, Sheffield; Vicar of Christ Church, Birmingham, and Prebendary of Lichfield Cathedral.
 Winkley, Rev. Charles Richard Thorold, M.A., Assistant Chaplain of the English Church, Rue d'Aguesseau, Paris; Government Chaplain on the Bengal Establishment.
 Young, Rev. Charles Gordon, Rector of Chipstead, Surrey.
 Youngman, Rev. George Robert, M.A., Rector of St. John's, Deansgate, Manchester.

CLERICAL OBITUARY.

- Carlyon, Rev. C. Winstanley, for fifty-two years Rector of St. Just-in-Roseland, Cornwall, on the 11th inst., aged 78.
 Child, Rev. Alfred, Rector of Rotherfield, Sussex, at Therapia, Bournemouth, on the 11th inst., aged 66 years.
 Drake, Rev. William Hinton, Rector of Bridestowe-with-Sourton, on the 15th inst., aged 68 years.
 French, Rev. George, H.M. Inspector of Schools, at Redhill, on the 10th inst., aged 56.
 Leach, Rev. John William, Rector of Chelvey and Brockley, at the Rectory, Chelvey, Somerset, on Sunday, the 16th inst., aged 46.
 Maclellan, Rev. Alexander, D.C.L., at the Vicarage, Brompton, Northallerton, on the 13th inst.



The Church of England Pulpit.

PROPHECY.

BY THE REV. ALAN GORDON SMITH, B.A.,
CURATE OF ST. SAVIOUR'S, DENMARK PARK.

SERMON PREACHED IN ST. MATTHEW'S, DENMARK
HILL, ON SUNDAY, DECEMBER 9TH, 1888.

"We have also a more sure word of prophecy : whereunto ye do well to take heed as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts."—2 PETER i. 19.

IT is not easy, at first sight, to find out what the writer means in this passage ; the whole difficulty lies in the interpretation of the phrase "the word of prophecy." What "word of prophecy"? An ordinary reader of the Bible would rush to the conclusion that the Apostle is speaking of the prophets of the Old Testament, and their predictions about the coming of Christ, His suffering, and His glory. But why should he refer the Church to the Old Testament as a light shining in a dark place, when the light of the Lord Himself had not yet faded from the earth ; when he himself was alive who had been an eye-witness of the glory of God in Jesus Christ? Clearly he is not referring to Old Testament prophecy ; it would take us more than half our time to state the whole argument, but if you will read the whole epistle, and more particularly the context of these words, I think that you will find that when he speaks of the word of prophecy, he means the utterances of those holy men in apostolic times who received from the Holy Spirit the gift of prophecy, the prophets we speak of when we say that God built His Church on the foundation of the Apostles and Prophets.

I should say that the text is wrongly translated in the Authorised Version, and perhaps even more wrongly in the Revised Version. Now take the meaning of the whole passage. The leading idea is that Christ is coming again ; that is what the Apostle had preached before, of which he is reminding them now—the power and the coming of our Lord Jesus Christ ; that is his word of prophecy. Well he had been preaching and reminding them about this all his life ; and now he was an old man ; a new generation had sprung up, and young men were beginning to say, You are always telling us that Christ is coming ; we have heard that before ; but still, you see, He does not come. Since the Fathers fell asleep all things continue as they were from the beginning

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of the creation. Where is the promise of His coming? There is something very modern about this flippant criticism. In reply, the aged Apostle sticks to his point bravely. He says in effect—I'm writing to remind you that Christ is coming again. I'm an old man ; I don't expect any longer to see His day on earth ; but remember my message is no fiction, not even a matter of hearsay, which may or may not be true ; no, our word of prophecy is more sure, more reliable than anything you are likely to hear in the future. And why? Because it is backed by ocular evidence, because we who teach you were eye-witnesses of His Majesty, we heard the voice from heaven in the Holy Mount. Remember, when I am gone, that you had it from an eye-witness ; take heed to his prophecy, as to a light shining in a dark place, until the day dawn, and the day-star appear in your hearts.

Now, perhaps the shallowest of all shallow criticisms of the Bible is that which seeks to discredit the teaching of the Apostles by pointing out that they were mistaken in expecting a speedy return of their Lord to the earth. A criticism of that kind only shows what absurdity and inanity a man may be guilty of, when he begins to talk without understanding the first principles of the subject he attempts to deal with ; anything more grossly unscientific than the current scientific criticism of religion it would be difficult to conceive. Why do not these critics go to the first principles of Christian religion? Why not go to the authorities, and test the truth of their teaching by the truly scientific *a posteriori* method, that is, by experiment? What does the chief authority say ; what is the first experiment He submits for you to try? Why, that you should take up your cross and follow Him : then you may be His disciple, then you may learn what He has to teach you, and who He is ; that His Word is the truth, that He came from the Father. Complete devotion, faith in Christ,—has anyone ever tried the experiment, and not been satisfied? Well, then, if scientific men are not prepared to make this perfectly scientific experiment, let them leave the subject alone, because they cannot possibly know much about it.

But you, who are at least trying to follow this way of faith which leads to the perfect knowledge of truth and God, you, I think, are not at all disconcerted to find that the Apostles expected the coming of the Lord, and did not live to see His day. You know very well that the important point to seize and bear in mind, is not the time of His coming, but the fact that He is coming, and the attitude of expectation which the certainty of that fact compels us to maintain. "Watch, for ye know not the day nor the hour when the Son of Man cometh."

The word of prophecy declares the eternal truth ; the day and the hour when the truth shall be universally manifested, with that the word of prophecy is not concerned. Hence the strange-

ness of those laborious speculations and calculations about numbers, and days, and weeks, and the Scarlet Woman, and the Beast, and so on. One feels at once that all these things are not intended to give us a clue to the fulfilment of prophecy; that they are rather the application of the idea of the coming of Christ to the events of the times when the several writers lived.

No, the word of prophecy is simply that Christ is coming; not that He is coming at this time or at that, and the word of prophecy the Church holds more securely, because she has derived it from those who were eye-witnesses of the Lord's Majesty, from those who heard it from the lips of the Lord Himself. The word of prophecy is simply the written tradition of the Church that her Lord is coming again, handed down from generation to generation, written not only on the pages of a book, but written also on countless lives of holy and humble men of heart, who have lived and died in her communion.

That word of prophecy is the light shining in a dark place, the light which shows us a clear aim and order in a world which without it would seem to have no purpose and no plan, would seem but a vain struggle of man against man to catch and keep for a moment a slight advantage of wealth, and honour, and pleasure; "a tale of little meaning, though the words are strong." But in the light of the Advent of our Lord, there plainly seems an order and an aim in the works of man, a clue to this maze of cross purposes.

For what does His Advent imply? what comes with His kingdom which we pray and hope for? Surely the end, the perfection of all things. People laugh at the idea of perfection; they speak as though they were satisfied to assume that human nature is imperfect, and that it will always be so; and if you speak to them of a more harmonious, a more graceful state of society, they will tell you that we must wait for that till the Millennium. Now, I scarcely like to speak of the Millennium, because there has been a deal of nonsense talked about it by well-meaning persons; but the "life of the world to come" is a more intelligible phrase. And those who sneer at the possibility of a perfect world, are evidently not looking for the life of the world to come. Then we shall know and love one another perfectly, because we shall perfectly know and love God. It is not a fancy that what pure and strong hearts long for, a reign of peace, and goodness, and beauty, that this should come to pass. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

We do well to take heed to this word of prophecy, "the light to cheer us, and to right us if we roam," till the day dawn, and the day-star arise in our hearts, not in the world—mark the word—but in our hearts. For, indeed, the day-star that heralds the happy future has already risen in the hearts of those who look for its ap-

pearing. The kingdom of God is already come to every one who is striving to walk in the light. "While ye have the light walk in the light, that ye may be the children of the light." And the children of the light are those who have seized it and shown it to the world; not those idle ones who scoff at ideals and sneer at the possibility of perfection but those earnest souls who strive to realise the ideal, who believe that God must mend the world, and they must help Him: those who can translate a lofty faith into humble practice, making life a little better, were it but by the smallest gift of charity, in the name of Christ. For He is coming again. "Blessed are those servants whom the Lord, when He cometh, shall find watching." They have served Him well: He will serve them best. "Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."



TIME—PAST, PRESENT AND FUTURE.

BY THE REV. F. CONWAY.

SERMON PREACHED ON SUNDAY, NOVEMBER 25TH,
AT ST. SAVIOUR'S CHURCH, BROCKLEY HILL.

"Or ever the silver cord be loosed or the golden bowl be broken."—ECCLES. xii. 6.

THE last Sunday after Trinity has again come upon us, and it has brought with it that beautiful lesson of mingled sadness and sweetness, which it is exquisite pleasure to read, exquisite pleasure to hear; that beautiful lesson from Ecclesiastes. And preaching on this morning, when this lesson is read, I would not if I could, and I think I could not if I would, select a verse for my text other than one of those contained in this passage of that book.

Indeed, if I consulted my own tastes, I would gladly go through the whole of the lesson, verse by verse, and tell you its exact meaning. Many mistakes are made in our translation of it, and in the explanations of it, with which you are familiar; and these mistakes I should take a student's pleasure in correcting, tempered with the sorrow I should feel at destroying many an old impression, and many a cherished fancy. I should refute an old view, in which no doubt one half of you believe, that the flourishing of the almond tree refers to the grey hair of the aged, which one of our own poets calls the blossoms of the grave! Then I should like to refer to the introduction of the word caperberry in the revised version of Ecclesiastes, a word which has given to scoffers the power of bestowing the nickname of "the caperberry Bible" on the matured labours of men whose very names these scoffers are not worthy to syllable. And then I should explain the use of the word grasshopper in the lesson, noting

how the Old Testament uses that word in the same way as the New Testament uses the grain of mustard-seed, as a type of anything small; and I should also like to say something about the clouds returning after the rain, and about the strong men, and about the cistern.

But I turn from these questions, in which I take an interest whose indulgence would be selfish, and I leave these chapters of Ecclesiastes as they are, with the old explanations uncriticised and with the old language unchanged. In fact, these chapters, standing just as they stand in our old Bibles, have called many from thoughtlessness to thought; and without any change or explanation, they will still go on doing their good work. And those of you who are familiar with certain music, music of surpassing charm and surpassing majesty, to which parts of to-day's lesson have been set, will feel with me that it is as well to keep the old words that have been wedded to such solemn sacred melodies; and so I have merely taken one verse from this beautiful lesson, on which to hang a few thoughts for to-day.

What is the meaning of this verse which forms my text? It talks of a golden bowl and of a silver cord; and we all know, in a dim indistinct kind of way, that by this silver cord and golden bowl is meant the life of man. So far we understand the verse. But it is not so easy to see the point of the imagery: to see the exact reason why our life is spoken of under the figure of a cord of silver and a bowl of gold. Now I think the point of the comparison becomes plain as soon as we rightly understand the use to which the golden bowl is supposed to be put. The bowl here spoken of is not a vessel to hold water; nor is it a bowl in which wine is to be mixed for a company of friends: it is rather the reservoir of a lamp; the golden receptacle holding the oil, and feeding the wick as it burns. This lamp is conceived by the writer as hanging from the ceiling, suspended by a silver cord; and as it hangs there and swings to and fro it is a picture of the life of man. For just as the silver cord is ever growing thinner and thinner, until at last a day will come when it will break, and the golden lamp will fall with a clang to the ground; so life is gradually slipping away, and a day will come at last when it will have gone from us. And this is how the silver cord and the golden bowl which holds the oil of the swinging lamp are a type of life, and also a warning of death.

I say, a warning of death: though whenever a preacher talks in his sermon of the coming of death, or of the certainty of death, he cannot help feeling that he is dashing his hearers with gloom. They are, the masculine half of them, at least, busy all the week, and Sunday is their day of ease, and their day of intercourse with their families; and on such a day they would rather have bright and happy thoughts set before them,

and not think of death. But still, though this is true, I nevertheless believe that we ought, all of us, to remember death for a space to-day, because to-day is not like other Sundays. To-day is the last Sunday after Trinity; and the last Sunday after Trinity is the last Sunday of the Church's year; and therefore round it, as round all last things, must necessarily centre echoes of farewells and associations of passing away and of death. And so I want you to think to-day of the golden lamp, which is our life, still swinging to and fro as usual, but hanging on a silver cord, which grows gradually thinner and more worn away.

Each of us has the lamp of his life thus swinging, fastened and sustained by the silver cord, which must break sooner or later: and none can tell how soon that cord may break. So here, as our steps linger still within the domain of the dying Church year, before we cross over to the domain of the new, we ought to look back to the country we are leaving, and forwards to the country into which we are to go. We ought to look back to the past, and see whether we are ready for the cord to break; and then onwards to the future, and see how we had better live, in order to make ourselves ready for its breaking at any moment.

Let us, then, first look backwards; look to the past. Possibly, if I ask you to think whether you have used this year, that is almost gone, in such a way as to become more ready to depart, you will say that you cannot tell. You will feel that the past is a blurred chaos of acts, and words, and events, as difficult to view and to grasp as are the confused dreams of a disturbed and restless night; and out of the confusion you find it hard to tell what has been done well and what has been done ill. Yes, it is true that the past is hard to read; but there is an index to that past which will tell you how it has been spent, and that index is your own selves. Think of what you are now and what you were this time last year. Are you better men and women, or worse? Have you greater love for God; love for His Word; love for His services; love for His commandments; love for this church, which is His Temple; love for the sound of His name? And then, have you greater tenderness for your fellow-men; tenderness for the weak and for the strong; tenderness for those who oppose you as well as those who help you; tenderness for those who disagree with you as well as for those who agree; tenderness for the bad as well as for the good, for the foolish as well as for the wise; tenderness even for those who have no tenderness for you. Look into your own hearts and see how you stand there; and then you can tell unerringly how this year has been spent; this year in which the lamp of your life has swung to and fro, while all the time the silver cord has been slowly but surely wearing away.

And then look onward to the time before you,

and think how you can spend it best; how you can spend it for God: in searching after Him; and in obeying Him; and in trying to absorb His word and commandments into your inmost being; and in reverently coming to His services, and in reverently coming to His Temple, and in reverently sounding His Name and His praise. And how you can do all this for God, and live for Him, and yet can, at the same time, be ever mindful of your fellow-men, and live for them too, and think of them with some fraction of the affection and gentleness with which our Blessed Lord used to think of them and deal with them on earth, taking as your pattern His treatment of the Jews who persecuted Him, of the Apostle who denied Him, and of the spies who tried to lay traps for Him in His talk.

Whilst you have time, while the golden lamp still goes on burning, and the silver cord still keeps it swinging to and fro, think first how you actually do stand towards God and man, and then think how you ought to stand towards them both, if the fall of that golden lamp is to bring you peace and happiness instead of grief and never-ending evil. On this last Sunday of the Church's year think that you can see your lives, like a row of golden lamps swinging from silver cords that are wearing away, slowly but surely wearing away; think you see all this in a picture presented to your mind's eye; and humbly strive to live up to the ideal which God commands and Christ exemplifies, while the silver cord is only frayed, not broken; while the lamp still hangs and burns; while life is still allowed you.

NOTES FOR CHILDREN'S SERMON.

BY THE REV. H. G. ROSEDALE.

Suitable for New Year.

“And the books were opened.”—REV. xx. 12.

EVERY event in life is recorded, so we shall have to face our own actions again at the great Day of Judgment. God keeps an account of all we do—don't like to remember foolish things we have done, and wish we had never done them; think of time when we shall see all the foolish and wicked things we have done, and remember all our bad thoughts; how we shall wish we had not done or thought them. We have just turned over a new page in God's book. What was the last page like? Were there some great blots on it?—sins of a very serious character. Any smudges on it?—little carelessnesses. What if there are? Children punished for blotting their books, so we shall be punished if the blots and disfigurements remain. Can we rub out stains?—we cannot; *nothing* can but the blood of Jesus, and when we

trust in Him He touches the blots with His blood, and they vanish. Let us ask Him to make the old page clean, and also to erase the “handwriting that is against us.”

But now for the *new page*. Oh, what possibilities! Who knows what is in store? but we must strive to keep it clean as a child keeps page clean by putting some paper over the page to rest his hand on; so let us keep our page clean by resting on Jesus. Let Him take all the stains of sins away, that our page may show no defilement. But we must do much ourselves.

“Happy New Year” in everyone's mouth; will our's be a happy one? As our friends say, it will depend on how clean our page for this year is. It should be the year of:—

P = Progress.—We must go on or go back; forward or backward; child either learning or forgetting its lessons. *Story*: Man on middle of bridge tries to stop; afraid of going forward or backward, at last tumbles into the water. If we don't progress in spiritual things we shall have to go backwards; if we hesitate we shall fall into the stagnant water of difficulties, and shall not be happy.

A = Activity.—People who have nothing to do are generally poorly, doing nothing injurious to health, so doing nothing for Christ is injurious to spiritual health. “It is more blessed to give than to receive.” *Picture*: Home—Mother and children working hard to give others a happy Christmas, how much happier is their own. If we want to have a really happy *new* year, happier than the old one, we must do more for Christ in it.

G = Goodness.—This should be a year of deeper love and devotion to Jesus, a year of greater personal piety and of more kindness to others, people very sensitive to kindness, and it always makes us happier in long run to be gentle, and kind, and loving. Compare *natures* of good and bad child. Compare happiness. The more we ask God to make us good the more happiness in store for us.

E = Endurance.—We shall have to bear something for Jesus if the page of this year is to have any records in our favour, if we are to get much good out of it. If we love any one we will sacrifice ourselves for them; so we must do if we would have the joy of showing our love for our Saviour. It is little we have to bear, but the reward is enormous—a crown of glory that fadeth not away. Remember, every little act of endurance for *His* sake is recorded on the page of the year.

If we keep our pages clean, and make sure of good records, we shall be glad when “the books are opened.”

THE Bishop of Southwell recently installed as Honorary Canons the Rev. J. T. Alderson, Rector of Ravenstone, and the Rev. J. G. Richardson, Vicar of St. Mary's, Nottingham.

CORPULENCE

All persons suffering from this burdensome and dangerous state of the body, and even those developing tendencies thereto, should **CALL TO-DAY, IF POSSIBLE**, or write at once for a treatise on the subject just issued by

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 29, 1888.

CHURCHES AND STATES.

THE mutual relations of Churches and States may, indeed, be settled theoretically, and even by contract or concordat. But symptoms of the disturbance and upset of these relations, both in Europe and in England, are so rife just now as to call for some reflections, however brief and inadequate. In Italy, since 1870, the relations of Church and State have undergone a complete revolution. The vast pretensions of the Papacy have been overthrown, to the immense relief of the chief sufferers—the Roman subjects of the sovereign Pontiff. Sorely chafing under this denuded condition, the present Pope grasped at the chance of a mere complimentary visit paid to him by the Emperor of Germany at the Vatican. The result was a most humiliating enforcement of the facts of the case. His Imperial Majesty, according to an “authentic” account of the interview, positively declined to entertain the question of the Intra-Italian difference, although it was forced on him by his Holiness, and for this clenching reason he refused, because he could not discuss such a question, as he was in Rome as the guest and ally of the King of Italy. And Count Herbert Bismarck subsequently said much the same, and for the same reasons, to his Holiness; perhaps others, too, were added. It is needless to detail the continuous and progressive action of the Italian Parliament in its bearings upon Clerical Endowments, Coventual Establishments and estates, and now upon clericalist interposition in secular affairs. Now all this viewed fairly, amounts to the exhibition of a

state of things very similar in kind and equal in possible effects to what we have read of as having taken place in England, when King Henry VIII.—a bigotted Romanist, with the English people the same—broke from the chains of priestly assumption both external and internal.

Looking at Republican France one sees clericalism coming to grief in like manner. The external relations of the Republic with Rome are not very stable. The strength of Concordats is held as but of feeble obligation. And, internally, after so much done to curb clericalism in education, in conventual expansion, and in many other ways, that conflicted with secular government and popular rights, we now read that “the Minister of Justice and Public Worship” declared officially that, in accordance with its declarations, the Government was preparing the separation of Church and State, but meanwhile would respect the Concordat.

Thus, in Europe, clericalism is coming to grief before the three most potent accepted governmental factors. That is to say, the Imperial authority will not listen to its cries for restoration. The Regal persists in its repression, and the Republican gets clean rid of its financial responsibilities. And what is most considerable as a proof of the general unanimity of this movement is the fact that the movement progresses in communities not homogeneous, nor even positively inimical. Now let the question of Church and State in England be glanced at; and what appears? If the State is aggressive on the Church in Europe, the Church is aggressive on the State in England. A concordat—rather a compact—was made at the Reformation, and ratified at the Revolution between Church and State. The mutual relations were clearly defined, solemnly and formally accepted by each party, and continuously acted on for over two hundred years. What do we see now? Systematic breach of this contract in every way it can be broken. The doctrines to be protested against are proclaimed; the rites to be forsaken are foisted into practice, above all, the debasing one of enforced auricular confession is extended, especially to the youthful female offspring, indeed also to the wives of English Churchmen. The Church, as a society, has officers to carry out its requirements of order and uniformity, and obedience. The inferior officers disobey their superiors—disobey also the enforcements of the Queen’s Courts of Law. The superior officers have, some of them, remonstrated and some taken action. Others are unwilling to do either even in cases where a private body of honest English Churchmen have proceeded with an uniform success. Nay, some of these superior officers (and mark it well), officers honoured with ennobling titles by the State, as well as the recognised “Fathers in God” of the Church, have been more or less seized by the contagion of an illegality which one used to think only peculiar to the

Episcopal agents of ultramontaniam in Ireland. And now their lordships—though not all—have gone to such lengths, or have so positively refused to move at all, that the attention of London—of England indeed—is being divided between the Commission on the Irish Parnellites, and the trials of English prelates. And cumulative of evil consequences, more than all, is the undeniable fact that the constitutional advisers and responsible administrators of Her Most Gracious Majesty's Church patronage, continue to select, with a stolid uniformity of purpose, for promotion to honours and offices high and low in the Church, in this Church, established by law to promote the definite objects of the Reformation, men who are chiefly remarkable for their earnestness and activity in promotion of an anti-Reformation conspiracy. What must all this end in? Is Nemesis to overtake Churches in Europe, and to pass over the Church of England? Are Englishmen in a reformed Parliament less prepared to withstand systematic breaches of faith and invasions of the authority of the Crown and the rights of subjects, than are the representatives of national authority in France and Italy? These clericalist Anglicans may "ride for a fall," as they please; but the Church must not fall with them. Forces in England, adequate to the emergency, must organise and operate to deal with the question in its political and religious aspects. There are English Churchmen still true to their God, their Church, and their country, and, with God's help, are ready to do so.

NEMO.

OUR CHRISTIAN YEAR.

THE SUNDAY AFTER CHRISTMAS DAY.

HERO-WORSHIPPERS often have to bear a great deal of ridicule from those stronger-minded members of the community who are too practical for romantic enthusiasms. They often suffer even more acutely from the fall of their heroes. There are but few of us who have not known the keen disappointment of finding our hero to be, after all, but a mortal like ourselves; a mortal it may be, with even greater weaknesses than we could plead guilty to. Yet, in spite of all this, should we ever dream of *really* never setting up another, whom we could consider an ideal? Should we be likely to become wiser and better men and women, if we never strove to copy some one whom we thought much stronger and holier than ourselves? Surely not. No matter how trying our experience may be in this particular we will not give up willingly our heroes. We all know too well our own weakness, and the support and comfort of having a good model before us, to point constantly upward and onward, to assure us of *what can be done*. And if we feel this in earthly models, who, be they never so good, must still be imperfect, should we not be more than thankful for the Great and Perfect Pattern, who was content to live just our life upon earth, in order that He might provide us with the

means of attaining to the likeness of the Heavenly Father? Do we ever sufficiently realize what the Incarnation means to us in this respect?

When we celebrate our Christmas, do we not often forget that the birth which we memorialise was for the purpose of showing us how to *live*? That it should mean to us the utter mortifying of all that is contrary to the Christ-like character; all self-seeking, and want of charity; all indolence and love of ease; all that is opposed to our ideal of the perfect moral character; all that Jesus *would not have done*. When we think of all this, when we realize how far short even of our wishes we fall, shall we not pray this week's collect with renewed meaning and earnestness? We have been received into God's family; let us not be unworthy, disobedient children. It is a sad and awful thought, we *can* wander from the true Shepherd's fold; we *can* by continued wilfulness, cut *ourselves* away from the Father's love. Oh! may none of us be so false to ourselves, to our God. Let us rather pray for the *daily* renewing strength of His Holy Spirit, so shall we be able to withstand in the evil day, to overcome the darts of the wicked one, and finally to inherit the rest prepared for the faithful and loving soldiers of the King of Kings.

ADAPTATION OF THE PRAYER-BOOK TO MODERN NEEDS.—THE CATECHISM.

BY THE VEN. ARCHDEACON NORRIS.

A PAPER READ AT THE MANCHESTER CHURCH CONGRESS.

THE Catechism stands on entirely different ground from the Creeds. The Creeds belong to the whole of Christendom; the Catechism to our own particular branch of the Church only. The Creeds could not be modified without the consent of an œcumenical council; for a revision of the Catechism the approval of our own Synods, and a brief amendment of the Uniformity Act would suffice.

Consistently with this obvious distinction, we find the committee of the Lambeth Conference, which was charged with the consideration of our "Authoritative Standards," reporting that in respect of the *Creeds* of the Universal Church all that was needed was a yet more accurate translation of two of them, but in dealing with those "Standards of doctrine and worship which are specially the heritage of the Church of England," and among them the Catechism, they touch our present question—their adaptation to modern needs; and though they do not ask for revision of the Catechism, yet, by expressing an opinion "that the time has come when an effort should be made to compose a manual for teachers which should contain a summary of the doctrine of the Church as generally received among us," they clearly imply that the Catechism as we have it fails to meet some modern needs.

Now two such manuals for teachers were put forth in the latter half of the 16th century; one in 1553, the other in 1570. The first with a Royal Injunction that it was to be used "by all schoolmasters and teachers of youth," the second with such authority as both Houses of Convocation could give to it; both manuals were in the form of Catechisms, the former probably the work of Poynt, Bishop of Rochester,

the latter certainly the work of Nowell, Dean of St. Paul's and Prolocutor of Convocation; both were expansions of the Prayer-book Catechism which had appeared in 1549.

When in 1604 Dr. Reynolds and the Puritans complained that the Catechism in the Prayer-book was too brief, and "that Master Nowell's was too long for young novices to learn by heart," and requested, therefore, "that something should be added to the former for the doctrine of the sacraments," His Majesty consented, and instructed Dean Overall to make such an addition to the Prayer-book Catechism "in the fewest and plainest affirmative terms that may be."

Thus the Prayer-book Catechism was brought into its present form. On the principle of the "survival of the fittest," it is surely no slight argument in favour of its fitness to meet all ordinary needs, that while the much fuller Catechisms of Poynt and Nowell, authorised as they were by the Church or Realm, are now only known to a few students, the far simpler Catechism of our Prayer-book is taught in all our Church schools, and used (I suppose) by all our clergy in preparing their candidates for confirmation. Consideration of these facts may well have influenced the Lambeth Committee to refrain from recommending any modification of this venerable manual.

But although the Bishop of Ely's Lambeth Committee do not recommend any revision of the Catechism, they do—as we have seen—suggest the publication by a committee of Bishops of a supplemental summary of Church doctrine, and this may fairly be taken to imply an admission on their part that the Catechism fails in some respects to satisfy modern educational needs. Let us consider then of what sort such failures may be supposed to be.

There may be failure of *manner* or of *matter*. In respect of *manner* some may think the language antiquated, or too difficult for children's apprehension. But is the language of the Catechism antiquated? Surely not more so than that of our Morning and Evening Prayer, and Litany, and version of the Psalms; and who would wish to lose this savour of antiquity in the pages of our Prayer-book. Is it not something—aye and something that children are quick to appreciate—to have in our hands the self-same words that Englishmen used and taught their children in days when God's truth was very dear to them, and was being tried to the uttermost in the fires of Oxford and of Smithfield?

But this tinge of antiquity will seem slight indeed if we compare it with the style of those other 16th century catechisms; let me give you as a sample the opening of Dean Nowell's Catechism:—

"*Master*: Forasmuch as the Master ought to be to his scholars a second parent and father, not of their bodies but of their minds, I see it belongeth to the order of my duty, my dear child, not so much to instruct thee civilly in learning and good manners as to furnish thy mind, and that in thy tender years, with good opinions and true religion. For this age of childhood ought no less, yea, also much more, to be trained with good lessons to godliness, than with good arts to humanity. Wherefore, I thought meet to examine thee by certain short questions, that I may surely know whether thou have well bestowed thy study and labour therein or no.

Scholar: And I, for my part, right worshipful Master, shall willingly answer your demands so far as I have been able with wit to conceive or keep in

memory, and can at this present call to mind and remember what I have heard you teach me out of the Holy Scriptures.

Master: Go to, therefore, and tell me what religion it is that thou professest" and so forth.

I think we shall all agree that compared with this the language of our Catechism is surprisingly clear and simple; but still it must be admitted that some of its sentences require effort on the part of a young child. But is this a fault? We remember how Bishop Butler rebukes people for wishing everything they read to be made so easy as to save them all pain of attention: adding, "thus people habituate themselves to let things pass through their minds, as one may speak, rather than to think of them." Therefore, it may be for the child's lasting benefit that in questions and answers on a serious subject there should be now and then passages that oblige him to think and require some effort of attention. For instance, there is the question:—"Why then are infants baptised when by reason of their tender age they cannot perform them?" Perform what? The child is obliged to look back to find the two requirements of *faith* and *obedience*: and even then the answer that follows is not easy to construe without close attention. "Because they promise them both by their sureties, which promise when they come to age themselves are bound to perform." But would it be well to make these life-long lessons so easy as to require no mental effort? What is easily learnt is apt to be easily forgotten.

I remember some thirty years ago the present Lord Lingen, then Secretary of the Education Department, saying to me that an examiner might well test a teacher's skill in cultivating the children's intelligence by examining them carefully in one single subject; and he added, that of all the subjects taught in a school the one best suited for the purpose was, in his opinion, the Church Catechism. I will go further and say, from my own experience as an inspector of schools, that when well taught the Catechism is the favourite lesson. This I am persuaded is one explanation of the fact that so very few of the parents withdraw their children from the Catechism lesson. In the Diocese of Gloucester and Bristol 179 children are withdrawn from it, being mostly children of Baptist parents. But what a small proportion this is—179 out of some 46,000—or about one in 260. For fourteen years it was my duty as a Government Inspector of Church Schools to examine the children of every school I visited in the Catechism; and I can say with much confidence that in all the best schools it was the part of the examination which the children most enjoyed; nor did I ever hear a fairly skilful teacher complain that he found it difficult to make the wording of the Catechism intelligible to children.

So much, then, about its style and language. And now about its subject-matter.

Some complain of the excess of doctrine, that it contains *more* than children need; others of defect of doctrine, that it contains *less* than children need.

As to the first complaint, I know there are some—not a few among legislators—who are wont to regard the Catechism as a *sectarian* lesson. And yet surely it is strange that it should be regarded—strange at any rate that it should be so regarded by those who adhere to the principles of the Reformation—when one remembers that our Reformation intended it for all, that it was accepted by all who professed those principles—that three-fourths of it are merely an ex-

planation of the Creed, of the Ten Commandments, of the Lord's Prayer; and that the remaining portion about the Sacraments was added (as I have reminded you) at the request of the Puritans, and is the only part of the Catechism that is distinctly Protestant.

For my own part, I can never be sufficiently thankful that it was my duty during the first fourteen years of my clerical life to examine children daily in this simple summary of sacramental doctrine. All through the controversies of the last forty years—the earlier Baptismal controversy, the latter Eucharistic controversy—I have found myself recurring to those wonderfully concise and perspicuous statements of the Catechism with ever-increasing gratitude; so reasonable, so scriptural, so catholic, that they seem to fulfil all Saint Augustine's conditions of sound doctrine, where he says, "no sober man will hold an opinion against reason, no Christian man against Scripture, no lover of peace against the Church."⁹

But there are other doctrines, scarcely less fundamental, which some persons think the Catechism fails to teach with sufficient distinctness.

Complaint has lately been made in the Lower House of the Canterbury Convocation that in the present day our children need more distinct teaching about the *Church* than is given in the Catechism.

Now that children have need to be taught to understand and value their Church privileges, we all admit. But is not this precisely what the Catechism is teaching from beginning to end?

What is meant by Church-membership? Being made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Observe how three distinct notions of the Church almost necessarily emerge, to which the teacher can hardly fail to draw the child's attention—it is the body of Christ, it is the family of God, and it is a heavenly or spiritual kingdom. And when was he made a member of this Church?

IRELAND SINCE THE UNION.

BY THE REV. THOMAS B. NAYLOR, B.D., WARRENPOINT. AUTHOR OF "IRELAND SINCE THE REFORMATION," "THE CHURCH OF ST. PATRICK," "THE GERALDINES," ETC.

(Continued from page 298.)

CHAPTER XVII.—(continued).

HERE is an account of the "Moral Strife," as described by the chiefs of the "Moral Band" by whom it is waged:—

"INCIDENTS OF THE CAMPAIGN.

"A FARMER SHOT DEAD.

"Peter Doherty, a young farmer, living at Carrigan, who took a farm surrendered by another tenant who was refused a reduction, was shot dead at his own door, on Wednesday night."

"A STORY FROM BALTINGLASS.

"The youngest child of Mr. Thompson, of this town, died on Wednesday morning, and because this

gentleman had incurred, in some way, the displeasure of the Land League, a carpenter would not be allowed to make a coffin for him. The crape on his door knocker was pelted with stones."

"HOUNDING THEM ON.

"A meeting of King's Co. magistrates was held on Saturday in Parsonstown, when resolutions calling on the Government to restore law and order were adopted."

Here are some more "Incidents of the Campaign."

"BY PERSONS UNKNOWN.

"On Saturday night, at eleven o'clock, an attack was made by twenty men with blackened faces on the house of Owen Curtin, of Mountmay. They fired shots into the house, and broke in the door. Curtin and his son were taken out of the house and beaten in the yard with the butts of guns. Old Curtin was then sworn that he would not dispossess a tenant on whom he had served a notice to quit. *Curtin was some time ago brought before the Kilavullen Land League for not giving an abatement to his tenant, and reprimanded.* On the party leaving Curtin's house they fired several shots, and promised to visit him again if he did not do as they wished. The police have been out making inquiries, but no arrests have been made, as Curtin and family say they do not know any of the persons who attacked them."

Here is a "moral strife" with a vengeance.

The next item is headed.

"ATTEMPT TO BURN A BAILIFF.

"On Monday night a most determined attempt was made to burn a bailiff to death at Creaden, in the County of Waterford. It appears that a couple of days ago a tenant of Earl Fortescue, named Hally, was evicted for non-payment of rent, and a bailiff was put into possession of the farm. The bailiff in charge went to bed about eleven o'clock at night, and was awakened about two o'clock in the morning by the crackling of burnt timber, and jumping out of bed he found the dwelling-house in flames. It was with great difficulty he got out of the burning house."

And of this paper Mr. Parnell, Mr. Justin McCarthy, Mr. Biggar, Dr. Kenny, and others were joint proprietors. It was hardly strange that the *Times* should have connected such men with the crimes that resulted from the literature and platform utterances of the period.

"The fruits of the Land League eloquence are recorded in the terrible 'outrage' Blue Book; they were in the eloquent words of Mr. Arnold Foster, whose intimate and confidential relations with the late Chief Secretary gave him exceptional information on all that concerns this conspiracy. 'Three-score cruel murders of men and women, with mutilations, burnings, robberies innumerable, more than 10,000 outrages committed in the short space of two years and a half, concocted and perpetrated in the interests of a cruel and illegal tyranny.'"

"The published reports establish a perfect series of 'concomitant variations' between the League meetings and the crimes; when the meetings are frequent outrages abound; when there are few meetings outrages are rare. The inference is irresistible."*

Under the title of "Parnellism and Crime" the great

* Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus, senserit. *De Trinitate*, iv. 6.

* The *Times*, March 7, 1887.

London journal thus denounced the Irish Conspirators:—

“Be the ‘ultimate goal’ of these men (*i.e.*, of ‘Mr. Parnell and his friends’) what it will, they are content to march towards it in company with murderers. *Murderers provide their funds, murderers share their inmost counsels, murderers have gone forth from the League offices to set their bloody work afoot, and have presently returned to consult the ‘constitutional leaders’ on the advancement of the cause.*”

Mr. Parnell was moreover accused of supplying £100 to Byrne—one of the murderous gang—to get him out of the country.

The *Times* published the following letters purporting to be addressed by Mr. Parnell to Egan. That relating to Mr. Forster was said to have been written in Kilmainham Prison, and smuggled out without the knowledge of the governor.

Mr. Parnell, on the other hand, denied the authorship of the letters:—

“May 15th, 1882.

“DEAR SIR,—I am not surprised at your friend’s anger, but he and you should know that to denounce the murders was the only course open to us. To do so promptly was plainly our best policy; but you can tell him and all others concerned, that, though I regret the accident of Lord F. Cavendish’s death, I cannot refuse to admit that Burke got no more than his deserts. You are at liberty to show him this, and others whom you can trust also, but let not my address be known. He can write to the House of Commons. Yours very truly,

“CHARLES S. PARNELL.”

“DEAR EGAN,—What are those fellows waiting for? This inaction is inexcusable. Our best men are in prison, and nothing is being done. Let there be an end of this hesitancy. Prompt action is called for. You undertook to make it hot for old Forster and Company. Let us have some evidence of your power to do so. My health is good—thanks.

“Yours truly,

“CHARLES STEWART PARNELL.”

The following appeared in an early issue of *United Ireland*:—

“The following, by O’Donovan Rossa, appeared in a recent issue of his paper:—‘Irish landlords, we have a few words to say to you. It has been determined to give you warning that henceforward a record will be kept of all landlords who exercise their powers of eviction in Ireland, and for every such death-sentence executed upon a tenant a death sentence will be executed by the Irish race against the offender’s house, and the Irish race all over the world will give encouragement to the avenging angel.’”

The following appeared in the *Irish World*, largely circulated in Ireland:—

“London, consisting of 4,000,000 of the wealthiest people in the world, is at the mercy of its criminal classes, who number a quarter of a million, guarded by only 2,500 regular troops, 10,000 policemen, and 10,000 men in the volunteer companies—the latter mere holiday soldiers. *Make a note. Spread the light! O spread the light!*

“(Signed) TRANSATLANTIC. (2)”

Here is another specimen:—

“PLENTY OF KINDLING WOOD IN ENGLAND.

“I have filled my letter with arguments, recom-

mendations, and proofs to show my countrymen the weak parts of the British Empire, and to teach them where and how to strike. There is plenty of kindling wood in England and Scotland to set the whole working population in a blaze. The farm-labourers, the miners, the factory hands, the million of paupers disinherited from the common lands of the rich, one hundred and eighty-six thousand imprisoned English criminals, the half-million of uncaught criminals in England, the failing English manufacturers, the idle workpeople and their starving children. Here are abundant materials for the prophet of the people. He must be somewhere in the crowd, at present obscure. Let him come forth to save the people. *Spread the light through England.*

“(Signed) TRANSLANTIC.”

CHAPTER XVIII.

THE PHOENIX PARK ASSASSINATION.

EARL COWPER resigned the office of lord-licutenant, and Mr. Forster declined to accept the responsibility of releasing, unconditionally, men accused of fomenting crime and promoting disaffection. He also resigned. A few days later he stated in the House of Commons his reasons for doing so. Referring to the case of the political suspects the ex-Chief Secretary said, “There are three conditions on which I would have considered their release safe, but to my mind not one of those three conditions have been fulfilled. These conditions are—a public promise on their part, or Ireland quiet, or the acquisition of fresh powers by the government.” But Mr. Gladstone, undisturbed by the warning voice of the man who had gained his knowledge of the Irish question in the school of bitter experience, pursued his own course. There was a terrible sarcasm upon English rule in Ireland in the closing words of Mr. Forster: “There is one thing which I must say, and it is, that there is one thing even worse than secret societies, and that is the open acknowledgment of the powerlessness of the law without the assistance of the law-breakers. Better even the secret societies, with which we must contend, and which we shall put down—as we have put them down before—better even these hideous institutions, and all the demoralisation than paying black-mail to law-breakers.” Words of truth and wisdom, but words which carried with them the condemnation of English rule for centuries in Ireland. The rule has been to reward traitors, to concede nothing from the desire to be just, but to yield everything to menace and agitation, to punish with stern severity the offences of the loyal as a warning to the disloyal, to assume beforehand that the cry of the disaffected implies the reality of the grievance complained of, and to charge the existence and continuance of the grievance not on English mal-administration, but on the loyal classes of Ireland, to pay “black-mail to law-breakers,” and compel the injured loyalists to provide the black-mail. The policy, however, commended itself to Mr. Gladstone, though he little dreamed of the terrible nature of the “black-mail” about to be levied by the Irish irreconcilables.

Earl Cowper was succeeded by Earl Spencer. Mr. Forster’s post was conferred upon Lord Frederick Cavendish, son of the Duke of Devonshire, a nobleman of moderate opinion, kindly disposition, and sharing cordially Mr. Gladstone’s views of concession and conciliation.

While the Cabinet was in treaty with Mr. Parnell the extreme revolutionary party in Dublin had not been idle. They had organised in the autumn of 1881 a society called "The Irish Invincibles," whose objects were "to make history" and "to remove" obnoxious officials and informers. The organisation, composed of reckless desperadoes, was in full working order under the direction of James Carey, a member of the Dublin Corporation, when Mr. Forster resigned his office and left Ireland. On Saturday, May 6th, 1882, Earl Spencer, the new viceroy, arrived in Dublin, attended by his Chief Secretary, Lord Frederick Cavendish. His reception was most enthusiastic. The city kept holiday in his honour, and the sun glanced down upon banner and plume and burnished steel. The country worn with long turmoil, and distressed by the paralysis of trade consequent on scenes of riot and confusion, sympathised with the citizens of the metropolis in the desire for peace and rest. The viceroy took the oaths of office, the gay pageantry melted away, and the shadows of the evening closed in, Lord Cavendish, who had lingered for several hours in the castle in consultation with the heads of departments, set out on foot for the Phoenix Park. On the way he was overtaken by Mr. Burke, the Under-Secretary, who joined him in his walk. Within a few hundred yards of the viceregal lodge the two unfortunate gentlemen were attacked by seven men armed with formidable knives, and ruthlessly butchered. The crime struck the whole nation dumb with horror. The boldness of the design, the complete success of its execution, the determination with which it had been effected, combined to stamp the outrage as the work of no ordinary assassins. The blow cut England to the heart, but the stubborn Saxon spirit rose to meet the occasion, and to the lasting honour of her people she displayed a moderation and a forbearance worthy of the highest praise.

For once all classes in Ireland joined in unanimous reprobation of the cruel deed; all classes, all parties, all creeds, repudiated connection or sympathy with the cowardly perpetrators. While the assassins remained undiscovered, public sympathy they had none. When they were brought to trial for the deed the popular tide turned.

At first the Phoenix Park assassination was regarded as the answer of the extreme party to Mr. Gladstone's message of peace; but when the murderers were brought to trial in April, 1883, it was proved that the Invincibles had no intention of killing Lord Cavendish, who lost his life through the accidental circumstance of being in company with Mr. Burke. More than twenty unsuccessful attempts had been made to remove Mr. Forster before he left Dublin, and when he escaped the design was adopted of assassinating the Under-Secretary.

(To be continued.)

A CARD.—An important discovery is announced in the *Paris Figaro* of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. The discovery was made by a missionary in Old Mexico; it saved him from a miserable existence and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

Reviews and Notices.

"THE LECTURES, ESSAYS, AND LETTERS OF THE RIGHT HON. SIR JOSEPH NAPIER, BART., late Lord Chancellor of Ireland, with Introduction by his Daughter." Royal 8vo, pp. 495. Dublin: Hodges, Figgis & Co. London: Longmans.

A WORTHY representative of a family, bearing the name of "Næ peer," and the motto *sans tache*, the Irish chancellor, adds another to the many examples of lawyers who have been Christian workers and Christian writers. The hundred preliminary pages of this goodly volume contain a mass of correspondence with people of note, abounding in items of information about the times of the Ritual Commission, the Disestablishment, and the Public Worship Act. The writer took part in all these matters, and gives his views on each, but he writes, *currente calamo*, upon Art, Travel, Fenianism, and the leading topics of the day. We have at times some homely phrases, one is "pig-headed," and there is a reference to "Sam of Oxford." "I am glad," he says, "to be out of politics. The new régime is devoid of manliness and principle. It takes the colour of the stalk on which it crawls." But the whole letters show kindly feeling and piety.

He loved the Church. Of Glasgow Cathedral he writes: "How strange to see the Presbyterian service substituted for the ritual of olden times. Each is an extreme or tends thereto. I like the well-ordered service of my own Church, when it is managed with Christian moderation. It keeps free from either extreme of subjective or objective religion."

None saw better the grasping character of the Papacy, but we find no invective—nothing of the "man of sin." Once he speaks of a corrupt Church; once he calls the Pope a usurper. Preferring a plain service, he feared with the Bishop of Winchester that the Public Worship Act would "change the Church Militant into the Church Litigant. Though taking part in the Bennett case, he writes: "These prosecutions are rather mischievous than useful; embittering controversy on subjects mysterious if not awful." "I do not," he further adds, "much approve of prosecution by a company (limited)." It was only because "these clerics suppose that they have benefit of clergy and are above law" that he would "make the offenders feel that they were *sub lege*."

A Conservative and an Evangelical, he could do justice to opponents. We have a letter from the late A. Beresford Hope, accepting his invitation to be a Vice-President of the Dublin Church Congress, in 1868; and a second letter from Mr. Hope to Mrs. Gardiner. Sir Joseph's daughter says, in reference to his memory: "His Church opinions were pronounced, but were always upheld with charity and candour, while he was always glad to co-operate with men of different views."

In about a hundred pages the "Lecture on Burke" gives much valuable information. Burke was one of Napier's favourite authors, sharing this distinction with Bacon and Butler, and in this lecture will be found matter nowhere else given.

Of Bishop Bedell, an early Provost of Trinity, and the translator of the Old Testament into Irish, we have most interesting particulars. Strange times were those when evening prayers were in Hall, Philoso-

phical Acts in the Chapel, and the Holy Communion had not been celebrated "these 11 yeares." The memory of Elizabeth and James is quite cleared from the charge of neglecting to provide Irish services and books for the natives. But the essay is further valuable, for its notes on Papal oppression, and its baleful results in modern Italy equally as in Ireland of the Stuart days. All, however, is given fairly and mildly. Romanist authorities themselves being put in evidence. There was something akin between the Sectarrians and the saintly bishop, over whose grave the rebels fired a funeral volley, while the Roman Catholic priest, who stood by, exclaimed, "Oh, may my soul be with Bedell!"

Sir Joseph Napier loved history. He was President of the Dublin Historical Society, and some of his addresses to that body are given. God in history is always his maxim. He points out that Divine Providence deals with nations as with individuals. The Essay on the Irish Difficulty is from the point of view of a patriot and a Protestant by conviction. Ireland's troubles, beginning with Danish invasion, are successively passed in review by the author. We may not follow him in all he says of the Establishment as it then existed, but we can see reasons which impelled even enlightened Romanists to shrink from the legislation of 1869. These are forecasts which later days have seen fulfilled, or which evidently loom in the near future.

To Butler, Napier devotes much thought, bringing a legal mind to bear upon the great argument, and enlisting even Mill and Baden Powell on his side. The case for the Evangelical view of the Lord's Supper is ably put in the paper on the Communion Service, the argument chiefly resting on Waterland and the Homilies. The writer carefully notes the alteration and transposition of the second Prayer-book, as illustrating the "great change" which had passed over the English Church. Perhaps, as a lawyer, he gives undue weight to statutes and legal decisions, and he may have overlooked facts which make for the other side. Writing on the Athanasian Creed or Psalm, as on the authority of Walter de Cantilupe he would term it, he advocates its optional use as a Cantic, omitting certain of the admonitory clauses. He shows authority for this change and adduces Dr. Moberly and the Bishop of Derry in his favour. The last paper is a reply to Dean Milman, showing that it is important to retain the 39 Articles as a statement of faith in addition to the doctrinal standard furnished by the Liturgy.

The late Chancellor worked for his Master wherever scope offered. A Sunday-school teacher in early days, his daughter tells us how his countenance beamed when hearing his grandchildren repeat the hymns and scriptures he had once taught his own children. Young Men's Christian Associations and Mechanics' Institutes shared his instructions with learned bodies. He spoke on labour and knowledge, but spoke as a Christian. He showed that the glory of Omnipotence is reflected in Creation, and that the complex incidents of human life are moulded by the Divine hand. He takes up no fine theories; labour is not glorified, but considered as a law of existence imposed after the Fall. There is a knowledge which is useless, and culture is but half concerned in improving the intellect; its greater purpose is to teach man how to fulfil his duty. Such was Sir Joseph's own life. A man beyond his age, as Mr.

Gladstone says, and rightly referred to by his daughter as one of those—

"Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

SPEECH IS SILVERN, BUT SILENCE IS GOLDEN!

SIR,—Will you allow me, on this text, to say a few words very suitable to these times?

1. The Bishop of Liverpool's call for an *Eirenicon* has been met with strict silence on one side. The Low Church papers indeed have admitted the question; the High have spurned it. The Low Church papers seem willing to understand that "Verily and indeed," and other assertions of Catechism and Service, are quite reconcilable with a denial of a corporeal presence and adoration thereof. But the Crypto-Romish papers will not allow the 4th Article and the Black Rubric to be explained, as if they did not confine our Lord's Body to one place at a time. "Silence is golden." They will not utter a word to distinguish themselves from Trent. Yet, in fact, Dr. Littledale has broken the rule of silence by asserting plainly that all that the Black Rubric says "remain still in their very natural substance," are the look, taste, etc., of the bread and wine. Whilst he would bamboozle us thus, he tries the same on Rome, by telling her gravely that she has given up transubstantiation. But she scorns him, and his false witness.

2. We have had in Ireland a remarkable instance of the axiom, Silence is golden. We have had a pamphlet in circulation for six months showing the progress of Ritualism in our churches, Trinity College, Dublin, and the Church press. It was brought before our General Synod after Easter. It was torn in pieces literally and trampled on, but not discussed. Everything was done to sit on it, and cushion it, and prevent its being tested by facts. Well, now we have had our Diocesan Dublin Synod. It was plainly brought before the Synod with all its proofs. How was the question managed? The President opened the case by deciding that the charges were all false; that a mass for the dead meant only a communion for the living; that the Guild in the Trinity College, Dublin, does not advocate vows of clerical celibacy, nor habitual private confession; and that our weekly Church paper does not assert a corporeal presence, nor adoration thereof. All this our Ritualists heard in golden silence. They know that they do offer the Eucharist for the repose of the dead. (See *Church Times*, Nov. 9.) They know that the Guild does recommend vows of celibacy for the clergy, and habitual private confession for all; they know also that our weekly church paper backs up all these things. But they sat silent while the President almost scoffed at such doctrines and rites, and at the possibility of their prevailing here. I see also this "golden silence" in the English church papers. They are widely read here. They have not a word to say about this discussion and denunciation of Ritualism, of all shades, by the President, in the presence of those who ought to be ready to die for the truth of these principles, for

some, if not all, of their six points. But I have not quite done with our Dublin Diocesan Synod. After the President had curiously given sentence he allowed the prosecutor to be heard. One in authority, however, gave the reporters a hint previously—"Silence was golden." The prosecutor went through the whole case, fixing every charge up to the hilt. His motion was duly seconded. But the President begged him to withdraw it. He could not refuse. The President then told the Synod that nothing was proved, and that the accuser himself withdrew his charges. He was silenced; he was driven out of court. The reporters took the hint "Silence is Golden." They gave the most meagre report, leaving out all proofs. However, his speech is now published in full. Our only church paper is furious, and gives a supplement to answer all charges. Its article is full of nonsense, or rather misstatements. Having said, on Dec. 4, 1886, that a corporeal presence and adoration thereof is fairly based on Scripture, it tells the world that all it meant is that adultery is worse! And it persists in asserting that a true statement about 1552 is a remarkable confirmation of a false statement about 1662. If silence is golden, certainly absurdities and misstatements are anything but silvery. Through such papers as yours alone have we the possibility of getting before the public the full dimensions of the scheme, "Speech is silvery, but silence is golden."

The words of the *Church Times*, to which I have referred above, are "All Saints' Day—the 2nd of November is the day—on which the Holy Eucharist is offered for the repose of all the faithful departed," etc. (Number for Nov. 9.) All the Ritualistic clergy and laity in the Dublin Synod take this paper; but they sat dumb whilst it was denounced, because "Silence is Golden."

CHARLES CROSTHWAITE,
Can. & V.-G. of Kildare.

THE UNIVERSAL FATHERHOOD OF GOD.

SIR,—I read with great pleasure the account of the Bishop of Manchester's sermon, which appeared in the *Pulpit* of 15th inst. I heartily believe in the grand doctrine of the Universal Fatherhood of God. I am convinced that it is in harmony with Scriptural declarations, and that its influence on the mind and heart is most elevating, moralising and humanising.

As far as I understand the subject, the chief hindrances to its reception are, the prevailing belief that the irrevocable fate of every individual belonging to Adam's race is fixed at the close of this life. I think no man who holds that belief, can regard God as the Father of all, if he has even a superficial knowledge of the world in which he lives. Let those who deny that the words of our Saviour and the Apostle sanction that frightful dogma, be allowed fair opportunities to bring forward their arguments and proofs.

The other hinderance is the supposition that the doctrine of the Universal Fatherhood of God affords encouragement to sin, on the ground that whatever a man does, he is sure to be happy at last. It seems to me that the lessons of this life abundantly show that relentless rigour does not repress evil doing so effectually as the blending of just punishment with kindly efforts for the welfare of the offender.

This grand topic has been brought forward by one

of the high dignitaries of the Church, and I trust some of your intelligent readers will offer their opinions.

J. B.

Canonbury, 24th December, 1888.

THE ATHANASIAN CREED.—The writer of the "communicated" papers on the Athanasian Creed desires to thank Mr. Murphy for the expressions in his letter in to-day's *Church of England Pulpit and Ecclesiastical Review*. He wishes to say that the opinions he advances are not original, the view on which they are based regarding Salvation and Life Eternal being that which is set forward in far more energetic and comprehensive language than it is within the present writer's power to employ, by John Wesley and Frederic Maurice.

The writer of the papers did not intend to suggest any compromise, by the proposal that the Athanasian Creed should be read to, and not recited by, the congregation, in our public services. He is unable to coincide with Mr. Murphy's absolute objection to both uses of that creed. The same objections would apply it appears to him, to the reading of large portions of the Holy Scriptures. Also any total abolition of the Creed which the cessation of its use would be, would, inevitably, be construed by nearly all persons as an authoritative admission that the popular meaning of Salvation and Life Eternal is the true meaning. Theology is not a very simple science, nor is it a stationary science, as many suppose. On the contrary, it is progressive, and certainly is in the present century, owing to various causes, in a more advancing condition than it has been for a long course of ages. To reject a remarkable monument of former insight, wisdom, and spiritual knowledge would be retrograde and not in the order of progress. It was an experienced gardener who opposed his master's wish to cut down the tree in mere haste, for a few seasons' unfruitfulness.

22nd December, 1888.

PREFERMENTS AND APPOINTMENTS.

Adderley, Hon. and Rev. Reginald Edmund, M.A., Vicar of Chesterfield, Surrogate.
Alcock, Rev. John Christopher, M.A., Licensed to Officiate in the Diocese of Salisbury.
Alderson, Rev. James Thomas, B.A., Rector of Ravenstone; Honorary Canon of Southwell Cathedral.
Doxey, Rev. John Smith, Curate of Whalley; Vicar of Christ Church, Bacup, Manchester.
Duncan, Rev. Robert James, M.A., Rector of Beer Hacket. Chaplain of Sherborne Union Workhouse.
Ellston, Rev. J., M.A., Curate-in-Charge; Vicar of Selling, Kent.
Farmer, Rev. F. Lethbridge, Vicar of Millbrook, Staleybridge; Organising Secretary to the Church of England Sunday-school Institute.

CLERICAL OBITUARY.

Allen, Rev. George, M.A., Vicar of Hazlemere, High Wycombe, at the Vicarage, on the 18th inst.
Bull, Rev. Henry, Hon. Canon of Christ Church, Oxford, and for fifty years Rector of Lathbury, at Lathbury Rectory, Newport Pagnell, on the 18th inst., aged 91.
Crouch, Rev. James Frederick, for forty years Rector of the parish, at Pembridge, on the 15th inst.
Davies, Rev. Daniel Watkin, M.A., Rector of Llanrhyddlad-cum-Ilanfflewin, Anglesey, at the Rectory, on Monday, the 10th inst., aged 63 years.
Tarlton, Rev. Thomas Henry, M.A., Rector of Lutterworth, at the Rectory, Lutterworth, on the 17th inst., aged 67.



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